INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920



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ADAM MATTHEW PUBLICATIONS LTD
Pelham House
London Road
Marlborough
Wiltshire
SN8 2AA

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PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942;
Bihar and Orissa 1920

Part 8 consists of newspaper reports for the Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920. The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts of Anglo-Indian and Vernacular newspapers for the different regions of India.

Punjab

Introduction

After the First Anglo-Sikh War from 1845 to1846, the area of the Punjab between the Sutlej and Beas rivers and Kashmir were ceded to Britain. Some British troops were stationed in the Punjab to oversee the regency of Maharaja Dhalip Singh who was a minor and the Sikh army was reduced greatly in size. In 1848 unrest spread throughout the Punjab between the Sikh troops and the British which developed into the Second Anglo-Sikh War. This resulted in the annexation of the Punjab by the British East India Company in 1849 and the Punjab becoming a province of British India.

The geographical and political predominance of the Punjab made it one of Britain's most important assets with Lahore as a centre of learning and culture and Rawalpindi becoming an important centre for the British army.

At the beginning of the twentieth century the Punjab became a centre for anti-British sentiment and called for independence from Britain, culminating in the Indian National Congress proclaiming independence from Lahore in 1930. The All-India Muslim League grew stronger in this period and in 1940 the Lahore Resolution of the League to work for Pakistan made the Punjab a centre stage for the violence between the majority Muslims and the Hindu and Sikh minorities which was to result in the ultimate partition of the Punjab in 1947.

Punjab Newspaper Reports, 1896-1924

The reports were completed weekly and consist of typewritten abstracts of the contents of Native Newspapers published in the Punjab. The early reports contain a list of the newspapers looked at, divided into Urdu, Hindi and Gurmukhi. The place of publication is given and the circulation number. Hamdard-i-Hind for example in 1900 had a readership of 500 which had grown by 1903 to 3,300. The later reports are divided into English, Urdu, Persian and Gurmukhi.

Around 100 newspapers were looked at weekly giving a wide spectrum of opinion, including: *Arya Gazette*, *Jahan Numa*, *Kaisari Akhbar, Lahore Punch, Punjab*, *Punjab Theosophist*. The majority of the reports contain an extra section devoted to topical subjects such as the Punjab disturbances. These give extracts on the subject from extra-provincial newspapers in cities such as Calcutta and Viswamitra.

The earlier abstracts are divided into the following themes:

Political, Home and Abroad
General Administration
Kine Killing
Native States
Legislation

Later abstracts have additional themes of Education and Communal and Religious.

Topics are wide ranging, with much on the call for independence and the growth in popularity of Gandhi. Topics include:

- Famine
- The Congress movement
- Complaints against the police
- Cholera
- The situation in China, Russia, Turkey
- Native Press
- Zamindars
- Assaults by Europeans on Indians
- Visits by the Viceroy
- Punjab Alienation Bill
- Establishment of military colleges
- Railways – expansion, grievances
- Muhammedans and the National Congress
- Political prisoners in India
- All-India Muslim League
- Letter bombs

- Indian Press Act
- Indian students in England
- Hindu University
- Afghan campaign
- Rowlatt Act
- National Congress

Sind

Introduction

Karachi was the first part of Sind to be occupied by the British East India Company in 1839, and by 1843 all of the remaining parts (except for the state of Khairpur) were under the jurisdiction of the British. Sind was made part of the Bombay Presidency in 1847 and the British built railways, developed the postal service, constructed canals and opened up education to all.

Sind became a vociferous centre for freedom from British rule. In 1918 the Sind branch of the All-India Muslim League was established by Ghulam Muhammad Bhurgari and Abdullah Haroon was elected President in 1920. Muhammad Ali Jinnah, the prominent Muslim leader, was educated at the Sindh-Madarsat-ul-Islam in Karachi and later practiced law there.

In 1936 Sind became a separate province and after the partition of Pakistan and India in 1947 it regained its self rule.

Sind Newspaper reports, 1936-1939

The newspaper reports consist of typed monthly abstracts of Indian newspapers published in Sind for an important period in its history. Lists of newspapers are not given but the name of the paper and the issue referred to are given next to the abstract.

Newspapers consulted include: *Sind Observer*, *Public Opinion, Sind Sentinel, Sind Samachar, Karachi Daily, Daily Gazette*, *Maha Gujerat*.

The material is not divided into themes but all manner of subjects are covered including WW II, self government, foreign politics, the Native Press and Gandhi.

Topics include:

- All-India Muslim League
- Rejection of the Federation by Indian Princes
- Re-election of Subash Bose as President of the Indian National Congress
- Indians' attitude to Britain's involvement in World War II
- Partition of Palestine
- Cotton prices

- Abdication of Edward VI
- Withdrawal of Indian troops from Abyssinia
- Establishment of the Federal Court
- Pandit Jawaharlal's attacks on the Press Laws
- Gandhi's policy of non-violent boycotts
- Gandhi's faith in Dominion status for India
- Congress Party's success in the General Election of 1937

Burma

Introduction

After the Third Anglo-Burmese War Burma was made a province of India in 1886, with the capital at Rangoon. After the opening of the Suez Canal the demand for Burmese rice grew and much of the land was taken over for cultivation of the crop. The work was mostly carried out by indentured Indian labourers and whilst the Burmese economy grew all the power and wealth remained in British hands. The civil service and the army were staffed by Indians and the Anglo-Burmese community and there was much discontent among the Burmese.

By the beginning of the twentieth century the nationalist movement, Young Men's Buddhist Associations had begun to take shape and a new generation of Burmese leaders who had been educated abroad began to clamour for more autonomy for Burma. In the 1920's there were strikes by university students and anti-tax protests. This came to a head in 1930 when the Galon rebellion had to be put down by British troops and the Dobama Asiayone (We Burmans Association) was formed. A second university strike by students took place in 1936 which spread to Mandalay and led to the formation of the All Burma Students Union. The unrest culminated with Burma becoming a separately administered territory in 1937. In 1938 discontent in the oilfields of Burma turned into a general strike and in Rangoon and Mandalay protestors were killed by the British.

Ba Maw served as the first Prime Minister of Burma, but was succeeded by U Saw from 1939 until 1942 when he was arrested by the British for communicating with the Japanese.

The Communist Party of Burma was co-founded in 1939 by Aung San. When the Japanese invaded Bangkok in December 1941 Aung San announced the formation of the Burma Independence Army and hoped that the Japanese would rally to his side but instead they asked Ba Maw to form a government. He was declared head of state and his cabinet included Aung San as War Minister. In 1943 the Japanese declared Burma independent but this turned out to be a sham and in 1945 the Burma National Army rose up against the Japanese and Aung San began negotiations with the British which lead to the rout of the Japanese from Burma by May 1945.

Burma Newspaper Reports, 1938-1942

The newspaper reports are divided into weekly abstracts. The lists of newspapers consulted show a wide variety of opinions. Titles include: *New Mandalay Sun*, *Progress*, *New Light of Burma*, *Deedok*, *Sun*, *Daily Gujerati*, *Thakin Thadinsa*.

Most of the monthly reports begin with a very interesting general introduction which gives an overview of the week's news and the material is then divided into the following themes:

Political
Military
Educational
Communal
Economic
Miscellaneous

Topics covered include:

- Hunger strikes and political unrest
- Independence for Burma
- Immigration of Chinese and Indian workers
- WWII, the Japanese and Nazis
- Burmese Army
- Taxes
- Modernisation of agriculture and industry
- Reform of the education system
- Riots and demonstrations
- Coalition government
- Situation in Mandalay
- Strikes by oil-field workers and students in Rangoon
- Religious disturbances between Hindus and Muslims

Bihar and Orissa

Introduction

The territories of Bihar and Orissa were part of the Bengal Presidency, the largest British province in India until 1912 when they were separated from Bengal after a long local campaign forming the Province of Bihar and Orissa. The Province saw much support for the nationalist movement and for Gandhi. In 1936 the Province was divided into two: Bihar which included Bihar and Jharkhand and Orissa and the princely states.

Bihar and Orissa Newspaper Reports, 9-16 October 1920

Only two weeks of reports exist. They are divided into:

Foreign Politics
Native States
Home Administration
General
Miscellaneous

There is a separate section for Oriya Newspapers.

Topics included are:

- Police
- Working of the courts
- Jail sentences
- Education
- Railways
- Irish politics
- WW I

Liz Sargut
January 2009

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 7th January 1905.

I—POLITICS.

(*a*)—*Foreign.*

The Apprehended Russian Invasion of India.

1. The *Public Magazine* (Amritsar), of the 26th December 1904, says that the well-nigh insurmountable difficulties which she will have to encounter in invading India have so far deterred Russia from undertaking the task. Nevertheless, the fear of a Russian invasion of this country being well founded, it is desirable that efficient steps should be taken to provide against the contingency, especially as Government cannot place full reliance on the Amir's fidelity. The Editor adds that when Afghanistan having a population of 6,000,000 souls can furnish 1,000,000 soldiers, there is no reason why the Punjab, of which the population comes to 20,000,000, should not supply the same number of soldiers to fight Russia. He is therefore of opinion that the Congress resolution suggesting an amendment of the Arms Act should be given effect to by Government, at least so far as the Punjab, the "Sword-hand of India," is concerned, in order to enable the people to take an effective part in the defence of their country.

The same.

2. The *Bharat* (Sialkot), of the 24th December 1904, writing on the same subject, says that Russia being at present embroiled in a war with Japan she cannot so much as think of invading India. Besides, it is no child's play to enter the lists against a Government which can count on the willing support of hundreds of Rajput Chiefs and the entire population of the country.

Turkish Affairs.

3. The *Watan* (Lahore), of the 30th December 1904, says that, although to-day Turkey is stronger than she ever was during the last 150 years, her Government lack self-confidence and have not the courage to assert themselves at critical times. The result is that even the second-rate Christian Powers of Europe do not hesitate to affront the Sultan on the slightest pretext. For instance, certain political reasons recently necessitated

the removal of the Austrian Post Office from Scotri, whereupon Austria threatened to send her men-of-war into Turkish waters in case the old state of affairs was not restored within three days. Another regrettable incident has lately occurred in connection with the demarcation of the Aden Hinterland. The English Commission entrusted with the work adjudged a certain part of the country formerly belonging to Turkey as British territory, and although the Sultan was disposed to acquiesce in the decision, the proposed appointment of a British Agent in the localities has aroused his suspicions. The English newspapers are indignant at His Majesty's delay in consenting to the proposal, and have been advising their Government to take possession of the tract by force. Again, only recently Turkey sent to Yemen two ships laden with munitions of war, and although there is nothing unusual in this, the British Press is urging the Ministry to prevent the stores from reaching their destination. It is, perhaps, unaware that such language is tantamount to a declaration of war, but discretion and impartiality are the last things one would look for in English Journalists in their writings about Turkey.

(*b*)—*Home.*

Lord Curzon.

4. The *Zamindar* (Karmabad), of the 24th December 1904, remarks that the address presented to Lord Curzon by the Bombay Corporation on the 10th December was not signed by the Hon'ble Sir Pherozshah Mehta, that gentleman being of opinion that during his first term of office the Viceroy had not only done nothing for the people, but had deprived them of certain Royal concessions which they had been long enjoying. It is not Sir P. Mehta alone, adds the Editor, who holds this view, but, with the exception of a few sycophants and flattering newspapers—enemies of both Government and the country—all classes of Natives regard Lord Curzon's rule as opposed to the philanthropic instincts of the British nation. Nevertheless, the great Parsi lawyer was not right in withholding his signature from the address, seeing that that document is wholly silent on the merits of Lord Curzon's administration. To refuse to treat the head of the Indian Government and the King-Emperor's representative in this country with ordinary courtesy was, therefore, unbecoming the dignity of a gentleman like Sir Pherozshah Mehta. We ought to show Lord Curzon respect, not because he is the son of his father or a great orator or a highly-paid functionary, but because he is His Majesty's Deputy in India. His Lordship's administration has undoubtedly disappointed the well-wishers of British rule in this country, and his policy is calculated to strain the relations between the rulers and the ruled, to weaken the Empire and to encompass the ruin of Hindustan. The people should continue to display the greatest loyalty to the British throne all the same, for it is only by doing so that they can expect to receive back from the King-Emperor the concessions of which they have lately been deprived. The *Zamindar* then goes on to say that the address referred to is an extremely colourless document, and that every word in it is an indirect condemnation of Lord Curzon's first Viceroyalty. As to His Excellency's reply to it, it is full of his own praise and of promises not meant to be fulfilled, the sort of thing which is habitual with him. Nevertheless two points in it are deserving of particular attention. The first is the

remark that during his recent sojourn in England the Viceroy found many signs among his fellow-countrymen of a warm and steadily-growing interest in India. In his Guildhall speech on the 20th July, however, he had to complain strongly of the indifference of the British public to the affairs of this country. It is therefore difficult to decide which of these two contradictory statements should be believed, although it is not an impossibility for the Almighty to have made Britons give up a habit a century old in the short time intervening between the above date and the commencement of Lady Curzon's illness. Again, did the British nation evince the least interest in Indian affairs, it would not have thought of trying the loyalty of the people by sending Lord Curzon here a second time. It is possible that this time he comes with special instructions, but when appointing him Viceroy for the first time, did not the late Queen-Empress exhort him to be kind to her Indian subjects? And the value he set on Her Majesty's words is evident from the people's opinion about him, a faint reflection of which is to be found in Sir P. Metha's refusal to append his name to the Bombay Address and in the colourless wording of that document itself. When, therefore, the injunction of his Sovereign had no effect on him, he is not likely to set much more store by what others may tell him. The other noteworthy point in Lord Curzon's reply to the address is that in speaking of the Corporation's request to be relieved of a portion of plague expenditure he was pleased to remark that although he remembered discussing the question with the Corporation in 1900 he could say nothing on the subject without the advice of his colleagues. In other words, during the past seven (*sic*) years His Excellency has had no opportunity to consider the matter and seek the advice of his colleagues. As to the agricultural outlook in the country, on which the welfare of both Government and the people depends so much, he dismissed the subject with the remark that the rainfall had allayed all anxiety on that score.

5. The *Sat Dharm Parcharak* (Jullundur), of the 23rd December 1904, in commenting on Lord Curzon's reply to the address presented to him by the Bombay Corporation, remarks that were His Lordship to act up to his professions of sympathy with the people, India would become *Aryavarta* in very truth. It is, however, to be feared that were His Excellency capable of that, he would not have been entrusted with his present office.

The same.

6. The *Paisa Akhbár* (Lahore), of the 31st December 1904, publishes a communication from one Muhammad Qasam, who refers to the sympathy shown for the Viceroy by the people during Lady Curzon's illness. He wishes that His Excellency would evince as much interest in the welfare of the natives of India as he does in that of his fellow-countrymen, especially as by doing so he will be securing the permanence of British rule in India. It is impossible for the ruled to be placed on a footing of perfect equality with the rulers, still a sympathetic Viceroy could do a great deal towards ameliorating their condition. Were Lord Curzon to act upon the suggestion he would not only make up for his past shortcomings in this matter, but would earn the gratitude of the millions of India.

The same.

7. The same paper of the 4th January 1905 remarks that the resumption by Lord Curzon of the office of Viceroy for two years longer may

The same.

prove beneficial to the interests of Government. India, however, is not likely to receive any benefit worthy the name even during His Lordship's second Viceroyalty. His Excellency will be certain not only to partition Bengal, strengthen the frontier, renew treaties with Tibet and Kabul, demarcate the boundaries of Kashmir and give Europeans a still greater share of the public service of the country, but to discourage College Education, carry on the Police Administration on still more rigid official lines and make the Native States serve British interests to a still larger extent. He will also do his utmost to dissuade the people from striving to acquire arts and sciences. To be brief, Imperial concerns will be his first care, the interests of the people occupying quite a second place in his mind.

8. The *Sadiq-ul-Akhbar* (Rewári), of the 17th December 1904, remarks that the *Hindustan* of Lahore says that, in an article contributed

The same.

to *India*, Sir William Wedderburn suggests the despatch to England of a deputation of the Congress to lay the case of India before the English public on the occasion of the coming General Election. That paper supports the suggestion and remarks that it is the duty of the people to do what they can to bring about the fall of the present ministry, as this would lead to the recall of Lord Curzon, who has always set Indian public opinion at naught. The *Sadiq-ul-Akhbar* shares the opinion and urges the adoption of Sir William's suggestion.

9. The *Paisa Akhbar* (Lahore , of the 5th January 1905, remarks that it must be admitted that the Presidential Address has infused new life into the

The National Congress.

supporters of the Congress, inasmuch as it has assured them once more that their legitimate expectations are likely to be fulfilled. No native of India who feels the least love for his country and has any regard for his rights can read the address without a glow of enthusiasm. Narrow-minded Anglo-Indian newspapers may withhold their praise from the President's speech, but the fact remains that Sir Henry Cotton has said n othing which is not true and opportune. He has inbued the natives of this country with hopes which they can realise. The *Paisa Akhbar* then goes on to say that fifteen years ago the name of India was not mentioned in the House of Commons, and that if any Indian question happened to crop up very little attention was paid to it, while even the leading English newspapers used to display gross ignorance in connection with Indian matters. Persistent efforts by the Congress for the last 12 years have, however, broken down this wall of indifference and ignorance, and have created an interest in India. And it is not unreasonable to hope that in the next 12 years the enlightened and generous British Nation will have learned to duly appreciate the worth of the natives of India. Why should not the people of India then feel grateful to those Englishmen who realise their national obligations and do their utmost to further the former's interests ? In conclusion, the Editor remarks that did all Anglo-Indian officials feel the sympathy and kindness for the people which breathe through Sir Henry Cotton's address, the natives of India would have no cause of complaint against their present rulers.

10. The *Akhbar-i-'Am* (Lahore), of the 23rd December 1904, publishes the substance of an article contributed to a recent issue of the *Hindustan Review* (Allahabad) by Mr. G. Sobromani Ayer of Madras, who tries to prove that the proportion of Natives to Europeans and Eurasians in the higher grades of the public service is very small.

Natives and the Public Service.

II.—Afghanistan and Trans-Frontier.

11. The *Paisa Akhbar* (Lahore), of the 26th December 1904, says that several English newspapers have expressed the fear that the Kabul Mission has not been despatched solely in the interests of this country. Indeed, some of them have gone the length of alleging that the chief object of the Mission is to bring about an expansion of the "Forward" Policy, and obtain the Amir's consent to Lord Kitchener stationing 150,000 soldiers in the plains of Kabul and Kandahar in order to remove the fear of a Russian invasion of India. The Editor is of opinion that to suspect Russia of contemplating an invasion of this country in the coming spring, at a time when the war in the Far East engrosses all her energies, is nothing short of a "coward's dream." Besides, by doing, under the above-mistaken impression, anything calculated to afford provocation to Russia, Government will be creating difficulties for itself.

The Kabul Mission.

12. The *Watan* (Lahore), of the 23rd December 1904, remarks that the reception accorded to the Mission at Kabul gives hope of an amicable settlement of the questions at issue. Mr. Dane and his colleagues should, however, remember that Habibulla Khan is not likely to entertain proposals regarding the construction of railway and telegraph lines in his dominions or the appointment of a British Resident in Kabul, nor is His Highness likely to consent to Government having a hand in the defence of the frontiers of his kingdom.

The same.

III.—Native States.

13. The *Sat Dharm Parcharak* (Jullundur), of the 30th December 1904, remarks that Volunteer forces composed of Englishmen are to be found in some Natives States, the scheme having originated in Hyderabad. Information has recently been received that the Maharaja of Kashmir has sanctioned the formation of a similar Volunteer Corps. The Editor would like to know whether these Volunteers will fight for His Highness, or whether they will help Government in obtaining a firmer footing in Kashmir. He is of opinion that Volunteer forces in Native States should consist of the subjects of those States, for otherwise they have no title to be so called.

Volunteers in Native States.

Punjab Government Press, Lahore—14-1-05—70.

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I—POLITICS.

(*a*)—*Foreign.*

1. The *Vakil* (Amritsar), of the 7th January 1905, says that since the announcement by Russia that she would settle all her boundary disputes with Afghanistan direct with the Amir the trend of affairs in Kabul has been watched with great interest in India. The high-handedness with which Russia has been extending her dominions in Central Asia with the object of making her possessions conterminous with British territory is being watched with surprise. The Czar's Government has of late been trying to obtain a footing in Afghanistan, the tactics adopted for the attainment of this end being the establishment of commercial relations with the Amir. The stratagem has proved successful to a certain extent, as is borne out by the fact that during Habibulla's reign Russian trade with Afghanistan has increased a hundredfold. And in order to achieve a full measure of success in her designs Russia is constructing a Railway to the borders of Afghanistan, and not long ago approached the British Government with a proposal to appoint a Russian Envoy in Kabul. There is, however, no likelihood of England agreeing to the proposal, while the Mission recently sent to Kabul is expected to place the relations between Government and the Amir on a most satisfactory footing.

Russian Designs on Afghanistan.

2. The *Punjab Samachar* (Lahore), of the 7th January 1905, in continuation of its previous remarks (*vide* paragraph 3 of Selections No. 51 of 1904), says that a certain newspaper is of opinion that the Sikhs employed by Russia in Manchuria being paid Rs. 25 a month it is to be feared that if the Sikh soldiers of the Government of India are not given an increase of pay they will prefer to serve under the Russian Government. At any rate, the matter is serious enough and Government should attend to it at once, so as not to alienate its Sikh soldiers. Indeed, Government should do its utmost to secure the good-will of all classes of the people, for with the latter on its side it will be the easiest thing for it to repel a Russian invasion of India. The Editor would, at the same time, strongly advise Sikhs not to accept service

The Sikhs and the Russian Military Service.

under a foreign Government, especially the Russian Government, which is the deadliest enemy of the present just and generous rulers of this country. He then expresses approval of the action taken by the Patiala Singh Sabha in the matter, and suggests the holding of public meetings in all parts of the Punjab to dissuade Sikhs from serving under Russia.

(*b*)—*Home.*

Sir Henry Cotton's Visit to the Viceroy.

3. The *Tribune* (Lahore), of the 7th January 1905, writes—

"From the official point of view, we believe any exception can hardly be taken to the reason given for not acceding to Sir Henry Cotton's request to present a copy of the Congress Resolutions personally. But there is not the slightest disrespect or slight expressed for the said Resolutions, and the man who has been so heartily and roundly abused by the *Times of India* and other papers of that ilk, for having presided at the meetings which passed them, is most warmly welcomed for an interview. There are many things which may be better managed informally than formally, and we have not the least doubt but that Sir Henry Cotton, if he avails of the opportunity—as we believe he will—will be able to render as good a service to the Congress and its representatives as they might reasonably wish for. With his tact, discrimination, official experience, and sound wisdom, Sir Henry is just the man to make the best use of such an opportunity. And we are of the humble opinion that Congress papers, instead of falling foul of the Viceroy for refusing Sir Henry's request *in the letter*, will have the good sense to thank His Excellency that he has granted it *in the spirit*. In welcoming the man who is at this moment more prominently a Congress President than either an Englishman or a Civilian, and who is, so to speak, still reeking with Congress proposals and resolutions, Lord Curzon, far from in any way slighting the Congress, has rather sought an opportunity to meet the idol of the people in a non-official way. Let the Congress Resolutions be forwarded and acknowledged in the usual manner; it is sufficient for the purposes of the Congresswalla that his foremost representative of the hour is welcomed as a guest of honour, without any taint being supposed to attach to him because of his recent associations. The words of the Viceroy 'that he would regard himself as the loser' if he did not have the opportunity of meeting Sir Henry Cotton are significant enough. They imply an *eagerness* on the part of His Excellency for the interview, in which there is ample reason for gratification to all Congressmen though the *Times of India's* attack of the 'bile' may suffer an aggravation. We think this is the time for Congress papers to pay heed to Mr. A. O. Hume's call upon them for exercising the virtue of self-restraint. Says the 'old man eloquent' in his article in *India* recently referred to: '*There is a time to fight and a time to make friends.* We have had our fighting times in the past. . . . But the time has passed, it seems to me, for all hard words.' The twentieth Congress would be an 'epoch-making' one in the truest sense if its President succeeds in bringing about a better understanding between it and the ruling powers."

The same.

4. The *Paisa Akhbar* (Lahore), of the 7th January 1905, regrets that, notwithstanding his professed sympathy with all progressive and reform movements in the country and his declared high regard for Indian public opinion, Lord Curzon should have, in connection with the resolutions adopted by the greatest representative assembly in India, hesitated to establish a precedent, for which the people would not only have felt grateful to him, but which would have proved of great help to Government in ascertaining the real feelings of the Natives. By declining to allow Sir Henry Cotton to personally lay before

him the resolutions recently adopted at Bombay His Excellency has thrown away a rare opportunity of discussing the people's demands with a President of the Congress. Nevertheless, it is to be hoped that the Viceroy will give his best attention to those resolutions.

III.—Native States.

Government and Native Chiefs.

5. The *Paisa Akhbar* (Lahore), of the 9th January 1905, says that the Native Press has pointed out more than once that in certain respects Government's policy in regard to the Feudatory States is not all that could be desired. The treatment meted out to the Maharajas of Bhartpur, Panna and Jhalawar must be still fresh in the memory of the public. The people cannot also have forgotten how the Holkar, unable to put up with the unbearable treatment accorded to him by the Resident and other Political Officers in the State, found himself compelled to abdicate. After referring to the "humiliation recently heaped on the Ruler of Chota Nagpore," the Editor states that on the occasion of Her late Majesty assuming the title of Empress of India in 1877 some of the principal Native Chiefs were appointed "Counsellors of the Empress." He, however, regrets to have to record that so far none of these Chiefs has been called upon to discharge the functions of that office. He considers it desirable that Government should make the concession a reality. He further remarks that the secret and one-sided proceedings of the Foreign Office denote distrust of Native Chiefs, and that there is considerable truth in the Feudatory States' complaint that they are frequently denied justice. Were, however, a Council composed of the leading Indian Princes and representatives of Government formed to settle differences arising between the first named and the Government the result would prove highly satisfactory.

The Recent Visit to Calcutta of a number of Indian Princes.

6. The *Vakil* (Amritsar), of the 9th January 1905, remarks that the fact of a number of Native Chiefs having recently gone to Calcutta makes one wonder whether an Imperial Darbar is about to be held in the metropolis. It is a question whether all these Princes are on a formal visit to the Viceroy or whether their journey to Calcutta is connected with some important but secret matter.

V.—Native Societies and Religious Matters.

Hindus and Beet Sugar.

7. The *Sanatan Dharam Gazette* (Lahore), of the 1st January 1905, says that beet sugar is refined with the bones of different animals, and that consequently Hindus should not even touch it. Some of the most eminent doctors have borne testimony to the fact that the prevalence of the plague and certain other epidemics in India is ascribable to the consumption of this sugar in the country. On the other hand, Indian-made sugar is not only wholesome, but is free from all impurities. Hindu gentlemen should, therefore, give up the use of the imported article and make their ignorant co-religionists do the same.

VII.—General Administration.

(*d*)—*Education.*

An objectionable Text-book.

8. The *Vakil* (Amritsar), of the 9th January 1905, remarks that the Education Department has strict orders from Government that the Text-books in use should not contain expressions reflecting contempt on any religion. But it is to be regretted that the injunction has been lost sight of in connection with the Manual of Geography taught to the Entrance classes in public schools in the Punjab. Lines 17 and 18 on the 48th page of that book (33rd Edition) contain words to the effect that the Quran, the basis of Islam, was compiled by Muhammad from the Bible. This, says the Editor, is the grossest insult that could be offered to a pure religion like Islam, and Government should look into the matter at once. He adds that the writer of the Geography has used very objectionable and obscene language about Muhammadan countries, while the book abounds in expressions calculated to deeply wound the feelings of Muhammadans and grossly misrepresent the Prophet's faith to Musalman boys. The various Muhammadan Associations in the Punjab, particularly the Anjuman-i-Himayat-i-Islam, Lahore, should bring the matter to the notice of Government and the Educational Department.

(*h*)—*Miscellaneous.*

Best Sugar and the Plague.

9. The *Panja-i-Faulad* (Lahore), of the 7th January 1905, says that it has received a communication from one Hira Lal, who alleges that, according to a certain *Shastra*, the consumption of sugar, in the preparation of which bones and blood are used, breeds the bubonic plague. It is a fact, he adds, that the sugar imported into India from abroad contains both the above ingredients; while *hakims* as well as doctors are of opinion that the outbreak of the plague and certain other diseases in this country is due to the use of this sugar. If this is so the Editor would request the authorities to give the matter their prompt and serious attention. He can, however, scarcely believe in the soundness of his correspondent's views, seeing that while beet sugar has been known in India for a very long time past, the plague first appeared in this country only about nine years ago.

"A Revenue from Drunkenness."

10. The *Arya Messenger* (Lahore), of the 15th January 1905, writes—

"At the *All India Temperance Conference* Sir Bal Chandra Krishna, in the course of his speech on the occasion, observed that though the evil of drink undeniably existed before the advent of British rule in India, it had unquestionably assumed alarming proportions since the British had been here supreme. The predecessors of the British Government in India, whether native or belonging to an alien race, took care to keep the vice of drinking under check, even though they suffered traffic in liqour to bring them in some income, but the British Government, while apparently imposing restrictions on the consumption of liquor, had, in point of fact, been levying a revenue out of drunkenness. It must be confessed that the indictment brought forward by Mr. Bal Chandra Krishna against the British Government is essentially based on facts.

"The reason why the previous Indian Governments in this country were uniformly opposed to the spread of drink—among the bulk of the community over whose destinies they presided—is not far to seek. Hinduism as well as Islam looks upon drink as a

curse from the religious point of view, and it was therefore only natural for both Hindu and Muhammadan sovereigns to discourage, if not to entirely suppress, the habit of drinking during the times they were supreme in India. The British Government, however, believes in a religion that does not explicitly prohibit the consumption of liquor, if indeed it does not positively *enjoin* it, wine, according to the Bible, representing the blood of Christ. Again, the British Government, partly to the direct influence of the Christian religion and partly to the climatic conditions of the country it comes from, cannot bring itself to view with displeasure the sale and consumption of liquor, for habit in the course of time becomes a second nature. Further, Western Governments have grown to be essentially *utilitarian* in the comprehensive sense of the word: whatever appeals to their love of money must be upheld, if possible, at all costs."

Punjab Government Press, Lahore—20-1-05—74.

[Confidential.]

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NATIVE NEWSPAPERS

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I—POLITICS.

(*a*)—*Foreign.*

The Apprehended Russian Invasion of India

1. The *Hamdard-i-Hind* (Lahore), of the 14th January 1905, says that during the last 35 years Russia has been extending her possessions in Central Asia and constructing Railway lines to the borders of Afghanistan. Meantime the British Government has not been sitting idle: it has greatly strengthened the frontier by constructing new forts and bringing the whole of Baluchistan under British influence. It has also arranged for the despatch of a large army to the North-West Frontier at a moment's notice, while in order to reach that frontier the Russians must traverse unfriendly or half-subjugated territories and hundreds of miles of barren country. Again, the people of India are devotedly loyal to Government, and it possesses a trustworthy ally in the Amir, who may be depended upon to present a formidable front to Russia.

The same.

2. The *Civil and Military News* (Ludhiana), of the 16th January 1905, writing on the same subject, remarks that as Habibulla Khan will have to double or treble his forces in order to check Russia, the amount of the subsidy paid to him should be raised to 36 lakhs a year, His Highness being first made to bind himself to devote the whole of it to military purposes.

The Sikhs and the Russian Military Service.

3. The *Vakil* (Amritsar), of the 11th January 1905, remarks that it is owing to their being considered unsurpassable as soldiers that the Sikhs in the Indian Army are made much more of by Government than their comrades of other nationalities. It is for this reason that only Sikhs were recently selected to serve as Native Orderlies to His Majesty the King-Emperor. The news will, therefore, be read with extreme regret that a large number of the Sikhs who some time back went to Manchuria in search of employment have entered the Russian Military Service. They are greatly valued and handsomely paid by Russia, who is endeavouring to bring as many Sikhs under her banner as she can.

The same.

4. Commenting on the above the *Army News* (Ludhiana), of the 16th January 1905, remarks that the paragraph is an attack on the Sikh community. The *Vakil* has tried to insinuate that the Sikhs, to whom the authorities are partial, are not thoroughly loyal to Government. The insinuation is, however, based on wrong information. No Sikh has accepted service in the Russian Army; all that has happened is that a few Punjabis have been employed as chaukidars by some Russian officers and merchants residing in Chinese ports. Equally objectionable is the *Vakil's* conduct in imparting a racial colour to the recent selection of Sikhs as Native Orderlies to the King-Emperor. That paper should know that it has been decided to make the annual selections from among the Sikhs, Pathans, Rajputs and Gurkhas of the Indian Army by turns, which involves no injustice to any section of the population.

(*b*)—*Home.*

The National Congress.

5. The *Sialkot Paper* (Sialkot), of the 16th January 1905, remarks that the National Congress is working a change in the ideas of the people of India, and has drawn their attention, not only to politics, but to their social, moral and industrial condition. But for the existence of the Congress the Indian Social Conference, the meetings of which are eagerly attended even by Ruling Chiefs, would not have made the progress it has. Again, the establishment of the Muhammadan Educational Conference is also ascribable to the Congress movement, while by organising different exhibitions the Congress have proved beyond doubt that they have the welfare of all sections of the population at heart. The *Sialkot Paper* then goes on to say that Government does not regard the National Congress with suspicion and is fully convinced of the inoffensive character of the movement. Indeed, the Congress constitutes the Opposition in India, and Englishmen, who live under a constitutional government, do not take offence at its criticism of official measures. The fact of the Judges of the Bombay High Court and several other highly-placed officials having been present at the recent Congress meetings shows clearly enough that the Congress is not now suspected by the authorities in any way, whatever may have been the case during its infancy.

"For the Public Good."

6. The *Army News* (Ludhiana), of the 16th January 1905, remarks that nowadays everything is professed to be done for the good of the public. Every law that Government passes and every tax that it levies has for its sole object the good of the people of this country. The Arms Act is intended merely to prevent the ignorant Natives of India from cutting one another's throats, and can be of not the least advantage to Government. It was to benefit the Indian people that the wars with Afghanistan were waged and the innumerable frontier expeditions undertaken. The frontier railways, &c., have also been constructed with the same object, *viz.*, to prevent Russia from invading India and placing it under her barbarous rule. The enhancement of the duty on salt and the imposition of income tax too were meant for the good of India seeing that the income from these sources is spent on checkmating Russia. Again, Anglo-Indian officers come out to this country,

not to amass wealth or enjoy themselves, but to serve the people. It is with the same motive that His Excellency Lord Curzon has returned to India and resumed the onerous duties of the office of Viceroy. On the other hand, the leaders of the National Congress are never tired of proclaiming that they are carrying on their propaganda in the interests of their fellow-countrymen. Likewise, all the denominational associations in the country, and even the mills and factories owned by Natives, are professed to have been started merely to promote the good of the public at large, although it is difficult to understand why all these well-wishers of the people should pull opposite ways. The fact, adds the Editor, is that the expression "for the public good" is so frequently in the mouths of educated Natives that it has come to be a meaningless phrase. He then goes on to say that the latter have not only no hand in the administration of their country, but that they know little or nothing about the masses, whose poverty they are so fond of describing to the world. As long as they fail to bring themselves thoroughly in touch with the masses,—for instance, fail to induce zamindars to observe the elementary laws of hygiene and use improved agricultural tools,—their patriotism must remain problematical.

II.—Afghanistan and Trans-Frontier.

7. The *Chaudwin Sadi* (Rawalpindi), of the 15th January 1905, remarks that the despatch of a British Mission to Kabul and the visit of Sardar Inayatulla Khan to India are calculated to put an end to the misapprehensions entertained in regard to the Amir, as also to renew and strengthen friendly relations between Afghanistan and this country.

The Kabul Misson.

III.—Native States.

8. The *Panja-i-Faulad* (Lahore), dated the 14th January 1905, remarks that, in spite of the allegations of some of the vernacular newspapers to the contrary, Native Chiefs are treated with thorough justice by Government. And even if it is granted that some of the Residents or Political Agents abuse the trust reposed in them—a supposition not corroborated by actual facts—it is unfair to blame Government for the faults of these officers, especially as black sheep are to be found in every fold. The Editor adds that Government interferes in the affairs of a State only when the Chief concerned leads a dissolute life and leaves the administration in the hands of cruel and oppressive officials.

Government and Native States.

9. The *Hamdard-i-Hind* (Lahore), of the 14th January 1905, writing about the recent Imperial Service Troops meeting at Faridkot, alleges that the function has cost the Raja as much as six lakhs of rupees, the victualling contractor alone having pocketed Rs. 36,000. The Editor finds fault with the Raja for wasting money like this, and adds that if His Highness continues to be the spendthrift he is, the sum of Rs. 97,00,000 left by his father will soon slip through his fingers. And were Lord Curzon to take notice of his extravagant habits his investiture with full ruling powers would be postponed indefinitely.

The Imperial Service Troops Meeting at Faridkot.

IV.—KINE-KILLING.

Kine-Killing in India.

10. The *Khair-Khwah-i-Mulk* (Kapurthala), of the 30th December 1904 and 15th January 1905, remarks that India has always been an agricultural country, and that the extreme importance of the cow to agriculture led the ancient Aryas to highly revere the animal. The Muhammadan conquerors of India, however, who were not only ignorant of the usefulness of the cow, but missed no opportunity of wounding the feelings of Hindus, introduced the practice of kine-slaughter into the country. The English also, whose own native land yields no agricultural produce (!), and many of whom, "savages from snow-covered islands," are ignorant of the nature of the staple food of the people of India, have failed to realise the benefits derived by the country from the cow.

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

A Proposal for a High Court for the Punjab.

11. The *Victoria Paper* (Sialkot), of the 16th January 1905, remarks that the daily increasing work in the Punjab Chief Court leaves no room for doubt that until the number of Judges is increased permanently, years will continue to elapse between the institution and disposal of appeals. The raising of the Chief Court to the status of a High Court will undoubtedly entail extra expenditure, but the change is so necessary that the question of expense should not be allowed to stand in the way of its introduction. When the United Provinces possess a High Court there is no reason why the concession should be denied to the Punjab.

(*b*)—*Miscellaneous.*

The Proposed Partition of Bengal.

12. The *Paisa Akhbar* (Lahore), of the 17th January 1905, is of opinion that Lord Curzon's Government should break the silence it has hitherto maintained about the proposed partition of Bengal, seeing that the contemplated measure is calculated to affect the social and commercial condition of lakhs of human beings. His Excellency would also do well not to arrive at any definite decision without ascertaining the views of the public concerned on the question.

Shooting Accidents in India.

13. The *Tribune* (Lahore), of the 17th January 1905, writes—

"The action of the Police and the Magistracy in the latest shooting case of the usual 'accidental' type has met public expectations, as the 'prestige' of the white man has thereby been maintained for the hundredth time in the annals of criminal administration in India. The story, with the usual sequel, is this:

"A shooting party of Europeans went to the Jamalpur hills. They requisitioned the services of a number of Santhals and other men to surround a particular spot where game abounds. They then asked the men to beat the bush; and while the latter were so engaged, out came the shots of two European

Shikaris killing no animal but sending a Sonthal woman to the other world. and wounding two others. A Police enquiry was held and it resulted in putting down the tragic incident to 'a pure accident.' The Magistrate, acting upon this report, ordered the case to be 'filed,' that is to say, 'shelved.'

"In the absence of any motive for killing a coolie woman the tragic incident cannot but be put down to 'a pure accident'; but the important question that presses for answer is whether the purity of the accident was not to a certain degree marred by a *conspicuous* amount of carelessness on the part of the gallant Shikaris. As an esteemed Indian contemporary asks, would the European Shikaris have handled their guns in this careless fashion if there was a chance of any European man or woman being shot? Or if some Indian Shikaris, under similar circumstances, had shot dead a European woman, or even a Sonthal, would they have been so easily let off? Such 'pure accidents,' we are afraid, are of too frequent occurrence in India, and, what is especially noteworthy, are almost exclusively confined to European Shikaris; and if it requires to be pointed out in so many words, it may as well be added that the purity of 'accidents' is as much liable to be spoiled by frequent recurrence as is the dignity of truth by too much protesting."

The Language Difficulty in the Punjab.

14. The *Observer* (Lahore), of the 18th January 1905, writes—

"Thanks to the action of Sir Anthony Macdonnell, the language question still continues to agitate the people of the United Provinces. The herculean efforts made by the *Nagri Pracharne Sabha* to give Nagri the status of the national language of the Hindus have been no doubt to a large extent useless, but the fact that Urdu is now being attacked in this Province, a thing which no one could think of ten years before, is serious enough.

"The Inspector-General of Post Offices, Punjab, has issued a circular demanding a knowledge of Gurmukhi as one of the compulsory conditions of service in the Post Office Department. In future all candidates who will be accepted as apprentices in the Department must be able to write this language with fluency. The existing employés under the age of 35 are required to learn this language by March, otherwise they will receive no promotion in future. The circular which foists the burden of learning a new language upon the Post Office servants owes its issue to the Inspector-General regarding Gurmukhi as one of the principal tongues of the Province.

"The fact is that secret forces are at work to oust Urdu from this Province. Some Sikhs, fired with an enthusiasm for the language of their sacred scriptures and probably at the instigation of some Sikh *Sabhas*, have taken to addressing their letters in Gurmukhi, although the contents may be—and very generally are—in Urdu. If Gurmukhi be the language of the Sikhs, their population not only in the Punjab but in the whole world can bear no comparison to that of other nationalities inhabiting the Province. The Census Superintendent does not regard them as highly educated. The number of literates among the Sikhs is exceedingly small. Their population is about 20 lakhs, while that of the Punjab is nearly 3 crores. Again, the Hindus even do not write in the Gurmukhi language. These facts should be enough to prove that the language 'invented by Baba Nanak' is not one of the principal languages of the Punjab. It may be hoped that the Inspector-General will revise his orders on finding that the number of letters written in that dialect is exceedingly small.

"But such attempts at the bolstering up or the revival of languages which are spoken by a minority or which are almost dead afford a curious spectacle; and naturally enough this diversity of language in one province has led the Lahore Anglo-Indian daily to make remarks on Urdu and Bhasha that will be welcomed neither by the advocates of one language nor the other. 'If the writers of modern English were divided into two classes,' says the *C. M. G.*, 'one of which used only words derived from the French, while the other confined itself exclusively to Greek and Latin; if each wrote in a

separate script, and if both used their respective derivatives so euphuistically as to be unintelligible to the uncultured mind, the world of literature as we know it would be impossible. But this is just what has taken place in the Punjab as well as in other parts of India. The Muhammadans have turned to the language of the Quran as derived through the Persian, which was the court language of their Emperors, and never using an indigenous word where a foreign can be found have constructed the Urdu language written in the Persian character. The Hindus, using Sanskrit in a similar manner, have evolved the Bhasha language written in Nagri characters.' The origin of Urdu as expounded by our contemporary is novel, showing the originality of the writer rather than his profundity of language. The paper goes on to say that in its more elaborate forms the literary language of the Hindus and Muhammadans alike is unintelligible to the educated of the other religion and to the uneducated of their own. But can an uneducated man in England understand English in its more elaborate forms, say the language of Milton or Shelley? If he cannot, then the fact that an uneducated Punjabi cannot understand elaborate Urdu cannot be a matter of reproach to any one. Urdu is the official language of the courts, of the public schools, of the educated classes and cultured circles of Indian society. But the writer takes exception to its use at the present time. The first objection is that it cannot be understood by the peasant of whatever religion, and it is urged that as all the records of the courts are kept in Urdu it tends to put the uneducated litigant in the hands of petition-writers and pleaders, and there is also the disadvantage that evidence is not recorded in the words used. But in law cases technicalities must be largely employed, whether we use Urdu or Punjabi; and petition-writers are therefore necessary. The assertion as to evidence not recorded in the words used, placing the witnesses at a great disadvantage, is not supported by facts, for when a witness can understand a language he can correct any mistakes that may have crept in rendering his words into that tongue before he signs his evidence. Further, the objection that Urdu is a great stumbling-block in the way of the English administrators of the country learning the real language of all classes loses its point when it is pointed out that the study of Urdu in reality spares the officers the difficulty of learning a vast number of dialects; while it is curious to note the writer contending that Urdu like the Bhasha is growing obsolete on the ground that a Punjabi of to-day interlards his speech with English words. Even those who speak Urdu as their mother-tongue use many English words when at school. But when they have to speak with those who cannot understand English words, they avoid interlacing their sentences with English words. Urdu is absorbing those words of the English language which are not found in its vocabulary, and the process of its growth continues in vigorous development. It is not only intelligible to the peasant of the Punjab, but is also understood by the inhabitants of Bengal, of Hyderabad, of Berar and of the Bombay Presidency, besides the place of its birth, the United Provinces. To replace it by Punjabi, which can he understood by the people of one part of India alone, and that when the inhabitants of that part do not want it, is surely not wisdom."

15. The *Paisa Akhbar* (Lahore), of the 18th and 19th January 1905, writes to a similar effect.

The same.

Punjab Government Press, Lahore—27-1-05—70.

[Confidential.]

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NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 28th January 1905.

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[Vol. XVIII.] [No. 4.]

SELECTIONS
FROM THE
NATIVE NEWSPAPERS
PUBLISHED IN THE PUNJAB,

Received up to 28th January 1905.

I—POLITICS.

(a)—*Foreign.*

The Apprehended Russian Invasion of India.

1. The *Punjab Samachar* (Lahore), of the 17th January 1905, remarks that the *Times* has recently published two articles on the subject of the defence of India. The writer endeavours to show that the War in the Far East has brought home to British statesmen the fact that England is not strong enough to defend this country against Russia. He is, therefore, of opinion that Government should be up and doing, and should so strengthen its military position as to altogether remove the fear of a Russian invasion of India. The Editor has nothing to say against this; but he is opposed to Government spending crores of rupees on the defence of the North-West Frontier. The best way for Government to cope with the difficulty is to place the people in a position to repel a foreign invasion. It should repeal the Arms Act, and impart military training to the warlike tribes of India in order to enable them to prove of help to it in its hour of need.

The same.

2. The *Paisa Akhbar* (Lahore), of the 21st January 1905, writing on the same subject, observes that a judicious amendment of the Arms Act would place Government in a position to foil enemies like Russia.

England and Turkey.

3. The *Watan* (Lahore), of the 20th January 1905, refers to the differences between the British Government and the Porte over the Aden Hinterland, and says that in all probability the latter will yield to the former. Indeed, as long as the distinct Turkish possessions are not connected with the capital by railways and as long as Turkey does not possess a strong navy, the Porte must comply with the demands of a European power, however unreasonable and unjust they may be. Another way for the Turkish Government to put an end to the demands of the greedy European powers, is to enter into an offensive and defensive alliance with one of the first class powers among them. And it is not improbable that the latter event may take place in the near future. In all likelihood the Russio-Japanese War will have the good effect of bringing about such an alliance between Turkey and England, which will place a very large number of Turkish soldiers at the disposal of the British Government and thus make up for the numerical weakness of the British army.

The Spread of Militarism in the World.

4. The *Paisa Akhbár* (Lahore), of the 24th January 1905, remarks that the spirit of Militarism is greatly on the increase in the World. All the powers of Europe have, for some time past, been making prodigious additions to their armaments, particularly since the outbreak of the Russo-Japanese War. The contasion has spread even to the Republic of the United States, which formerly missed no opportunity of parading its peaceful intentions before the eyes of the world. The Editor then goes to say that the American Republic seems anxious to acquire influence in Asia and is busy devising means to attain that end. A conflict between it and its European rivals in the East is, therefore, inevitable, and the waters of the Pacific Ocean are destined to be reddened with blood in the near future.

(*b*)—*Home.*

India and the British Public.

5. The *Paisa Akhbar* (Lahore), of the 25th January 1905, deprecates the indifference the British public had till recently displayed for Indian affairs. It then praises Mr. Naoroji and the British Committee of the National Congress for creating an interest in India in Great Britain. It also eulogises Lord Curzon for having stimulated this interest during his recent sojourn in England, and remarks that of late several leading English newspapers have been paying greater attention to Indian questions. The *Paisa Akhbar* is of opinion that the people of India should profit by the present opportunity to rivet the attention of the British public on this country. Not only should the deputation the Congress proposes to send to England be despatched at once, but steps should be taken to strengthen the hands of the *India* newspaper.

Anglo-Indian officials and the People.

6. The same paper remarks that in every country, excepting of course Russia, a Government servant can win popularity and promotion only by looking after the welfare of the people and securing their good will. In India, however, there is such a divergence of interest between Government servants and the people, and the majority of Anglo-Indian officials are so prejudiced against the ruled that the Europeans in the public service who exert themselves in the interest of the children of the soil and think more of promoting the public good than of conciliating the small class of bureaucrats come to fall in the estimation of their comrades and superiors and are denied promotion. The cases of Mr. Pennell and Sir Henry Cotton are two instances in point.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Sardar Inayatulla Khan.

7. The *Civil and Military News* (Ludhiana), of the 23rd January 1905, writing about the parade held at Rawalpindi in honour of Sardar Inayatulla Khan, says that the function must have favourably impressed the Sardar, and will go a long way towards strengthening friendly relations between Afghanistan and India. His Highness appears to possess the intelligence and shrewdness of his late grandfather, Abdul Rahman Khan, and may be relied upon to do his utmost to strengthen the Afghan connection with the British, who are the sincerest and strongest friends of his country.

III.—Native States.

Dholpur Affairs.

8. A correspondent writing to the *Sadiq ul-Akhbar* (Rewari), of the 17th January 1905, alleges that in the Dholpur State thieves are not interfered with and are carrying on their nefarious business with absolute impunity. It would appear that the local Police force is maintained, not to suppress crime, but with the object of preventing Government from interfering in the administration of the State. As regards the Courts of Law, they administer anything but justice and constitute a source of harassment to both the guilty and innocent, while the officials connected with them are corrupt and live in a style costing ten times their salaries. After remarking that trade and education are at a discount in Dholpur and that the grossest immorality prevails among its inhabitants, the writer observes that the administration of the State is at present in the hands of a European officer. The Raja has not been invested with full powers, but he is an extremely intelligent and able young man, and may be relied upon to put down the foregoing complaints soon after his investiture.

The recent Visit of Indian Princes to Calcutta.

9. The same paper is at a loss to guess why a large number of Native Chiefs have gone to Calcutta to see Lord Curzon. Indications are not, however, wanting to show that their visit to the metropolis has something to do with the rumoured partition of Kashmir, or the apprehended Russian invasion of India.

IV.—Kine-Killing.

Muhammadans and Kine-Killing.

10. The *Sanatan Dharam Gazette* (Lahore), of the 22nd January 1905, refers to the strained relations between Hindus and Muhammadans, and says one Din Muhammad, *Faqir*, has recently published a pamphlet in which he remarks that were his co-religionists to discontinue killing kine, the gulf between the two communities would be bridged over. The Editor is of the same opinion, and requests the *Ahl-i-Hadis* to exert itself to have a stop put to the killing of kine by Muhammadans.

VII.—General Administration.

(a)—*Judicial.*

The Administration of Justice in the Criminal Courts.

11. The *Tribune* (Lahore), of the 26th January 1905, writes:—

"It is doubtful whether the practice which obtains in India of hanging as many men as can be caught hold of for the murder of one man is calculated to add to the prestige of a civilised, far less of the British, Government. The example, if we are not quite mistaken, was first set by the immortal Judge Nicholas of Benares, to whom must always belong the credit of showing a way out to those honourable men in Judicial capacities who are confronted with the perplexing problem of finding out the exact man from among a number of men at whose hands the deceased in a murder case must have received the fatal blow, or to those who are on the look-out for a means to rapid promotion. For it is this class of Judges generally who have for their official motto the well-known proverb, 'As many convictions as many chances of promotion.' However, it is time that the Government realised that the barbarous practice under notice has assumed scandalous proportions. The latest instance in point hails from the benighted Presidency, only in this case the supposed accused have been saved through the intervention of the High Court. The so-called accused—four villagers of the Tinnevelly District—were committed to the Sessions on a charge of having caused the death of one

Thathaiya Naik on a certain night in June last while the deceased was going to witness a drama. Basing his conviction on the confessional statement of the first accused and the evidence of the first prosecution witness, who were the only persons last seen in company with the deceased, the Sessions Judge sentenced the first accused to transportation for life and the other three to the extreme penalty of law. The case was referred to the High Court for confirmation of the sentence and an appeal was also submitted on behalf of the accused. The Chief Justice and Mr. Justice Benson, after hearing the Vakils for the appellants and the Public Prosecutor in support of the conviction, were of opinion that the confessional statement of the first accused could not be treated as a confession at all, and that no reliance could be placed on the first prosecution witness, which, on the face of it, looked very suspicious. Their Lordships, therefore, set aside the conviction and ordered the accused to be set at liberty. In justice to the Sessions Judge in this particular case it may be mentioned that he is in good company, and all that can be said is that if such a barbarous practice going on in the name of justice under British rule does not attract the serious notice of a strong and justice-loving Viceroy like Lord Curzon, it is hard to say what will."

(*h*)—*Miscellaneous.*

The Partition of Bengal.

12. The *Vakil* (Amritsar), of the 21st January 1905, writing about the meeting recently held in Calcutta under the presidency of Sir Henry Cotton to protest against the proposed partition of Bengal, remarks that Lord Curzon may be relied upon not to abandon the scheme. Sir Mackworth Young and Sir Denzil Ibbetson did their utmost to prevent the severance of the frontier districts from the Punjab, but His Lordship turned a deaf ear to them and had the proposal carried through. It is, therefore, wholly unlikely that he will give up the idea of dividing Bengal and forming a new Province.

Beet Sugar and the Plague.

13. The *Hitkari* (Amritsar), of the 20th January 1905, publishes an answer from one Thakar Dat Sharma of Lahore to the query which appeared in one of its back issues, whether beet sugar really breeds plague. The correspondent says that he was the first man to point out in the columns of the *Manush Sudhar* that it is beet sugar which has led to the outbreak of the plague in India. He reiterates this, and alleges that his opinion is based on certain medical books written by ancient Hindus.

The Increase of Drunkenness in the Punjab.

14. The *Vakil* (Amritsar), of the 21st January 1905, says that Sir Charles Rivaz regards the steady increase in the excise revenue of the Punjab as indicating the people's advance in prosperity. It is difficult to understand how His Honour has convinced himself that the consumption by the Punjabis of daily increasing quantities of liquor suggests the conclusion arrived at by him. The majority of those who cannot do without liquor consist as a rule of persons who find it difficult to procure for themselves even one meal a day. It is to be regretted that the arbiters of the destinies of the Natives should form their opinions in the seclusion of their houses, with the result that they know nothing of the real facts and base important conclusions on their superficial knowledge of things. Were Sir Charles Rivaz to visit a liquor shop he would discover for himself by what sort of men it is mostly patronised. Instead of expressing satisfaction at the increasing consumption of intoxicants in the Punjab His Honour should feel sorry for the degraded moral condition of the province. The *Vakil* concludes by exhorting Punjabis to give up drink, the "mother of all evil."

Punjab Government Press, Lahore—4-2-05—70—C. D.

[Confidential.]

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Nil.

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Nil.

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Nil.

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Nil.

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[Confidential]

[Vol. XVIII.] [No. 5.]

SELECTIONS
FROM THE
NATIVE NEWSPAPERS
PUBLISHED IN THE PUNJAB,

Received up to 4th February 1905.

I—POLITICS.

(a)—*Foreign.*

1. Commenting on an article on the revolution in Russia, which appeared in the *Pioneer* of the 30th January 1905, the *Tribune* (Lahore), of the 4th February 1905, in an article headed "Lessons from Russia," writes as follows :—

The Revolution in Russia.

"The above are wise and statesmanlike words. But the marvel is that they are contained in a paper which less than a month ago published a letter suggesting that 'clapping into jail,' 'summary deportation,' 'laying by the heels,' and 'beating with many stripes' should be the lines of Government action towards the leaders of the rising Indian Nation! The writer in the *Pioneer* shows clearly how clever the Russian Government is when dealing with distant problems, whereas when it comes to 'the management of its domestic concerns it discovers such hopeless incompetency and dullness.' But he seems to be unaware of the fact that if the Indian Government were always to listen to the advice given it by a certain *prevailing* type of Anglo-Indian advisers, it would also be doomed to *discover* similar 'incompetency and dullness.' Fortunately for India, and even for the Anglo-Indian himself, the recipes for dealing with so-called 'sedition' (which is the Anglo-Indian's cynical name for the moral, social, and intellectual revolution now going on in India) are seldom adopted in their fullness and entirety by the powers that be. But for this India has to thank the little remnants of Liberalism and true Christianity that are still left in England, which prevent the Indian Government from entirely sinking into a Russian Despotism. It is apalling to calculate what India would be if the typical Anglo-Indian had his own way with the Native without let or hindrance from his Home authorities. It is true that in India 'repression' of the Russian type is not to be experienced, but is there any doubt that if the Anglo-Indian had his way with those whom he cynically calls 'Babus' Russian repression would not have to be waited for long?

"But let us come to details. The writer speaks of countless preceding acts of injustice and oppression which in Russia have resulted badly. In the light of these words let us think of how justice is administered in India when there is a case between 'Black' and 'White.' Let us think of the virtual tearing up and abrogation of the late Queen's Proclamation; of certain recent Acts passed in the teeth of violent opposition, one of which (justly or unjustly) is regarded as the prelude to the final gagging of the Native Press. Let us, in short, think of a thousand petty and big acts of 'injustice and oppression' which the Anglo-Indian is not in the least unwilling to perpetuate when dealing with the natives of India. It is edifying to note how glad and willing the *Pioneer*

would be to see the Russian Government disarm the opposition of its subjects by *rational means*, 'dissolve the gathering combination' by 'common prudence,' 'detach some parties and convert them into adherents,' and encourage some classes. So far as 'encouraging some classes' is concerned, it is a thing not altogether unknown in India under the ægis of British rule, but it is carried on in a manner, *at the expense of other classes*, which amounts at times to serious 'injustice' such as the *Pioneer* appears to condemn. However, it is refreshing to see in the columns of an Anglo-Indian paper a reference to 'large and generous treatment,' and 'obedience to higher instincts.' But is it often that one hears of similar advice given to the Indian Government by the exponents of Anglo-Indian opinion? Is it not true that if the line of 'large and generous treatment' and 'obedience to higher instincts' were followed in India, the bitterness between 'Babu' and 'Anglo-Indian,' between the Congress and 'the Government' would quickly disappear?

"The *Pioneer* is 'shrewd' enough to discover that the *irrational* line followed by the Russian Government has converted the entire Russian nation into a solid opposition; that the revolution has been coming for a long time past; that it is a spontaneous popular movement; that the educated and professional classes have been forced into opposition by the 'suspicions' of the Government, and that the Russian Government has waged a war against intellectual liberty. But, alas! similar things are taking place right under the *Pioneer's* nose in India, though in not so exaggerated a form, and it will not give the Indian Government sound and rational advice. On the contrary it is becoming increasingly the habit of Anglo-Indian journals to despise native opinion, native intellect, and native natural aspirations. It is useless to quote instances; they are too numerous and lamentable. The *Pioneer* deplores the fact that in Russia 'there will be remorseless severities against the educated classes, who are the brains of the movement.' But are there no educated classes in India who are the brains of a coming social and intellectual revolution? Would not 'clapping into jail,' 'summary deportation,' 'laying by the heels,' and 'beating with many stripes' be also remorseless severities? Or is the hide of a Mehta or a Bannerji supposed to be thicker than the hide of an educated man in Russia?"

(*b*)—*Home.*

Lord Curzon and the National Congress.

2. The *Public Magazine* (Amritsar), of the 23rd January 1905, remarks that Lord Curzon's refusal to allow Sir Henry Cotton to personally lay before him the resolutions of the National Congress has been condemned by the Native Press. By following the above line of conduct His Excellency has missed a rare opportunity of atoning for his past doings, which have made him so unpopular in the country. It is very unfortunate for India, adds the Editor, that while the autocratic Czar grants interviews to the representatives of popular societies in Russia, the King Emperor's Deputy in this country should be averse to listen to the people's voice.

India : Past and Present.

3. The *Paisa Akhbar* (Lahore), of the 26th January 1905, publishes a communication in which the writer compares Lord Curzon's rule with the times of Asoka and Aurangzeb, and remarks that while during the latter periods the people were well off and their commercial condition was all that could be desired, of late they have been greatly impoverished because of free trade, and even the educated among them find it difficult to earn their bread. Again, under Asoka and Aurangzeb they were honoured abroad, but now they are looked down

upon everywhere, perhaps because they lack the qualities formerly possessed by them. The differences, however, which existed between the Hindus and Buddhists and the Muhammadans and Hindus, respectively, during the reigns of the monarchs named exist even at the present time, and threaten to prove highly injurious to the best interests of the people.

II.—Afghanistan and Trans-Frontier.

The Kabul Mission.

4. The *Paisa Akhbar* (Lahore) of the 26th January 1905, remarks that Lord Kitchener's scheme to increase the efficiency of the Indian Army, and the despatch of a Mission to Kabul to impress on the Amir the necessity for strengthening the defence of the Afghan frontier, are calculated to prove of great help in checking Russia. It is, however, a question whether the Indian Exchequer can bear the extra heavy burden the inauguration of the above scheme will throw on it, while, in certain eventualities, there is a likelihood of the labours of the Kabul Mission and the money spent by it being thrown away. After remarking that the best way to ensure the safety of India is to render the North-West Frontier impregnable, the Editor observes that the first object of Mr. Dane and his colleagues should be to remove all misunderstanding between Habibulla Khan and Government and renew the old friendly relations between Afghanistan and this country. They should also give the Amir good advice regarding the protection of his frontiers, and assure him of Government's willingness to help him in the importation of the military stores required for the purpose.

The same.

5. The same paper is of opinion that Russia having of late advanced close to the borders of Afghanistan, the Amir finds it far more difficult to check her than was formerly the case. It, therefore, behoves Government to raise the amount of the subsidy paid to him, if not to 36 lakhs, at least to 27 lakhs a year. It is better and cheaper for Government to keep His Highness pleased and fight Russia through him than to increase the strength of the Indian Army.

The same.

6. The *Wafadar* (Lahore), of the 25th January 1905, remarks that some Native newspapers have advised Government to double the amount of the subsidy paid to the Amir. They have apparently lost sight of the fact that the enhancement of the subsidy is likely to prove burdensome to India, for in all probability a fresh tax will have to be levied to raise the extra money required. The *Wafadar*, for one, is of opinion that the amount now paid to the Amir is more than sufficient.

Sardar Inayatulla Khan's visit to India.

7. The *Army News* (Ludhiana), of the 30th January 1905, says that the Sardar's journey from Peshawar to Calcutta must have given him an idea of the vastness of the British Empire in India. He must also have been impressed with the order and peace prevalent at all the places visited by him; as also with the signs of progress and prosperity visible on all sides. And when he recounts his experiences to his father, the latter will be certain to realise the greatness of England and to feel that it is to his advantage to live on friendly terms with her.

8. The *Civil and Military News* (Ludhiana), of the 30th January 1905, writes in the same strain and observes that the Sardar's visit to India will be certain to cement friendly relations between India and Afghanistan.

The same.

9. The *Paisa Akhbar* (Lahore), of the 31st January 1905, publishes similar remarks.

The same.

10. The *Watan* (Lahore), of the 27th January 1905, writes to a similar effect, but takes exception to the *Civil and Military Gazette's* remark that the parade held at Rawalpindi in honour of Sardar Inayatulla Khan must have convinced him of the greatness of England. A review of 15,000 or 16,000 troops could not have produced the above impression on the mind of the Sardar, seeing that his own father keeps 600 guns and an army of 100,000.

The same.

V.—Native Societies and Religious Matters.

11. The *Arya Gazette* (Lahore), of the 5th January (received on the 1st February) 1905, says that the trial of the Mubarikpur Rioters has ended in the conviction of a number of Muhammadans. It has also been held that the charge against the Hindus of the town to the effect that they placed the carcase of a pig in a local mosque is unfounded. This was really done by a Muhammadan with the object of inflaming his co-religionists against their Hindu neighbours. It is to be regretted that the Musalmans should have behaved themselves in the manner they did, involving thousands of innocent Hindus in trouble and desecrating the temples of the latter. The conduct of the Muhammadan Tahsildar of Mubarikpur in concocting evidence on behalf of men of his own faith was also highly objectionable and has been thoroughly exposed by the District Magistrate. A number of complaints have been made to the Government of the United Provinces against the Tahsildar from time to time, and it is difficult to see why the services of such an official should not be dispensed with. The Editor then goes on to say that the cost of the punitive police force quartered in Mubarikpur will come out of the pockets of the Hindus alone, and that the matter requires careful consideration at the hands of the authorities concerned. He adds that the Muhammadans desecrated the Hindu temples in the town once before about sixty years ago, and he suggests that the Hindus should devise means to protect themselves against their Musalman neighbours and should solicit the authorities help in the matter.

The Mubarikpur Riots.

VI.—Legislation.

12. The *Sadiq-ul-Akhbar* (Rewari), of the 24th January 1905, understands that it is in contemplation to render the provisions of the Arms Act still more stringent. This can only mean that the people of India will henceforth find it still more difficult to obtain licenses to keep guns even for shooting. India, adds the Editor, is the only country in the world the natives of which have to obtain licenses to keep arms, and there is consequently nothing to be surprised at in their daily increasing effeminacy.

The Proposed Game Law.

VII.—General Administration.

(a)—*Judicial.*

The State of Work in the Punjab Chief Court.

13. The *Hamdard-i-Hind* (Lahore), of the 21st January 1905, complains of the extreme dilatoriness of the Chief Court of the Punjab in disposing of appeals. As a general rule the hearing of an appeal is fixed for years after its institution, while when the long expected date arrives the hearing is postponed for another year or two. The result is that in the majority of cases one or both parties die broken-hearted before their appeals can be disposed of. The Editor suggests the appointment of a few more Judges to clear off the arrears.

A Prosecution for Obscene Writing.

14. The *Panja-i-Faulad* (Lahore), of the 21st January 1905, publishes a communication from one Hasan Nizami of Delhi, who expresses great surprise at the conviction of the writer and printers by the District Magistrate, Lahore, of a book entitled the *Sarmaya-i-Nishat*. He would like to know whether the contents of the book have been held to offend the Natives or the European's sense of decency. If the former is the case, how will medical commentaries fare in future? In the other case the writer would enquire whether the sense of decency offended is that of the Europeans of the respectable classes or of those of the lower classes. As regards the latter, on the occasion of the Coronation Darbar the correspondent saw hundreds of British soldiers bathing naked in public. The sense of decency of the respectable classes also is not very fine. Only the other day a European Company visited Delhi and wound up a performance with the exhibition of nude pictures, calculated to inflame the passions, the audience consisting mostly of Europeans.

(b)—*Miscellaneous.*

Beet Sugar and the Plague.

15. The *Panja-i-Faulad* (Lahore), of the 21st January 1905, publishes a communication from one Hira Lal, who takes expection to the Editor's remark that there can be no connection between the plague and beet sugar (*vide* paragraph 9 of Selections No. 2). It was after 1890, he adds, that beet sugar began to be imported into Bombay in large quantities and before long the plague broke out in that city. And the disease has followed the introduction of the sugar into other parts of the country.

[Confidential.]

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SELECTIONS
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NATIVE NEWSPAPERS
PUBLISHED IN THE PUNJAB,

Received up to 11th February 1905.

I—POLITICS.

(a)—*Foreign.*

The Tibet Treaty.

1. The *Paisa Akhbar* (Lahore), of the 4th Feb ruary 1905, remarks that it now appears that the ratification of the Treaty of Lhassa has so far been delayed owing, not only to the expected arrival of a Commissioner from China, but to the Imperial Government not having approved of certain of its provisions. After publishing the substance of the Tibetan Blue-book as telegraphed by Reuter, the Editor observes that a perusal of Clause 9 of the Treaty shows that Colonel Younghusband's Mission has placed Tibet entirely under British sway. Government has undoubtedly secured a great political gain and has profited by the Russo-Japanese War to strengthen India's frontier.

The Russian Revolution.

2. The *Sadiq-ul-Akhbar* (Rewari), of the 2nd February 1905, writing about the recent risings in Russia, remarks that the Russian Government is thoroughly despotic and allows the people no voice in the administration of their own country. The Editor then refers to some of the disabilities under which the Russians, excepting of course the upper classes, suffer, and states how gross oppression is practised on the Muhammadans and Jews in Russia. Natives of India, he adds, should thank God that they live under a just and benevolent Government like the British and are allowed to criticise official measures.

(b)—*Home.*

The Rulers and the Ruled in India.

3. The *Gulzar-i-Hind* (Lahore), of the 28th January 1905, deprecates the feeling of hatred and prejudice the so-called civilised white nations entertain for their black fellow-beings. Even the Americans, who pose as the most advanced people on the face of the earth, maltreat their negro neighbours and refuse them all political rights, although the latter are now as civilised as the former. In India also there is a wide gulf between the black Natives and their white rulers, and the line dividing them is as clearly marked as in Australia and America. Even the law makes an invidious distinction between the two communities, and so far not a single European has been hanged for killing a Native, or adequately punished for outraging a Native woman.

II.—AFGHANISTAN AND TRANS-FRONTIER.

The Subsidy to the Amir.

4. The *Punjab Samachar* (Lahore), of the 7th February 1905, remarks that the Ruler of Kabul has so far rendered no service to Government to deserve an enhancement of the subsidy paid to him. Indeed, peace is now so thoroughly established on the North-West Frontier that there seems no necessity for subsidising the Amir at all. As to the apprehension that Russia intends invading India in order to make up for the loss of her prestige in the Far East, it is wholly unfounded. At all events, the best way for Government to meet the danger is to place the people of this country in a position to repel a foreign invasion by imparting military training to the warlike tribes.

Sardar Inayatulla Khan's Visit to India.

5. The *Paisa Akhbar* (Lahore), of the 7th February 1905, reports that from Sirhind Sardar Inayatulla Khan sent a donation of Rs. 30,000 to the Anjuman-i-Himayat-i-Islam, Lahore, through Sufi Ghulam Mohai-ud-din, its Agent.

The same.

6. The *Watan* (Lahore), of the 10th February 1905, also makes the announcement.

The same.

7. The *Wafadar* (Lahore), of the 1st February 1905, praises the Sardar for his donation to the Anjuman, and reports that His Highness also gave Rs. 500 to the Anjuman-i-Islamia at Rawalpindi and Rs. 2,500 for the *Idgah* under construction in the same city.

The same.

8. The *Vakil* (Amritsar), of the 4th February 1905, remarks that the Bengali critics of Government whose criticism has come to assume the form of fault-finding display extreme meanness and narrow-mindedness. However deep the patriotism of Bengalis may be, they have no perception of kingly duties, and in spite of the great progress made by them in education they know nothing of State-craft. Meanness and narrow-mindedness have come to form part of their national character, and the liberalising influences of English education and civilisation have been wholly lost upon them. The Editor then goes on to say that the small paragraph headed "India and the Afghans," which appeared in a recent issue of the *Amrita Bazar Patrika*, is "fraught with far-reaching consequences," and represents Government as cowards and sycophants. The great honour and regal hospitality shown to Sardar Inayatulla Khan have filled that paper, nay the entire Bengali Press, with jealousy. In the paragraph in question the *Patrika* has made several insinuations against the British Government, the most serious of which is that the latter fears and respects only those who can offer armed resistance. This is a gross libel on the policy and moral courage of the British Government, and conveys dangerous ideas to His Majesty's unsophisticated (Native) subjects. The *Amrita Bazar Patrika's* remark that the Afghans have been the greatest source of trouble to the Government of India is an attempt to prejudice Government against the Kabul Darbar. That paper should, however, know that there is nothing in common between the Afghan Throne, to which honour was shown during Sardar Inayatulla Khan's visit, and the turbulent Frontier

tribes. As to its insinuation that the frequency of famines in India is ascribable to the payment of large sums of money to Afghans, this only illustrates the Persian saying that "a liar has no memory." Bengali journalists have hitherto been assigning various causes to account for the evil, and this change of front does not add to the soundness of their opinions. The *Vakil* concludes by remarking that it is men of the stamp of the writer in question who have converted the National Congress into an impudent and fault finding-body, and that it is for this reason that the peaceful sections of the population do not join the movement.

VI.—LEGISLATION.

The Working of the Land Alienation Act.

9. The *Victoria Paper* (Siálkot), of the 1st February 1905, remarks that the Land Alienation Act has achieved its object and put a stop to the transfer of land to non-agriculturists. The Editor feels confident that if nothing untoward happens during the next 10 years, zamindars will have made great strides in prosperity.

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

The Punjab Chief Court.

10. The *Observer* (Lahore), of the 8th February 1905, publishes a long article calling attention to the necessity for additional Judges for the Punjab Chief Court, urging the claims of members of the Local Bar to seats on the Bench and referring at length to the "hopelessly inadequate representation of the Muhammadans in the High and Chief Courts of the country."

(*b*)—*Police.*

The Report of the Police Commission.

11. The *Police Advocate* (Lahore), of the 3rd February 1905, remarks that the public are anxiously waiting for the publication of the Report of the Police Commission. The document should no longer be kept secret, and the public should be given an opportunity of criticising the recommendations of the Commission. The Editor adds that although the reform of the Police greatly depends on the solution of the question, whether the European or the Native element in the higher grades of the Police services requires strengthening, the Press in India is still ignorant of the nature of the recommendations on the point. The Bengali Press would like to see the number of Native officers increased, while Anglo-Indian newspapers are pleading for a strengthening of the European element. The Editor expresses no opinion either way, but says that the manner in which Native Police officers, of both the old and the new schools, perform their duties leaves much room for improvement.

(*c*)—*Municipal and Cantonment Affairs.*

Local Self-Government in India.

12. The *Hamdard-i-Hind* (Lahore), of the 28th January 1905, writing about the coming Municipal elections at Lahore, remarks that really able men do not care to compete for seats on Municipal Committees, being

averse to have recourse to the tactics which must be employed in order to ensure success. The result is that persons who offer themselves for election and whose sole object in entering Municipalities is to curry favour with the authorities are usually unfit to perform the duties of a Municipal Commissioner. It is for this reason that a very large number of Municipalities have proved utter failures, a fact for which Government is sincerely sorry. After remarking that candidates for Municipal honours not infrequently resort to bribery and have to spend hundreds of rupees in providing conveyances and refreshments for voters, the Editor observes that Municipalities made up of such persons can confer no good on the country.

(*g*)—*Postal Matters.*

Grievances of Officials attached to Post Offices in the Mufassil.

13. The *Vakil* (Amritsar), of the 4th February 1905, publishes a communication in which the writer complains that officials in the Mufassil Post Offices have to work from 5 in the morning till 9 P.M., leaving work for only an hour in the middle of the day to take their meals. Besides, each one of them has to do the work of two or three clerks, while they are denied all holidays and cannot get leave even on the occasion of deaths in their families. The invariable order by a Superintendent on an application for leave is that no one is available to relieve the applicant. The correspondent is at a loss to understand why the staff should not be increased, especially when the Postal Department spends only a little over one-tenth of its income.

(*h*)—*Miscellaneous.*

Natives and the Military Service.

14. The *Civil and Military News* (Ludhiana), of the 6th February 1905, says that the hard labour entailed on a sepoy in undergoing military training and the small salary paid to him are beginning to disincline Natives to enter the Army. It, therefore, behoves Government to add to the attractions of military service, although this may involve a large expenditure of money. In the first place it should take steps to provide better accommodation for Native soldiers, their existing quarters being neither comfortable nor healthy. Again, the sepoy being very fond of his home, he should, instead of the existing arrangements, be granted three months' furlough every second year and given a free pass to travel to and from his native place. Some concession should be made in favour of Native military officers also, especially to those attached to infantry regiments, who should be given an increase of pay and granted larger pensions on retirement.

Punjab Government Press, Lahore—18-2-05—70—J. B.

[Confidential.]

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SELECTIONS
FROM THE
NATIVE NEWSPAPERS
PUBLISHED IN THE PUNJAB,

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I—POLITICS.

(*a*)—*Foreign.*

The Revolution in Russia.

1. The *Gulsar-i-Hind* (Lahore), of the 11th February 1905, writing about the Revolution in Russia, quotes an extract from the *Alkahira* (Cairo), which alleges that the risings are ascribable to the oppression practised on the Russian Muhammadans. According to that paper the Prophet's followers were the first to rise, the strikers joining them later on; and their leader, one Bahadur Ali, is of opinion that every people should defend their rights with the sword. The Editor then goes on to say that the people of India are thoroughly loyal to the British Throne, and that the most just and impartial ruler this country has ever known was the late Queen-Empress. It is a matter of common knowledge that at the time of Lord Curzon's appointment to the office of Viceroy Her Majesty asked him to be kind to her Indian subjects. And although His Excellency has interfered with University education and the liberty of the Press in India, there is no fear of Natives taking the law into their own hands, and they may be relied upon to always remain loyal.

(*b*)—*Home.*

Lord Curzon.

2. The *Panja-i-Faulad* (Lahore), of the 14th February 1905, remarks that in spite of his acknowledged great ability Lord Curzon is very unpopular with the natives of India. By dealing a blow to University education and amending the Official Secrets Act and by introducing certain other measures injurious to the people His Excellency has managed to alienate their sympathies.

II.—AFGHANISTAN AND TRANS-FRONTIER.

The Kabul Mission.

3. The *Army News* (Ludhiana), of the 13th February 1905, remarks that in all probability one of the questions the Kabul Mission has to discuss with the Amir relates to the adoption of measures to check Russia. It has always been the desire of Government that Afghanistan should become such a strong military power that in the event of Russia commencing hostilities

it should be able to hold her in check till the arrival of troops from India. The present strength of the Afghan army is all that could be desired, and in order to make the forces thoroughly efficient it is only necessary to train them on European lines. Mr. Dane and his colleagues should invite the Amir's attention to the matter and induce His Highness to appoint British Officers to train his army, or to send a few Afghan Officers to be trained in India. They should also impress on him the desirability of improving the means of communication between Kabul and India.

The same.

4 The *Watan* (Lahore), of the 10th February 1905, remarks that it is a mystery why Habibulla Khan has not since his accession drawn the subsidy paid to the ruler of Kabul. There can, however, be no doubt that the Amir was subsidized in order to enable him to improve the defence of his kingdom and make Afghanistan of effectual help to Government in the event of a Russian invasion of India, the likelihood of which has greatly increased since the outbreak of the Russo-Japanese War. With the growth of the Amir's power, however, a suspicion was created in the mind of Government that Afghanistan might become powerful enough to constitute another source of danger to India. Most probably it is this apprehension which has made Government anxious to acquire the same amount of influence at Kabul as Russia enjoys at Tehran. The Afghan Government, however, cannot tolerate this, seeing that it knows how the various Indian kingdoms (Native States) have gradually fallen from the status of honoured friends and allies to that of subject States, owing simply to Government interference in their internal affairs. It also knows that Japan owes her present position simply to her policy of always keeping foreigners at arm's length. There is, therefore, nothing surprising in the Amir being averse to the construction of a railway and telegraph line to Kabul, as also to the placing of his army under British Officers, for this will be tantamount to degrading his forces to the status of the Imperial Service Troops maintained by Native States. The Editor concludes by remarking that Government should repose greater trust in the Amir.

The same.

5. The same paper of the 17th February 1905 says that if Russia ever invades India she will, in all probability do so, not through Afghanistan, but through the Persian provinces of Khorasan and Seistan. Nevertheless, there can be no denying the fact that the safety of India is, to a very large extent, in the keeping of Afghanistan. Were the Amir to throw in his lot with Russia to-day, the latter would assuredly march on this country to-morrow, her embroilment in a war with Japan notwithstanding. The continuance, on the other hand, of friendly relations between Afghanistan and England would constitute the most formidable obstacle in the way of the Russians realising their dream of conquering India. The *Watan* is of opinion that Government should take advantage of this state of affairs to place the defence of India on a most sound footing. It suggests that the western part of Baluchistan, which is of very little value to Government, should be handed over to the Amir, thereby making it impossible for Russia to invade India through either Afghanistan or Persia. This accession of territory is not likely to so stregthen the Amir's hands as to render him another source of danger

to the British Government. Indeed, Afghanistan is never likely to be in a position to fight England single-handed, and even if she possessed the requisite strength she would never think of trying conclusions with India for fear of Russia, who would be certain to attack both, in the exhausted state in which they would be left by war. Likewise, a fear of England would prevent the Amir from invading any Russian possession; and the result will be that Russia, England and Afghanistan will cease interfering with one another. There is no truth in the charge preferred against Habibulla Khan by a Correspondent of the *Times* to the effect that His Highness carries on a secret correspondence with Russian Officers. The *Watan* expresses disapproval of the idea of constructing a railway to Kabul. Not only can the suggested railway confer no benefit on Afghanistan, but the Amir has not the wherewithal to construct it, while the Afghans are as yet incapable of managing a railway. And were Government to spend its own money on the project, it would have the right to interfere in the management of the railway which would detract from the independence of Kabul and furnish Russia with an excuse to encroach on Northern Afghanistan. The Editor has, however, nothing to say against the establishment of telegraphic communication with Kabul, while he is averse to the appointment of British Officers to train Afghan troops.

III.—Native States.

Native Chiefs and the forthcoming Visit of the Prince of Wales to India.

6. The *Sat Dhurm Parcharak* (Jullundur), of the 3rd (received on the 14th) February 1905, writing about the approaching visit of the Prince of Wales to India, remarks that, but for the Delhi Darbar having impoverished Native Chiefs, His Royal Highness would have visited the country much earlier. It is true that the Chiefs are still in a state of financial exhaustion, but they may be depended upon to prove their loyalty by entertaining the Prince with borrowed money. If the heir-apparent to the British throne, adds the Editor, has the good of the people of India at heart, he should cause it to be notified that no Indian Prince need indulge in extravagance on the occasion of His Royal Highness's visit to a State. This would not only save Native Chiefs from running into debt, but would afford the royal visitor an opportunity of seeing things as they are.

The Employment of Europeans in Native States.

7. The *Gulsar-i-Hind* (Lahore), of the 11th February 1905, says that the *Vakil* publishes a list of the European officials employed in Hyderabad and remarks that evidently India is meant for Europeans alone. This, adds the Editor, is no new thing. Europeans are everywhere ousting deserving Natives. The Congress accuse Government of conferring a large number of public appointments in British India on Englishmen; but the children of the soil fare still worse in Native States. The Editor is at a loss to understand why Indian Princes should be partial to Europeans and should employ the last-named in preference to their countrymen and on large salaries. Apparently they do so either under pressure or in the mistaken belief that Europeans make better administrators than Natives. There are, perhaps, none, or very few, European officials in Baroda and yet that State is far better

managed than any other in the country. Why is no pressure brought to bear on the Gaekwar to take Europeans into his service? The question is significant. The *Gulsar-i-Hind* calls upon the Congress to offer their services to Native Chiefs to improve the administration of the Feadatory States, and thereby prove to the world that they are not mere talkers.

IV.—KINE-KILLING.

Kine-killing in India.

8. One Muhammad Ismail of Hyderabad, writing to the *Khair-Khwah-i-Mulk* (Kapurthala), of the 1st (received on the 14th) February 1905, remarks that India being an agricultural country it is impossible to exaggerate the importance to it of the cow. He, therefore, deprecates the killing of kine in the country, and calls upon the people to exert themselves to put down the practice.

VI.—LEGISLATION.

The Indian Universities Validating Bill.

9. In a leading article on the subject of the Indian Universities Validating Bill, the *Tribune* (Lahore), of the 16th February 1905 writes as follows:—

"The proceedings in the Legislative Council on the occasion of the passage into law of what is known as the Indian Universities Validating Bill will, we have no doubt, be read with as much interest as concern throughout the country. The action of the Government of India has been condemned by public opinion throughout India. The Bill was viewed with disfavour by all classes of Indians, and its passage into law, under circumstances already pointed out in these columns, certainly does not redound to the credit of the Government of India. The Act is decidedly a piece of high-handed *zabardasti* without parallel even in the annals of Indian legislation. There was no ambiguity in the wording of the section of the Act under dispute. The meaning was quite clear. In fact, the clause in question was capable of any one interpretation, and that was the interpretation put upon it by Sir Pherozeshah Mehta and his legal advisers. It was the action of the Chancellors which was contrary to both the wording and the spirit of the law. The clear and straightforward course open to Government was to order the notifications made by the various Chancellors relating to the constitution of the Provincial Syndicates to be withdrawn, and the election of the Provincial Syndicates to be made under the orders of the Senate. The adoption of this course would have put an end to litigation of any sort, and there would have been no interruption in the work of Universities, and the country would have been saved the spectacle of the entire legal machinery of Government being set in motion in order to legalise what was clearly an illegal proceeding. It is true that Lord Curzon and the Legal Member of his Council maintained to the end that the action of the Chancellors was not illegal. If that was their real belief, why this unseemly haste in introducing the Bill at one sitting and passing it at the next. The usual formalities observed in the case of all contentious legislation were dispensed with in this case. The motion introducing the Bill was made in the Council before the draft of the Bill itself was ready, and the Council was made to adopt the motion before even having on the table a copy of the Bill. Again, Bills are always referred to Select Committees with instructions to report within a stated period. In this case even this formality was done away with. Again, under the rules of the Council every member thereof is entitled to have a copy of a Bill seven days before such Bill can be taken into consideration. It was pointed out by the Hon'ble Mr. G. K. Gokhale that the requirements of the rules in this respect had not been satisfied so far as he was concerned. Lord Curzon admitted and even condemned this irregularity, but he said it was a slight one and in the exercise of his discretionary powers of control as President he ruled the

objection out of order and directed that the Bill should be proceeded with. The action of Government, it is quite clear, was marked by high-handedness of a wholly uncalled for character throughout the proceedings.

* * * * * * * *

The same.

10. In its issue of the 18th February 1905 the same paper writes:—

"It has been most clearly and forcibly shown by Mr. Gokhale that neither the University of Bombay nor the Government of India has had the slightest justification for the respective steps taken by them with respect to the action of the protesting Fellows. It is not the action taken by these Fellows that is responsible for the situation created, as Lord Curzon has sought to imply, but the blind spirit of autocracy which has guided the advisers of the Bombay Chancellor and the Government of India. Due notice was given to the Bombay University authorities by Sir Pherozeshah Mehta and his friends as to the illegality of the notification issued by them for the election of the Provisional Syndicate, but no heed was paid to it and the election was held in spite of the protest. And after the Bombay University had committed this piece of irregularity, the Government of India proceeded to set it right, not by declaring that the University authorities should retrace their steps and act according to the law, but by committing another irregularity of a still more glaring character. If this is not *sulum* and *sid*, it is difficult to say what these consist in."

* * * * * * * *

"The arbitrary spirit referred to is manifested not only in action, but also in what is meant to be reasoning and argument. Both the Viceroy and the Law Member of Council persisted in denying that any irregularity had been committed, and Sir Denzil Ibbetson sought to establish in a far from convincing speech that 'the discretion which has been exercised by the Chancellors *was precisely the sort of discretion* which the Legislature intended to confer upon them; that in exercising it they have *scrupulously endeavoured* to follow the prescriptions of the law and to respect existing practice." The italics are ours. But was not the introduction of the 'validating' measure in itself a confession that there had been irregularity whose consequences it was sought to mend by the Bill? What else could explain or justify the precipitancy of the Government and the adoption of a step which was sure to be construed as a defiance of legal methods in transacting public affairs. The plea of saving time set up by the champions of the Bill is simply ridiculous. If the Government had not introduced the Bill, the High Court of Bombay would very likely have given its decision before the Bill could be passed; and the Calcutta Senate *had arranged* to carry on their work by appointing a Provisional Committee so long as the status of the Provisional Syndicate was in dispute. But while the members of the Government put up all sorts of pleas for introducing the measure, and kept beating about the bush, they did not do the one simple thing that would have gone a long way in strengthening their position—namely, putting up competent legal opinions supporting the action of the Chancellors and controverting the opinion obtained by Sir Pherozeshah Metha and his friends at Bombay. This was just in keeping with the arbitrary spirit we have spoken of. What the Government thought they could carry out by means of *zabardasti* and *zid*, they were not inclined to give any convincing reasons for, beyond their own opinion that it was the right thing to do. And their chief weapon in the controversy was denunciation of their critics."

The same.

11. The *Observer* (Lahore), of the 18th February 1905, publishes, without comment, an account of the passing of the Bill.

Punjab Government Press, Lahore—23-2-05—70.

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I—POLITICS.

(*b*)—*Home.*

British Rule in India.

1. The *Victoria Paper* (Sialkot), of the 16th February 1905 remarks that it would be black ingratitude to say that Natives have not been given their political rights under the British Government. The highest judicial and executive posts are open to them and they occupy seats on both the Provincial and the Imperial Legislative Councils. They are also free to criticise the administration, while Government does not interfere with their religion. The Editor adds that it is the British Government alone which is always ready to remove defects in its administration and does not resent proper criticism of its measures. It is, therefore, the earnest wish of every Native that his country may always remain under the rule of England.

The National Congress.

2. The *Vakil* (Amritsar), of the 15th February 1905, says that the newly-started *Parsi* of Bombay belauds the Congress movement and remarks that the time is not distant when the demands made by the Congress will be promptly complied with. These are the views of a supporter of the National Congress, and the Editor will say nothing about them, leaving it to time and the Congress to prove their correctness or otherwise. He, however, reminds the friends of the Congress that their critics have not a very high opinion of them, and says that a retired member of the Bombay Civil Service is reported to have recently remarked that had India been under Russian rule the meetings of the Congress would have been dispersed by the military, while Sir Henry Cotton and his Congress colleagues would have been banished to Siberia. The thought has been suggested to that gentleman by the revolutionary risings in Russia, which would show that he is of opinion that the manner in which the Congress makes its demands is similar to that, the adoption of which by the Russian people has resulted in bloodshed at Moscow and St. Petersburg. The *Vakil* is not prepared to subscribe fully to this opinion, but it cannot deny that the Congress prefers its demands in an insolent manner.

Muhammadans and Government.

3. The same paper publishes a communication from one Abdur Rahman, of Kot Kapura, who remarks that England's greatness has excited the jealousy of several of the European powers. Russia in particular is extremely jealous of her and has always had sinister designs on this country. But Russia is also an inveterate enemy of Islam, and were Government to show favour to Indian Muhammadans in the matter of appointments to the public service, they would be certain to prove of great help to it in its hour of trial. Muhammadans have so far abstained from resorting to political agitation, and it behoves Government to reward them for their patience and loyalty.

VI.—LEGISLATION.

The Indian Universities Validating Act.

4. The *Paisa Akhbar* (Lahore), of the 20th February 1905, writing about the passing of the Universities Validating Act, remarks that the question of the legality or otherwise of the notifications issued by the Chancellors being under consideration in a High Court, Lord Curzon's Government should have waited for the decision of that Court, if from no higher motive, at least to keep up appearances. One of the Chancellors, adds the Editor, whose conduct was objected to is the Viceroy himself, at whose instance, besides, the others issued the objectionable notifications. In other words, the irregularities complained of are due to none other than His Excellency, who is thus the first man to have violated the provisions of his own Universities Act. The *Paisa Akhbar* then goes on to say that the manner in which the Validating Act has been passed goes to show that the King-Emperor's representative in India wields absolute power, considers himself infallible, and can make or repeal laws at his pleasure. It concludes by publishing the substance of Mr. Gokhale's speeches condemning Government's conduct in passing the Act.

VII.—GENERAL ADMINISTRATION.

(*h*)—*Miscellaneous.*

The Viceroy's Speech at the Convocation of the Calcutta University.

5. The *Tribune* (Lahore), of the 21st February 1905, writes—

"It has been rightly observed with respect to more than one man that 'he rose one fine morning and found himself famous.' We are afraid something similar, though in an opposite sense, is to be said with regard to Lord Curzon's reputation as orator, ruler, and statesman after the delivery of his unfortunate Convocation address on Saturday, the 11th instant, immediately following as it did the hardly better conceived speech in support of the Universities Validating Bill in the Council. It was truly a speech that might be supposed to have been prompted by a "mischievous demon," in the language of the *Statesman*, and a believer in astrology might say that the star of Lord Curzon's good luck was in the descendant; for while His Lordship's reputation as a statesman has for some time been in serious dispute, the Calcutta Convocation speech told the death knell even of his reputation as a man of vast information and grasp of subjects which he was specially skilful in employing in his public speeches. Divested of the halo of Viceregal prestige and the lustre of Academical surroundings associated with the speech, it was as poor a performance as could be conceived of, considering the occasion of its delivery and the lofty source it came from. It was, as we have said, a repetition of copy-book precepts and stale Missionary accusations against the Oriental character,

delivered with the emphasis of a moral discourse and the affected warmth of a prophet's message. It was a speech feeble in sentiment, shallow in argument, ill-informed in its facts, and thoroughly ungenerous if not uncandid in spirit. No wonder it has given rise to a bitter flood of recrimination, the Calcutta papers, which are nearest to the scene of the attack and the most directly affected by it, naturally taking the lead. There is little new to be said on either side of the controversy, for the dispute between Eastern and Western morality is one of old standing, and all that can be said by the critics of the one or the other has been said over and over again. If now Lord Curzon is confronted with the authority of Max Müller and of a sucesssion of European writers who have contrasted Western with Oriental ideas and ideals, practices and customs, not invariably to the advantage of the former, he has himself to thank for it. He has shown bad sense, bad tact—we may say even bad manners—by seeking to vilify the character of a whole nation, not sparing even their ancestors of whom he knows little, and their epics of which he knows apparently nothing. Indeed, by this his latest performance, Lord Curzon has shown that he has hitherto been living on a false reputation as to his extent of knowledge and the depth and breadth of his culture. For a man who has occupied the highest position in India for nearly six years, possessing endless facilities for knowing the present and past of the people, and who prides in having conceived the most comprehensive scheme for the future education of the people of the country—for such a man of vast opportunities and high pretensions to say that Truth is not valued by the Indians as a virtue, and that epics like the *Ramayana* and *Mahabharata* inculcate truth 'with qualifications,' is to betray unpardonable ignorance combined with recklessness by no means more excusable."

The same.

6. The *Observer* (Lahore), of the 18th February 1905, writes—

"On the 11th instant, the day immediately following the date of the passing of the Indian Universities Validating Bill into law, His Excellency the Viceroy delivered a Convocation address, which will be long remembered in India both for its plain-spokenness and for its cruelly wounding the feelings of the educated Indians. Lord Curzon seems to be much exasperated at the attitude towards Government of those who pose as the leaders of Indian public opinion. The picture that he painted of these people is, to some extent, a correct one, but we fear His Excellency did not exhibit a keen sense of perspective in denouncing the character and conduct of the guests of a University of which he is the Chancellor. The advice which he offered to the undergraduates is really deserving of the earnest attention of all Indian students of the day. But the concrete examples which were cited are likely to rob the speech of its best effects. The address was nothing if not full of the Oriental imagery that characterises Lord Curzon's speeches.

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"After this preface began a homily on truthfulness, independence of thought, 'puerile tyranny of words,' and the necessity of cultivating a healthy public opinion in one's surroundings. Beautiful, eloquent and deeply impressive, the effect of the sermon was marred by dragging personal allusions into it. Some preacher, filled with an earnest desire for his cause, may well employ this device, but it was beneath the dignity of His Excellency to take any notice of the ferment manufactured by political agitators, while to condemn the Indians wholesale as being addicted to certain vices is, to say the least of it, not statesmanlike.

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"The further remarks of His Excellency that in epics praise is often given to successful deception practised with honest aim, may be true of certain Indian epics, bu the age of those epics should also be taken into consideration, nor must we lose sight of the doctrine of a powerful section of the Euopeans, we mean the Jesuits. His Exc llency has passed a good deal of his time in travel ing in the East, otherwise,

he would not have declared that he knew no country where mare's nests were more prolific than here. The Indians may be a degenerate people and Lord Curzon may find them more guilty of exaggeration and of imputing imaginary and unworthy motives than other nations of Asia. But it is not safe to infer from this habit, which is in great measure due to the influence of environment, that the party politicians of England and Europe and America do not indulge in hyperboles. If the newspapers are to be believed, the West is more addicted to this vice than the East, but His Excellency distrusts newspapers.

"A large part of Lord Curzon's address is what one might call a challenge to the whole educated Indian community, that calls for reply and retort. But exigencies of space do not permit us to discuss it at greater length than we have done.

* * * * * * * *

"The following words of His Excellency are worthy of serious consideration :— 'When I read the proceedings of the conferences and meetings that are always going on in all parts of India I am far from deprecating the intellectual ferment to which this bears witness, and I am not sure that it is not a direct imitation of English practice. But I sometimes think that if fewer resolutions were passed and a little more resolution was shown, &c.'"

* * * * * * * *

The same.

7. The *Army News* (Ludhiana), of the 20th February 1905, writing on the same subject, remarks that it is strange that Lord Curzon should have ignored what the world has been witnessing for a year past. The news regarding the war in the Far East emanating from Russian sources usually turns out to be false, while that supplied by Japan is always free from exaggeration and true. To accuse the whole of Asia of untruthfulness in the face of this latest illustration of the regard for truth of a Western and of an Asiatic power, respectively, denotes extraordinary courage on the part of the accuser.

The same.

8. The *Hindustan* (Lahore), of the 17th February 1905, remarks that in his speech Lord Curzon has said things which would have been better left unsaid. His Excellency has said things about the people of India which are not only extremely offensive, but absolutely unfounded and untrue. For instance, his remarks about the conception of truth in the West and in the East respectively are absolutely incorrect. Europeans are notorious for their selfish and crooked doings and the histories of both the East and the West contain bloody proofs of their tortuous practices. The Editor further remarks that it was inconsistent with the dignity of a Vicercy to accuse the leaders of Native public opinion of being mere talkers, especially as His Excellency also is noted for his gift of speech, and there is a very wide gulf between his professions and practice. It it not, however, only the speech itself to which the Editor objects, but he deprecates still more strongly its tone. Even a cursory perusal of it will show that feelings of anger and displeasure towards Native newspapers and the leaders of public opinion in the country had been deepening in the speaker's mind for a long time past, and that he was unable to suppress them any longer. It is to be regretted that Lord Curzon should have spoken as he did. *Hindustan* can say, without fear of contradiction, that His Lordship's latest speech is calculated to still further increase his unpopularity in the country.

The Pay of the Sepoy.

9. The *Civil and Military News* (Ludhiana), of the 20th February 1905, publishes a copy of a letter said to have been addressed by Sepoy Ram Singh to the Officer Commanding the "210th" Regiment, to which he belongs. The writer alleges that of late it has become impossible for him to support himself on his small salary of Rs. 9 a month. Lord Kitchener's recent orders that parades should be held more frequently and that the sepoys should be made to work hard, have compelled the latter to spend more on their food than they formerly did. During the last two months the writer has had to replace his worn boots at a cost of Rs. 6, and to spend another Rs. 5 on providing himself with a khaki suit. He adds that thirty sepoys of his regiment resigned service during one month, not because they were averse to serving Government, but because their expenses exceeded their income. Several Native members of another regiment stationed in the same Cantonment have taken their discharge in such quick succession that it has been impossible to find recruits to fill the vacancies caused. Indeed, it is to be feared that the difficulty experienced in finding recruits for the Army is likely to become still greater, for the outgoing sepoys will be certain to dissuade their friends and relations from entering military service. After remarking that, although British soldiers have been given an increase of pay, the concession has not yet been made in favor of their Native comrades. Ram Singh states that the *Sahib*, under whom he serves as an orderly, pays his bearer Rs. 20, and his syce and sweeper Rs. 9 a month, the salary drawn by the writer. His father, grandfather and great-grandfather were soldiers before him, and it was his heart's desire to ask his son to serve in the Army. But how can he do so now, seeing that to adopt a soldier's profession is to bring poverty on oneself? In conclusion, he suggests that sepoys should be paid at a rate on which they could support themselves.

Commenting on the above the Editor requests the Military authorities to give their serious attention to the matter.

Punjab Government Press, Lahore—2-3-05—70.

[Confidential.]

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I—POLITICS.

(*b*)—*Home.*

Government and the People of India.

1. The *Tribune* (Lahore), writes as follows in an article headed "Russians and Indians" in its issue of the 2nd March 1905:—

"The statement is not often made, but the sentiment is felt very widely, we think, that another people, subject to half the disabilities and grievances of the Indians, would have long ago resorted to violent measures for securing a redress of their manifold wrongs, for the subversion and overthrow of political and social systems which do not allow human energy to manifest and exert itself for the individual's or the community's advantage, which are cramping, paralysing in their character. It is unnecessary, now and here, to reiterate what these uncongenial systems are which are attended by such consequences. We may safely presume that the readers can at once form a mental picture thereof. The people of India, however, remain passionless, unmoved, content to drag on their weary existence which in the case of the masses is nothing better than a long drawn-out agony, accepting their lot with sovereign resignation as nothing but a divine dispensation, and feeling unfeigned gratitude for a sympathetic smile or a little politeness. It is obvious that from more points of view than one, this mental attitude is very convenient and desirable. But it is not less easy to see that it acts as a drag on progress. Contentment spells decay and death. Without Divine discontent men and nations are not roused to activity in the direction of national regeneration. No people who are never discontented and who are always philosophical or metaphysical will bestir themselves to achieve results of a far-reaching character by heroic endeavours. Nothing will move them. What are the national characteristics which make a people semi-dead such as the people of India are? It will of course be understood that no patriot, be he never so ardent or uncompromising, advocates or will reconcile himself to any unconstitutional acts on the part of our people. We are not among those—outside of India—in India there are very few if any—who think that force is a remedy. We are only anxious that by constitutional means the people of India should obtain a constitutional revolution. It is only loyal patriotism that we want.

"The characteristics which are responsible for the failings we have attempted to describe seem to be identical—or, what is for practical purposes the same thing, nearly identical—in India and Russia. There is not only the economic similarity between the two countries such as Mr. Swinny points out in the January *Indian Review*. The

two peoples would seem to have deeper resemblances. We venture this assertion on a perusal of a very interesting article contributed to the pages of the *Fortnightly Review* for February by Dr. A. S. Rappoport, entitled 'Is Russia on the eve of a Revolution?'

* * * * * * * *

"We do not want a revolution in India, but even for the lesser political transformation we are bent upon effecting, is it not clear that it may after all be found impossible to achieve it on account of the want of intelligence and education and of national aspirations of the vast mass of the population? In other words, our present puny political efforts—efforts really of a microscopic minority—may avail nothing so long as the rulers are conscious of the weakness and the sectional character of these efforts. Again we come, therefore, to the need—the paramount need—of mass education. Let the Government once realize that we mean business, that the platform orator and the press writer have the backing of the nation, we are confident the Government will be wiser than to precipitate a crisis which may end in serious consequences. This mass education also can only be organised by active co-operation of Government and the people. It is Government alone that has the resources to do anything in the matter, and Government will do it only if it means well by the people of India. If its reading of its mission is to exploit the country and retire from it when its wealth is exhausted in the process, if it does not seek to find its reward (as we were promised by the late Queen-Empress) in the contentment, the happiness, the prosperity, the security of the people, it will not do it. Then we find ourselves landed in this *impasse*, that we cannot, and the Government will not, do the one thing needful to regenerate the nation. Should we then despair? Despair once and for all spells eternal and hopeless ruin. It is hardly the correct mental attitude. We can only have faith in the purposes of Providence, in the integrity of British character, and in our own high destiny, and ceaselessly toil to bring about a better state of existence for the nation."

Native Political Agitators and the Industrial Development of India.

2. The *Punjab Times* (Rawalpindi) of the 1st March 1905, in an article on "Commercial Prospects in India" write as follows:—

"The eye of the Indian political agitators is just now on the commercial and industrial development of India. They have left off, so to say, political agitation in despair and have hit upon the establishment of commercial prosperity in India as their sole aim. Hence we see, that of late, the political aspect of the Indian National Congress has almost changed to an industrial one. The political upstarts and the old, spent up, regenerators of the country base their aspirations mainly on the industrial question. We, moreover, find pamphlets and books on the industrial problem, coming out in numbers from the different strongholds of political activities in India. The leading papers which are considered to be anti-Government and the mouthpiece of the Congress party are laying more emphasis on the industrial question that on their favourite subject—political agitation. We have seen veteran congress-leaders shaking their grey haired heads in despair and saying "This won't do; we must resusciate the dying energies of the enthusiasts for the cause of the Congress by developing the material resources of the country." At the same time, the masses of the people are alienating their sympathies from all those institutions which have political regeneration of the country as their aim and object. Our parents have already begun to mingle their voice in the general chorus of the cry raised against the defective system of education obtained in India, which turns our boys into mere clerks and Babus, without equipping them with those qualities which enable a man to pull on nicely and independently in this world. The beauty of the whole thing consists in this, that for all this, the political leaders of our country hold the Government responsible. This is the acme to which the spirit of Babu-dom can rise.

"But one good effect these movements have produced. They have attracted the notice of the people in England, and many influential men at the top of the official ladder are seriously thinking of the industrial progress which India must attain sooner or later."

II.—Afghanistan and Trans-Frontier.

The Kabul Mission.

3. The *Chaudhwin Sadi* (Rawalpindi) of the 23rd February 1905, publishes an article from the pen of Qazi Siraj-ud-din Ahmad, Barrister-at-law. The writer asks whether Government can safely cede Western Baluchistan to the Amir in order to enable His Highness to realise his long cherished desire of possessing a port and connecting it with his capital by means of a railway. The possession of a port by Afghanistan will, he adds, prove a source of gain rather than loss to Great Britain, inasmuch as this will have the effect of increasing British trade with Afghanistan As to the construction of a railway and telegraph line to Kabul, Habibulla Khan is as averse to the project as his late father was, and justifies his conduct by pretending that his subjects are not sufficiently civilised. If, however, he wants the English to rely upon his friendship, he should repose greater confidence in them and should raise no objection to the building of the proposed railway, particularly because the Indian Government cannot render effective help to Afghanistan in her hour of difficulty unless speedy means of transporting troops from India are available. The writer further remarks that the Amir's desire to have direct relations with the British Ministry is calculated to lead to several complications, and that the change is not, therefore, a desirable one. In conclusion, he states that in the event of a collision with Russia in the East, England cannot put more than three hundred thousand soldiers in the field, and suggest that Government should increase its military strength.

VI.—Legislation.

The Indian Universities Validation Act.

4. The *Punjab Samachar* (Lahore), of the 25th February 1905, writing on the subject of the Universities Validating Act, remarks that the Hon'ble Mr. Gokhale spoke with his usual independence. This was not, however, to the liking of the Viceroy and elicited from him a very angry speech, in which he imputed motives to those opposed to the measure and called them the enemies of Government and higher education. These are very unpleasant words, unbecoming the dignity of the King-Emperor's representative in India and destructive of the respect which the people ought to have for him.

VII.—General Administration.

(*e*)—*Agriculture and questions affecting the land.*

The *Rabi* Prospects.

5. The *Vakil* (Amritsar) of the 27th February 1905, remarks that a perusal of the Crop Reports for the various provinces leaves no room for doubt that famine and scarcity will, more or less, be felt throughout India this year. The export of grain from the country will be certain to make matters still worse, and lead to the death of thousands of poor persons from starvation. It is, therefore, necessary that a forcible memorial should be submitted to Government praying them to show special indulgence to Zamindars and check the export of grain as far as possible. The *Vakil* feels confident that all well-wishers of the country will agree with it, and hold meetings to consider the matter.

(*h*)—*Miscellaneous.*

Lord Curzon's Convocation Speech.

6. The *Public Magazine* (Amritsar), of the 20th February 1905, remarks that Lord Curzon's speech at the Convocation of the Calcutta University was wholly unsuited to the occasion. His Excellency was addressing students and not recounting defects in a hostile nation. The task before him was to advise his young hearers how to make their lives successful, and not to create in them feelings of contempt for their fellow-countrymen. He should, therefore, have abstained from insulting India and her children before the large assemblage he was addressing. After disputing the correctness of the statement that the West learned to value truth long before the East, the *Public Magazine* observes that Lord Curzon complains of the bitter criticism of Government indulged in in this country. What has Government, however, done to deserve being criticised in a conciliatory spirit? Do not the people see that Government disregards the principles which are followed by other Governments in order to increase the prosperity of their subjects, and that their requests are met in a perverse spirit.

The same.

7. The *Sialkot Paper* (Sialkot), of the 24h February 1905, publishes similar remarks, and says that the speech, as also the Viceroy's reply to Mr. Gokhale in the Council, has given great offence to educated Natives. It is, besides wrong to say that truth was honoured earlier in the West than in the East. All the prophets having been born in the Eastern Hemisphere Lord Curzon would have been more correct in saying that Asia has taught Europe to reverence truth.

The same.

8. The *Punjab Samachar* (Lahore), of the 24th February 1905, refers to the opinions of several newspapers, both Anglo-Indian and Native, on the speech, and regrets that Lord Curzon should not have reflected before speaking. His Excellency should have compared the moral condition of India with that of Europe, and tried to realise what feelings his speech was likely to arouse among the people concerning Government. It is to be regretted that some officers of Government should endeavour to dishearten, and undermine the loyalty of, Natives by calling the latter liars, uncivilised, &c.

The same.

9. The *Army News* (Ludhiana) of the 27th February 1905, in remarking on the Viceroy's speech at the University Convocation considers the remarks made by His Excellency as true but impolitic and likely to wound the feelings of many; that no one in India is disaffected towards British rule, that all that educated Natives ask for is to be placed on a footing of equality with their white fellow-subjects, and that distinctions of nationality and colour should cease to exist. The writer goes on to say that the sermon on truthfulness was also open to objection, as some Bengali newspapers have quoted an extract from one of His Lordship's books showing how he himself had, on a certain occasion, been guilty of some untruths.

The Relations between Europeans and Natives in India.

10. In the course of an article on the subject of "the gulf that separates the rulers from the ruled," the *Tribune* (Lahore), of the 2nd March 1905, writes as follows:—

"The progress made by the country in Western education and civilisation has enabled the people to understand and appreciate the rights and privileges due to them as subjects of the British Empire. It has opened their eyes to the fact that they are getting much less than their due, and they have begun to demand what cannot be withheld from them in any fairness, but which Englishmen are very reluctant to concede. For men who have had for years an absolute monopoly of the loaves and fishes of the public service, and who have had an equally exclusive use of power and authority in almost every direction, it is but natural to resent even the appearance of an encroachment on their preserves. The more that education has advanced the greater has been the demand on the part of educated Indians for the loaves and fishes of Governmental service and for the rights of citizenship; and the hatred and dislike shown by Europeans, whether in Government employ or not, has been keeping pace with the extent and the degree of that demand. Europeans in India dislike all Indians, but it is the educated and enlightened Indians that have to bear the brunt of this intense hatred. Sir Henry Cotton ascribes this state of affairs to the sinister growth of commercial influence over the executive administration. In this connection Lord Curzon has laid himself open to a severe indictment. His endeavours to closely unite the interests of all classes of Europeans in India have gone a long way to accentuate the differences between the rulers and the ruled in India. * * * * The causes of the unpopularity of Lord Curzon with the people are to be traced in the endeavours he has made to identify himself as closely as possible with this policy of the exploitation as well as administration of India, chiefly if not solely, by British agency. His Imperialism is only a further development, and on lines more and more objectionable, of that obnoxious policy. So long as men of the British race in India, whether they are merchants or servants of Government, continue to make this policy their aim and ideal, the gulf that now separates Englishmen and Indians in this country will continue to widen. The true remedy lies in the recognition, on the part of Europeans in India, of the people of India as an integral factor in the problem, and so long as this recognition is not forthcoming in an adequate degree, things will remain as they are, if not get worse."

Punjab Government Press, Lahore—9-3-05—70—C. D.

[Confidential.]

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I—POLITICS.

(*a*)—*Foreign.*

The Tibet Treaty.

1. The *Tribune* (Lahore), of the 4th March 1905, commenting on the Tibet Treaty, remarks that, as the Tibetans are obviously unable to pay even the reduced indemnity of 25 lakhs, the treaty is a worthless document, there being no guarantee for its fulfilment.

Indian Muhammadans and the Hedjaz Railway.

2. The *Wafadar* (Lahore), of the 8th March 1905, suggests that Muhammadans in India desirous of giving money for the proposed Hedjaz Railway should first ascertain through Government whether the project is not a bubble. They should also make it a point to remit their subscriptions through the agency named. Some ignorant and bigoted Musalmans are in the habit of saying that the British Government is averse to the construction of the above Railway. This is, however, wholly wrong. England has never opposed the project or, for the matter of that, any other proposal of a religious character emanating from the Sultan. The Editor then denies that the Railway in question is a religious undertaking, and remarks that those acquainted with the political condition of Arabia are convinced that the proposed line is calculated to create political complications between that country and India. To give money in its aid, therefore, is to afford Government cause to suspect the loyalty of Muhammadans (*i.t.* the people of India).

The pan-Arabic Movement.

3. The *Sat Dharam Parcharak* (Jullundur), of the 3rd March 1905, writing about the pan-Arabic movement, observes that it would appear that the victories achieved by Japan against Russia have encouraged every misgoverned country to improve its condition The upheaval will not, however, affect a certain country (India), which has been wearing the chain of slavery for the past ten thousand years.

(*b*)—*Home.*

India under British Rule.

4. In a leading article in the issue of the *Tribune* (Lahore), dated March 7th, 1905, the writer commences by quoting part of a speech delivered by Lord Macaulay in the House of Commons on July 10th, 1833, on the Bill

for the better government of India, to the effect that England's highest ambition towards India should be to create from a people sunk in the lowest depth of slavery and superstition a nation desirous and capable of all the privileges of citizenship. The writer then goes on as follows:—

"England's duty to her great Dependency has, perhaps, never been more graphically described than in the eloquent words of Lord Macaulay quoted above. More than seventy years have elapsed now since these memorable and noble words were given utterance to, before the greatest legislative assembly of the world, by one of the most illustrious sons of England; but a crude policy, a policy of aversion and indifference, a policy of suspicion and repression, still continues to characterise the British Indian administration and the conduct of Englishmen generally towards the people of this country. There are Anglo-Indian writers who are never sparing in their pains to remind us how the people of India fared under their Muhammadan rulers; they ask us to pause and ponder before complaining of omissions and commissions of the British Government, how our present political condition compares with that to which we were subject less than two centuries ago. This is all very well, although it is not quite difficult to prove from impartial records extant, that the treatment accorded to our people under the Muhammadan regime was not uniformly and throughout as abject, harassing and cruel as it has been sought to be established by a certain school of historians. Admitting, however, for the sake of argument, that our lot was far more hard under the Muslim rulers of the country than what it is now, may we not reasonably expect that our people should fare still better than what they are being permitted to do under the rule of England, which claims to sit at the top of civilisation, enlightenment, and humanity? The Muslim conqueror came to India to found an empire for his own aggrandisement and ostensibly for the benefit of his kith and kin and coreligionist. He might therefore be reasonably expected to say, 'Here am I by the right of conquest, I am your superior and master by brute force and I will do with you as best I like.' Is the Englishman prepared to adopt this sort of argument and make up his mind to speak in this brutal vein when addressing his Indian fellow-subject? England, it has often been dinned into our ears, is not here exclusively for self-aggrandisement. Her mission in the East is, it has repeatedly been averred by representative Englishmen, to raise the people in the scale of nations. Englishmen, therefore, who affect so much superiority to the semi-barbarous Mussalmans, cannot, with any show of consistency, ask us to console ourselves by instituting a comparison between the state of things obtaining among us during the Muhammadan period and that which is or ought to be in vogue in India under her present civilised rulers.

"It is difficult for us, besides, to definitely decipher as to what the people of this country have done so as to merit the indifference and aversion of their English rulers. As loyal subjects of the British Crown, the possession of whose country by the English has contributed considerably to the glory and prestige and profit of England as a nation, Indians ought to be accorded a tender place in the heart of every Englishman. But, unhappily both for England and India, and most unfortunately for India, that is not the case: on the contrary, the race-animosities between the ruling and the ruled communities in this country have at times been allowed to run to such a high pitch as to make angels weep."

Apparently, the writer says, the English people are cynically indifferent to what goes on in India, and feel that the Indians being a conquered nation are devoid of all higher human feelings and aspirations, and if this is not so it is difficult to account for the attitude of indifference which characterises the feelings of the people in England, and that could this feeling be removed, great advantage would accrue to both England and India.

The same.

5. The *Observer* (Lahore), of the 4th March 1905, in an article headed "The Wonderland of the East" discusses the question as to what the ruling power in India should be. The article starts by asking the question as to what class, Aryan, or non-Aryan, the bulk of the people in India belong. If Aryan, they are sure to demand some sort of self-government and we should be chary of leaving the reins of government in the hands of a non-Aryan minority. The writer does not question the good faith of the "forward party" in politics, but questions whether the interest of the masses would be as efficiently safeguarded by them as by the present administrators, "ignorant as they may be of the inner life of the people and unsympathetic and overbearing as they often are."

The writer winds up by asking his readers to study this question, and thinks they will probably come to the conclusion that though the present administration may be expensive, it would be difficult to introduce economy without sacrificing efficiency; that the present rule may have largely destroyed certain kinds of rural local self-government which it should not be by any means impossible to restore, and that the best way to accomplish this is by getting more in sympathy with the people by studying their arts, history and literature.

The Poverty of India.

6. The *Panja-i-Faulad* (Lahore), of the 28th February 1905, remarks that while those who know anything of India are of opinion that the country is growing poorer from day to day, the optimistic Englishman holds quite an opposite view. The reason for this divergence of opinion is not far to seek. The export of immense quantities of grain, cotton, &c., from India is responsible for the mistake the British public are labouring under. They, however, do not know that that drain leaves Natives in a state of great destitution, and renders it difficult for the latter to obtain food and clothing for their own use. Another fact which helps to create the above mistaken impression is the grand style of living adopted by Native Chiefs during their visits to England.

The National Congress.

7. The *Public Magazine* (Amritsar), of the 27th February 1905, says that a retired Bombay Civilian is reported to have recently remarked that had India been under Russian rule the meetings of the National Congress would have been dispersed by the military. What would, however, have been the result of this? Tread upon it and even an insignificant worm will turn, as the risings in Russia are making clear to the world. But it is a mistake to institute comparisons between India and Russia. The people in the latter country have taken up arms to have the administration reformed, whereas no one in India even dreams of resorting to that extreme step to secure the needed reforms.

Muhammadans and the National Congress.

8. The *Punja-i-Faulad* (Lahore), of the 7th March 1905, says that the National Congress asks nothing of Government, for Hindus only, but for all sections of the population. Nevertheless, the Muhammadans of India do not evince any great interest in, or sympathy with, the movement.

The reason generally assigned for this state of affairs is that although Congress newspapers and the leading Congresswallas do their utmost to secure the co-operation of Muhammadans at meetings of the Congress, at other times they leave the latter severely alone, nay, wound their feelings by publishing articles couched in provocative language and holding meetings calculated to widen the gulf between Hindus and Muhammadans.

II.—AFGHANISTAN AND TRANS-FRONTIER.

9. The *Tribune* (Lahore), of 11th March 1905, has the following paragraph regarding the Kabul Mission :—

The Kabul Mission.

"A straw shows which way the wind blows, and the anxiety expressed in the Anglo Indian papers with regard to the delayed return of Mr. Louis Dane's Mission to Kabul, coupled with grumblings here and there in even semi official papers as to the result of the Mission, would seem to indicate that the negotiations with the Amir were not faring as splendidly as had been expected. If everything had gone on smoothly and well, some of these papers would have by this time decked themselves with a profusion of 'winks, nods, and wreathed smiles'; but instead we find even the *Englishman* of Calcutta in a swearing and cursing mood, while the more discreet *Pioneer* is silent beyond making guesses as to the probable date of the Mission's return. The Calcutta paper bitterly complains of the 'singularly scanty details' supplied to the public, and observes bluntly enough that when Mr. Dane 'sets out on the return journey, the public will be informed as to how far his mission has been a success *or the opposite.*" The words put by us in italics are significant. Considering that the so-called success of the Tibet Mission, which ended in a treaty which remains still unsigned and some of whose terms are still unsettled, was trumpeted aloud, while Colonel Younghusband was still at Lhassa, the *Englishman* is naturally led to a shrewd suspicion that the Dane Mission has not even that much of success to report, otherwise the Government would have by this time bruited the thing somehow through its confidential organs. As a matter of fact, 'the Foreign Office has practically refused to answer any questions, and has given out no news'—even to the *Englishman*. All the information that our contemporary appears to have been able to glean is that Mr. Dane has been somewhat delayed by the fact 'that he has had to refer a number of points through the Indian Government direct to London for orders.' Mr. Brodrick's blunt candidness over the Tibet negotiations of Colonel Younghusband seem to have made this 'direct reference to London' a special necessity.

10. The *Hamdard-i-Hind* (Lahore), of the 4th March 1905, remarks that certain newspapers are of opinion that the amount of the subsidy paid to the Amir should be increased, for the reason that His Highness has now to maintain a larger army to check Russia than was formerly the case. The Editor wishes to say nothing on the point, and observes that Government is the best judge of the desirability or otherwise of paying a larger subsidy to the ruler of Kabul. He would, however, urge Habibulla Khan to consent to the construction of a railway and telegraph line to Kabul, in order to facilitate the transport of troops from India in the event of a Russian invasion of this country through Afghanistan.

Government and the Amir.

11. The *Panja-i-Faulad* (Lahore), of the 28th February 1905, writing about the prevalence of Ghazi-ism on the Frontier, says that a writer in the *Pioneer* suggests that the best way to put down the evil is to punish the

Ghazi-ism on the Frontier.

offender's near relations also and confiscate their property. The commission of *ghisa* by Pathans is certainly to be condemned and the cluprits should be adequately punished ; but no just Government would countenance the punishment of innocent persons.

III.—Native States.

The Royal Visit to India and Native Chiefs.

12. The *Panja-i-Faulad* (Lahore), of the 7th March 1905, publishes remarks praising His Majesty's order that ceremonial presents need not be given on the occasion of the visit of Their Royal Highness the Prince and Princess of Wales to India, and enquires whether Lord Curzon, the greater part of whose time passes in visiting Native States and shooting and feasting there, has ever issued orders dispensing with ceremonial presents.

Indore Affairs.

13 The *Tribune* (Lahore), of the 7th March 1905, quotes the following paragraph from " The Advocate of India " and says it demands, if unfounded an immediate contradition from Lord Curzon himself to prevent a panic among the Indian Princes in particular and the people in general, for it shows that, far from abdicating his throne voluntarily the Holkar was practically expelled from it at the express desire of Lord Curzon :—

" The ex-Prince had no option but to resign. He was perpetually asked in letters from the Government when be proposed resigning. The question of the conversion of the coinage cropped up a policy which meant a loss to the State of 13 per cent. on three crores. The Maharaja had this very much in his mind when he wrote to the Political Agent on the subject of Lord Curzon's proposed visit. He said he was indifferent on the matter of the visit, for by it they must be profited instead of losing eighteen per cent. on the coinage. An apology followed this harmless sally. Lord Curzon went to Mhow and Holkar asked permission to visit him there. This was granted, and His Highness drove off on the appointed morning to meet Lord Curzon. He stopped, as arranged, for the purpose of dressing, and was there met by Colonel Younghusband. The latter informed the Maharaja that his visit would not be acceptable to Lord Curzon unless he promised to abdicate. This was a demand of an exceptional manner. However, Holkar agreed, provided all promises were kept and all rights acknowledged. The visit to the Viceroy took place, and the resignation was to date after the Delhi Darbar. The remainder of the story was enacted in the public gaze and is well enough known."

In commenting on the above paragraph the writer says :—

" It is hardly necessary to add that we find it difficult to believe that it is possible for Lord Curzon to descend so low as he is shown to have done by the incident reported in the *Advocate of India*. But, unfortunately, the publication of the alleged incident in an Anglo-Indian journal of the position and influence of the *Advocate of India*—following the innumerable malicious hints and inferences overheard all over the country long before and long after His Highness's voluntary abdication, and connecting the unusual violence of Anglo-Indian criticism of his ways and manners and the multiplication of grievances in his own State with the memorable horse-whipping incident—leaves room for no other course to ally a severe panic among the Indian Princes and the people than an emphatic contradiction of it by Lord Curzon himself. His Excellency will also be pleased to take note that the violation, which appears to have already taken place, of some of the conditions which His Excellency had promised to observe after the Holkar's abdication—for example, the reduction of the State troops by more than fifty per cent. against general protest and a promise of non-interference with the rights of the young

Prince—is liable to malicious misconstruction. For instance, a malevolent insinuation may come to be heard sooner or later that undue advantage is being taken of a minor Prince in carrying out 'reforms' which would hardly have passed unchallenged by the 'mad man' who 'voluntarily abdicated.'"

General Administration.

(e)—*Agriculture, and questions affecting the land.*

The Indebtedness of the Zamindar.

14. The following is from the *Observer* (Lahore), in its issue of the 11th March 1905:—

"The action recently taken, as stated in a previous issue, by the venerable Maharaja of Nabha, in the matter of fixing the maximum rate of interest to be paid on capital to the *sowcar*, presents an object lesson which other enlightened Native States and the Indian Government might well follow and thereby win the gratitude of their subjects. There can be no denying the fact that one of the chief sources of Government revenue in India is the land-tax and that the agriculturist has to pay dues which are far higher than non-agriculturists pay. He is the most law-abiding, good-natured fellow in the world, but he swerves from the path of rectitude and obedience to law under the grip of heavy debts. As things now stand, he cannot carry on his work without contracting debt, and it is the duty of Government to lessen the evil if they find it impossible to eradicate it. The *sowcar* eats into the very vitals of every village by giving advances of money at exorbitant rates of interest, to accumulate until the debtor is bound hand and foot to him. In most cases the interest exceeds the principal, and when the *bania* goes to Court and is successful in obtaining a decree, the result, as a rule, is the ruin of an honest, loyal family belonging to a class which forms the mainstay of the Indian Empire. The once hard-working people lose their self-respect, crowd into cities and swell the ranks of the begging community—a nuisance which is assuming the dimensions of a scandal in this country. It is hard to remain honest under the weight of crushing debt, and it sometimes happens that zamindars, stung to desperation, make a common cause, fall upon their foe, destroy the *bahis* (or account books) and maltreat the *sowcar*. Again, sometimes when a dacoity takes place in a village, villagers exhibit no anxiety in helping the authorities, because they are aware that the robbers will not plunder them. Moreover, cases are not rare where execution peons are impeded in their work by villagers. All these evils are due to the incompetency of the law to deal with these cases. The law will award interest and principal to the creditor whether the interest be many times greater than the principal. A magistrate has not to listen to the voice of reason: he must follow the letter of the law, notwithstanding the fact that he is certain that the creditor will never get the amount decreed. The law-abiding man will suffer and the *sowcar* will fatten. The debtor will become a criminal or a vagabond; but what has the law to do with that? The class which alone provides money to the Government and men for the army is ruined A correspondent suggests that if the Government were to make a provision in the law that on no account will the interest exceed the principal, it will do a world of good to the moral and economic condition of the country."

(f)—*Railways and Communications.*

Indians and the Railway Service.

15. The *Tribune* (Lahore), of the 4th March 1905, publishes a leading article entitled "Indians in Railway employment," in which the writer refers to a resolution dated November 1879, in which His Excellency the Viceroy in Council desired all State Railway Administrations to keep in sight the importance of a large infusion of Natives into the higher ranks and induce young men of fair education and of a class corresponding to that of the Europeans employed in the department in question to train themselves by serving in the lower grades.

The article shows the number of Natives employed in one or two of the branches of the North-Western Railway, and maintains that the requirements of the resolution have not been fulfilled ; that the Engineering College in India fits Natives for posts in the Engineering Branch, however unwilling the authorities may be to see them in it ; and that the whole state of affairs seems to indicate a sort of ring on the part of Europeans to keep all posts out of the hands of Natives and reserve them for, "these superfluous articles of the present day, our Boys." The writer then refers to a book entitled "Poverty in India," page 194, by Dadabhai Naoroji, in which a parallel is drawn between American and Indian Railways showing how both are purchasers from England. Here, however, the writer of the article contends, the parallel ends, inasmuch as incomes drawn by the staff on Railways in America are spent in the country, whereas in India a very large percentage of the salaries being drawn by Europeans is remitted to England and thus lost to India to the detriment of that country.

Punjab Government Press, Lahore—21-3-05—70

[Confidential.]

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NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I—POLITICS.

(*a*)—*Foreign.*

1. The *Tribune* (Lahore), of the 9th March 1905, in a leading article comments as follows on an article which appeared in the *Pioneer* of 24th February on impressions of the Philippines by an Anglo-Indian :—

American Rule in the Philippines.

"These impressions are worthy of the attention of the people of India. From its extreme north to its extreme south and from its extreme east to its extreme west, India is governed on a uniform Anglo-Indian system, which to the Anglo-Indian is the source of intense pride and to the Indian the source of much unhappiness and discontent.

* * * * * * *

The *Pioneer's* Correspondent from the Philippines writes thus :—'The theory of Government adopted (by the Americans) is totally at variance with British ideals, and the actual practice jars painfully on those accustomed to the ways of India or the Colonies.' The theory itself is thus described :—'The official theory is that the native (Filipino) is to be elevated and educated until he is fit to govern himself. The Americans will then retire, having reaped no reward for their immense outlay of blood and treasure, beyond the doutful gratification of feeling that they have raised mere savages to the level of scientific revolutionists, and ccated them with a thin veneer of civilization which can only serve to make them doubly dangerous.'

Why *savages* after having been educated and made *scientific* should end in becoming *revolutionists*; why the civilization imparted to them by the great and benevolent American nation should be no more than a *thin veneer*; and why 'education,' 'science' and 'civilisation,' should make any subject nation *doubly dangerous*, is not explained by the worthy Anglo-Indian. If education and civilisation are calculated to bear such baneful fruits among savages and backward nations then why talk of the elevating 'mission' of the West to their benighted countries? His words remind us of similar words which are being constantly used by his brothers and cousins of darker hue in India with reference to the education of Natives. Here also the hysterical Anglo-Indian Press begins to scream "*sedition, disloyalty, revolution, danger*," whenever the legitimate and necessary results of education become evident in any part of India. The American theory and practice of governing the Philippines is thus further described by the *Pioneer's* contributor :—'The Government now openly preaches the doctrine of 'the Philippines for the Filipinos.' Wherever possible natives are being given appointments formerly held by white men. A Native Judge, sitting without a jury, may try an

American citizen, a Filipino policeman may arrest a white man, and if the latter shows any sign of revolt, may club or shoot him; in the provinces Native Governors. . . . . are invested with supreme civil authority. One or two Military officers, who have attempted to grapple vigorously with the situation, have found themselves recalled and tried by court-martial.' From the above description of the American theory of Government it would be patent to any but the most blind and prejudiced that the Americans were honestly trying to do their best towards an inferior nation whom God had entrusted to their charge. They were even at a considerable cost of money and blood to themselves, making an honourable effort to raise the Filipino to a moral and political level equal to that enjoyed by the Americans themselves in the United States. The American policy is liberal, noble and highly statesmanlike, and it will draw the everlasting gratitude of the Filipinos and make them for ever friends of America.

But the Anglo-Indian observer, from whose article we have been quoting, entirely disapproves of all American theories. Here are his noble and illuminating remarks—'The whole theory of administration is based on cant, sham philanthropy, and sickly sentimentalism.' To educate a subject nation; to raise it to a higher intellectual, moral and political levels; to hold that its country was given to it by God to live and thrive in; to make all men equal in the eyes of the law; and to teach a nation the art of self-government by giving it large opportunities of governing itself—all this is '*cant*,' '*sham philanthrophy*' and '*sickly sentimentalism*' from the noble and exalted Anglo-Indian standpoint! But the chief wonder does not lie in the fact that a particular and benighted Anglo-Indian thinks so;—it lies in the fact that the *Pioneer* considers such shameless nonsense worthy of publication! Indeed the statesmanship of Anglo Indianism must be at a very low ebb when the leader and exponent of its inner mind, *e.g.*, the *Pioneer*, thinks such effusions worthy of being given prominence.

* * * * * * *

According to the Anglo-Indian programme, every favourable nook and corner of the world should be turned into a white man's land, to the eternal and necessary degradation and enslavement of the indigenous inhabitants. But the Anglo-Indian like all selfish despots is blind. He always forgets that his own voracity, his own greedy and grabbing nature, will ultimately raise up terrible enemies against him and lead to the defeat and discomfiture of all his cherished plans. For men are men and cannot always submit to being treated as goods and chattel."

(*b*)—*Home.*

How India should be governed.

2. The *Tribune* (Lahore), in its issue of the 14th March 1905, comments as follows on a speech made by Sir Henry Cotton at Liverpool:—

"Sir Henry Cotton maintained that the salient principles which should guide the British in their government of India were decentralisation, the pervading presence of a spirit of receptivity, a capacity to refrain from unnecessary action, an appreciation of the wide difference between the East and West, and between the different parts of India itself, and above all a hearty sympathy with the wishes and interests of the people governed. The principles referred to in these words contain the key to the successful government of this country by England. A good deal of the political discontent in India is due to the disregard of these principles which has characterised the action of the rulers of India during the past decade. Excessive centralisation has proved to be the greatest curse of Indian administration. Its influence on the progress and prosperity of the country has been the reverse of beneficial. It has led to blunders that have gone a long way to neutralise the beneficent intentions of those who founded the British Indian Empire as well as of those who helped in its building up for over 50 years since it first came into being. * * * * It is not at all incorrect to say that, during the Viceroyalty of Lord Curzon the evil of excessive centralisation in almost all branches of the administration has reached its culmination. The civil administration in all its branches is now literally groaning under the

heavy weight of over-centralisation. The mandate theory has been carried out to its extreme. The Supreme Government is the source of all power and authority, and the Local Governments and administrations are mere machines to carry out the ordinances issued from Simla or Calcutta. The administration of the Indian Universities under the recent legislation, and the promulgation of new rules relating to the recruitment of the Provincial Service in several parts of India can be adduced as apposite instances in point. In selecting officials for Chief Commissionerships and Lieutenant-Governorships, care has been taken to choose men who would always carry out orders, and who would not at all think of acting independently in any matter. The constant meetings between the Viceroy and Provincial Rulers go a long way to strengthen the policy of centralisation.

Another cause of the prevailing discontentment in this country is traceable to the absence of capacity to refrain from unnecessary action. In support of this statement it is necessary only to point out to much of the legislation promulgated, in the teeth of popular opposition, during the last six years. The Alienation of Land Act is a cogent instance in point so far as this Province is concerned. The Indian Universities Act of 1904, than which a more unpopular and unnecessary measure it is not possible to conceive, is another equally apposite illustration. We have had too much legislation on wrong and retrogressive lines; legislation not at all called for in the best interests of the country. The least that can be said about the legislation promulgated during the past six years is that it will do the country no good. In fact, there are many men well competent to form intelligent opinions on the subject, who hold that, it will do much mischief and harm. In some cases the harm is apparent already."

Surpluses in India.

3. The same paper of 16th March has a leading article in which the writer discusses the question of surpluses and their disposal, and advocates strongly the proposals put forward by the National Congress which are as follows:—

(1) reduction in the salt duty;

(2) reduction in the land-revenue;

(3) the abolition of the excise duty on cotton goods;

and that until such reductions are made, the surpluses available should be devoted to purposes which would directly benefit the people, such as the promotion of scientific, agricultural and industrial education, increased facilities for medical relief, and assistance to Local and Municipal Boards crippled by years of famine and plague. That surpluses are dangerous things, tempting Governments to increased expenditure, and that had there been no surpluses in India the Thibet Expedition would not have been undertaken, nor would the new scheme for the army, costing several millions, have been sanctioned; that the surpluses give to people in England false ideas as to the real condition of this country.

Political activity in the Punjab.

4. The following is from the *Tribune* (Lahore), of the 16th March 1905:—

"We understand the Indian Association of Lahore has resolved to appeal to the Punjab public for funds (amounting to Rs. 5,000) to enable a representative from the Province joining the proposed Indian deputation to England. A gentleman of well-known public spirit draws attention to this fact in another column and suggests the names of suitable representatives. We are glad at this resolution of the Indian Association, as much for the sake of the Association itself and political life in this Province, as for the cause of Indian political agitation in England. If the objective of the said depu-

tation should furnish a centre of effort to the Indian Association and others interested in political progress in the Punjab, to whip up the stagnant public life of the Province and bring together all sections of the community for a common purpose, it is a thing to be welcomed by all means. Even if the labours of the deputation in England should fail to meet with the success or reception expected by ardent friends of the movement, the gain to India will not be the less if the work of agitation in India is enlivened a bit by the efforts necessary to work up the movement. To no other Province of India does this apply with greater truth than to the Punjab, where the work of political agitation has been at a standstill since about a decade, and even such a revolutionary measure as the Land Alienation Act was passed, and the Pre-emption Bill is in course of passing, without moving its leaders to organised action The political associations of the Province are in moribund condition, and isolated spirits residing in different centres, who by their union could be a source of strength to themselves mutually, as well as to the people, are eating out their hearts in fretting and despair. There is no community of public interests to speak of, no throbbing of a common purpose moving the entire community, no unity of action, no guidance and no following The history of the Indian Association itself is typical of the general current of our public life—sleeping, if not moribund, rousing itself by fits and starts for efforts that leave no impression upon either its own career or the general course of public events. If the interest over the question of sending a representative to England, to take part in the labours of the much talked of deputation—to share in its struggles and help in its triumphs—should serve to be a means of rejuvenating public life in the Punjab, surely it is a thing to be brought home to the heart of every well-wisher of the Province. Even sceptics, who do not entertain any very great hopes as to the outcome of the deputation, must admit that it is an experiment worth trying, if only for the sake of agitation as agitation, irrespective of any immediate results The outlay demanded--Rs. 5,000 only - is a small one indeed.

General Administration.

(*d*)—*Education.*

Lord Curzon's Convocation Address

5. The *Zamindar* (Karmabad), of the 8th March 1905, admits that Lord Curzon's speech at the last Convocation of the Calcutta University was couched in stinging and offensive language. It is, however, of opinion that Native newspapers have raised an outcry over the speech, not because the Viceroy has preferred unfounded charges against the Indians, but chiefly because some of His Excellency's measures have created considerable suspicion against him and made the people believe, rightly or wrongly, that his every act has their degradation for its object. The papers named should have, however, reflected whether the speech in question was a faithful portrait of the Natives of India, and whether the better words used in it were likely to exercise a wholesome influence on the Indians. The counter charge that the speaker himself has been guilty of some untruths, or that the nation to which he belongs, is also addicted to lying, cannot palliate the defects in the Indians pointed out by him. Nor is the fact of this country having produced some of the greatest lovers of truth, or of every prophet having been born in Asia, sufficient for the purpose. The *Zamindar* then goes on to say that the Chancellor of a University is, *ipso facto*, the head teacher of the students connected with that University, and that consequently it is his duty to look after and reform the character of his pupils. Lord Curzon was, therefore, within his rights in making the speech in question and in employing the strong language he did.

The same.

6. The *Police Advocate* (Lahore), of the 10th March 1905, says that the existence of misunderstanding and distrust between the rulers and the ruled bodes no good to a country. Certain Native newspapers have of late imbibed such a spirit of liberty that they have been publishing articles calculated to widen the gulf between Government and the people of the country This can in no way injure Government and its officers, but only threatens to throw obstacles in the way of the progress of coming generations, for in a struggle between the strorg and the weak the latter must invariably go to the wall. The Editor then goes on to say that Lord Curzon's Convocation speech was meant for the good of the Indians, but that Native newspapers, which have made it a point to always carp at Government and its servants, are publishing maniacal criticisms of the speech.

(*e*)—*Agriculture and questions affecting the land.*

An apprehended famine in the Madras Presidency.

7. The following extracts are taken from a leading article in the *Tribune* (Lahore), of the 9th March 1905 :—

"Too serious a view cannot be taken of the attitude of persistent apathy and indifference which characterises the Madras officialdom with regard to the distress and suffering which has been in evidence in the Madras Presidency for the last few months as a result of the failure of the north-east monsoon. The scrupulous care with which most of the local District Officers seem to have been avoiding all these months their obvious duty of 'representing' to quote the *Madras Mail*, 'the true position of affairs' can, however, be justified by their eagerness, as the *Mad as Mail* put it in January last, 'to escape from the trouble and worry incidental to the organisation of relief measures;' but there is apparently nothing to justify the indifference of the Government of India to the repeated reminders of the Press supported by the evidences of respectable eye-witnesses.

"Further indisputable evidence has just been forthcoming that, in spite of reassuring Season Reports and 'Special' Reports, the grip of scarcity—we dare not call it *famine* pending an enormous migration of vultures and jackals to those blessed regions, by no means a remote possibility under the present trend of affairs—has continued to tighten with ever-increasing severity for the last several months, bringing matters at the present moment to a most serious pass. For fear of being charged with using 'Oriental hyperbole' we hasten to point out that a European gentleman, the Rev. William Goudie of Tiruvallur, has just been to the spot, and his impressions, as published in the *Madras Mail*, show that the condition of affairs is incapable of exaggeration, and that if anything can be shown to equal, if not surpass, the amount of human suffering that is in evidence in more than one part of that Presidency, it is the extent of official indifference.

* * * * * * * *

"It has seemed to our Rev. friend, 'as an irresponsible outsider taking, on the whole, sides with the people,' that the Season Reports have been more anxious about the condition of the cattle, and the possibility of collecting the revenue than they have been with reference to the state of the human cattle, the landless labourer. He admits that it is hardly avoidable that the first care of Government acting as general landlord should be for its tenants and its rents, but it is not too much to expect a note of sympathy for the village serf too.

"The writer here calls pointed attention to a common habit in official circles which deserves undoubtedly the most serious consideration of those in power for the sake both of humanity and their own dignity. It is the tendency to regard all remissions of

assessment as a concession to the people. When an outsider complains that little is being done, he is reminded that Government have relinquished so many lakhs of the revenue in a given district. The Rev. William Goudie has, however, been led, and rightly led in our humble opinion, to regard all remissions made in a year like the present as an acceptance on the part of Government of their fair share in the misfortunes of the season. This view of his is met by the statement that in the fixing of assessments, ten per cent. has been allowed for bad seasons, and therefore, *any remissions made in a year like the present must be looked upon as pure grace on the part of Government.*

* * * * * * * *

"Gentlemen of a particularly optimistic mood, belonging in a majority of cases to the official class as a matter of course, seem to be denying, with a persistence worthy of a nobler cause, that there is any great dearth of labour or food among the common people in such parts of the Southern Presidency as are alleged to be suffering from scarcity. The unofficial view of the situation, on the other hand, radically differs from the official one."

(*f*)—*Railways and Communications.*

8. The *Tribune* (Lahore), of March 18th, has the following paragraph regarding the newly constituted Railway Board :—

The New Railway Board.

"The Anglo-Indian papers are full of paragraphs regarding the expected grand doings of the newly formed Railway Board, among which it appears, touring, occupies a most prominent place. Whatever else these specially chartered men may do or not, that they will have a good time of it over the railway lines of the country has been already made too apparent. How much solid and substantial work can be—or at any rate is as a rule—done in the course of tours those who know about these official excursions can say. The ignorant lay public have an impression that these tours partake more of holiday making than of conducting business. In any case, the members of the Board do not appear, from the beginning made, to harbour any serious intentions of revolutionising the present system of Railway administration. Indeed, it appears by and by to turn out that the Railways have been made for the Board and not the Board for the Railways. As to circumlocution and red-tape, there will perhaps be a greater amount of these things than before, and sins of omission and commission will now be sanctified by the prestige of an august Board, ushered in with a flourish of trumpets, such as did not attach to a branch of the old Public Works Department. Indeed, are not some of the gentlemen constituting the Board very old hands in the use of red-tape—in one case at least, old to the extent of superannuation? Natives of India have, we are afraid, very little to expect in the way of improvement from the ideas and ways of the Board, which may, in fact, be regarded as old wine put into new bottles. Perhaps they may fare worse, as the Board is one of the outcomes of the Curzonian policy of "much cry and little wool." A single instance will suffice. Hithereto on the managing staff of the North-Western Railway, whenever one of the Deputy Managers' place was vacant by reason of going on deputation or leave, Rai Sahib Bishen Das, the Personal Assistant to the Manager, was the man invariably appointed to officiate. An opportunity having occurred now, the Railway Board have signalised the beginning of their operations by deputing a European Officer, Mr. Browne, to officiate in place of Colonel Cowie, Deputy Manager, going on leave, ignoring the claims of Rai Sahib Bishen Das. A straw shows which way the wind blows."

(*b*).—*Miscellaneous.*

9. The *Paisa Akhbar* (Lahore), of the 15th March 1905, writing about the coming Royal Visit to India, remarks that the event will have the effect of cementing the loyalty of all classes of the people to the British

The Royal Visit to India.

Throne. It will also add to the stock of knowledge of the future Sovereign of India, to which country alone Great Britain owes her present wealth and greatness. His Royal Highness will also learn the wants and sentiments of the Indians. The Editor approves of the King-Emperor's decision on the subject of ceremonial presents on the occasion of the Prince's visit to Native States, and expresses the hope that the rulers of these States will not run into debt in entertaining the Royal guests.

Collisions between Natives and Europeans.

10. The *Tribune* (Lahore), of the 14th March 1905, has the following paragraph regarding an assault by villagers in Bundelkhund, on two British Officers :—

"Apropos of the recently issued Government pamphlet containing rules and instructions for the guidance of soldiers while on a shooting excursion in the interior, the *Pioneer* reports 'yet another case of an unprovoked attack on British officers' by Indian villagers, 'this time' from Bundelkhund The officers 'who were unfortunate enough'—poor innocent creatures—'to incur the resentment of the rustics'—the bloodthirsty savages !—are Major H. L. Roberts and Major C. P. Griffin of the 1st Lancers, Skinners's Horse, which is stationed at Jhansi. They appear to have been encamped on the day of the occurrence at the village of Chakrapur, eleven miles from Jhansi, and were 'walking quietly through the village when they were set upon by a mob armed with *lathis.*' Major Roberts was knocked down and received a 'severe wound' on the head, and both he and Major Griffin received several blows on the body and arms. 'It might have gone hard with them had they not each managed to wrest a *lathi* out of the hands of their adversaries,' upon which, 'seeing them no longer defenceless, the cowardly mob drew off.' The case 'seems *in many respects* the *most serious* of the *many similar instances* that have occurred *'recently.'* The leading Anglo-Indian journal has evidently notions of its own as to the manner in which a British court should conduct itself in this and similar cases, and is apparently not inclined to consider itself bound by the law to keep those notions to itself pending the decision of the court. For example :—'The plan of treating these cases *as mere matters of common assault*, ending in a month or two's imprisonment *for such as can be identified*, is certain to lead to more serious mischief' &c The ideal plan obviously is to treat these cases as downright muitny, and end them by hanging or transporting such as can be identified along with such as cannot be identified.'

Punjab Government Press, Lahore—27-3-05—70.

[Confidential.]

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FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 25th March 1905.

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[Vol. XVIII.] [No. 12.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 25th March 1905.

I—POLITICS.

(*b*)—*Home.*

1. The following are extracts taken from a leading article in the *Tribune* (Lahore), of March 21st, 1905, entitled "The Indian Government and Native Industries":—

The Indian Government and Native Industries.

'Indeed, the people of India are in a woeful condition. They know not the laws of earthly existence, and their Government, instead of sympathising with them and trying to teach them better, allows the cunning foreigner to step in and reap the fruits of their labour at a very cheap cost. When the leaders of Indian thought and writers on Indian economics in Indian (Native) journals speak of the 'poverty of the people,' 'their small earning power,' and the apathy of Government towards the miserable condition of its subjects, the Anglo-Indian press pours unmeasured contempt on all that is said, and the people of England, however well intentioned, get deluded into thinking that all is well with the 'Native.'

* * * * * * * *

Every one knows of the hypocritical profession, that England conquered India out of purely benevolent and Christian motives, and that England held and ruled India entirely for India's own good. But the sentence quoted from the *Pioneer* tells a different story. England does not and will not allow the Indian Government to levy taxes on foreign imports in order to foster Indian home industries. That is, in governing India, England first thinks of English manufacturers; she does not allow the Indian Government to foster Indian industries by a means within easy reach, *e.g.*, a tax on imports from England and other foreign countries. To advocate that the Government of India should be allowed to foster Indian industries is 'to waste one's breath' Where, then, is the unselfishness, the benevolence of English rule? *England governs India for her own material profit.* When such things are said by Indian politicians in India, Anglo-Indianism pretends to be horrified at the '*misrepresentations*' and '*seditious utterances*' of the '*native reptile press.*' But English Liberalism in this instance seems to agree with the 'reptile press.'

'Every one thought it hopeless to expect that any British Ministry would stand up against the manufacturers to that extent.' Who rules India through the British Ministry? We are often told 'India is ruled by a paternal, well-intentioned Government.' The real fact is that India, in the last resort, is ruled by the selfish and self-seeking English *manufacturers* who want to trade with India on terms *most* favourable to themselves and *least* favourable to India's indigenous industries. Hence the continued poverty of the land.

* * * * * * * *

"Meanwhile let the purblind Anglo-Indian, and those who believe in all that he says, know that England deliberately hampers the growth of Indian manufactures so that India may long remain the customer of the British producer. In other words, England, at the instigation of the English manufacturer, makes India her *milch cow*. That, in spite of having been ruled by England for over 100 years, India should be abjectly poor, is distinctly and undoubtedly discreditable to England. That food should have doubled or quadrupled in price, but the *earning power* of the people should not have increased correspondingly, in spite of a century of what is called *paternal and progressive* rule, is undoubtedly the fault of England.

'The people have great skill and are industrious.' They, however, continue to be abjectly and miserably poor! Whose is the fault? Who makes their skill and industry of no avail? Who reaps the fruits thereof? Who prevents their industry and skill from blossoming out into scientific manufactures on a large scale? Let the Anglo-Indian answer. India under a wise and fostering Government would have by this time been a rich country; her people would have been decently clad and fed. What is or ought to be theirs, is by a process of political juggling, put into the pockets of somebody else.

* * * * * * * *

"It is a short-sighted policy to restrain the development of 300 millions of people for the temporary advantage of one or two British trades. But this *short-sighted policy* is the favourite one, and every Anglo-Indian is prepared to defend it."

India under British Rule.

2. The *Panja-i-Faulad* (Lahore), of the 14th March 1905, remarks that some Anglo-Indian writers are never tired of reminding the people of India of the time when this country was under Muhammadan rule. That period was not, however, as bad for India as the said writers represent it to be, seeing that the highest appointments under the Crown were open to the conquered, while the money collected from them was spent in the country itself. On the other hand, although it is the constant boast of the English that they wish to raise the Indians in the scale of nations, and although the latter have always been loyal and devoted to the British sovereign, the Anglo-Indian official's contempt for the children of the soil is daily on the increase. Again, the people of Great Britain, who are very curious to know everything going on in the world, have little or no knowledge of India, although this country is being crushed under the weight of the expenditure incurred in keeping up British prestige in the world.

India and the British public.

3. The *Paisa Akhbar* (Lahore), of the 23rd March 1905, publishes extracts from Sir Henry Cotton's Liverpool speech (*vide* paragraph 2 of Selections No. 11), and remarks that were a number of influential Englishmen to imitate the *ex*-Chief Commissioner of Assam in acquainting the people of Great Britain with the condition of their Indian fellow-subjects the results would prove very beneficial to this country, inasmuch as the British public are in a position to compel Parliament to do justice to India.

The Financial Statement.

4. The *Tribune* (Lahore), of the 25th March 1905, has the following comments on the Financial Statement just issued:—

"The Financial Statement, which was laid before the Imperial Legislative Council on Wednesday last, will for a time bring relief into the overcharged atmosphere of Indian discontent and serve to illumine it with a ray of comfort and hope. The Government

is certainly to be congratulated on the results of its financial administration during the current year, and Lord Curzon has an excellent opportunity of drawing public attention to the successful side of his régime on the day of the debate on the Budget, if the malevolent genius of getting quits with his critics, which seems to have been haunting His Excellency's steps of late, does not lead him into turning an occasion of congratulation into one of recrimination and wrangling. That the Government has been able to announce another big surplus, exceeding 5 crores of rupees, is no doubt a gratifying fact; but, considering that the people have somewhat got accustomed to surpluses of late, the announcement has not caused as much agreeable surprise as the manner in which the bulk of this surplus is proposed to be utilized. And the public sense of satisfaction will be all the greater and more abiding because the disposal of the money is in agreement with public sentiment, time and again expressed through their various organs. * * * * That the salt tax has been chosen as the first subject for the reduction is alike gratifying to the public and creditable to the Government. The taking off of another 25 per cent. from the imposition, making it Re. 1-8-0 per maund in place of Rs. 2 (excepting in Burma, where the tax will remain as before), will appeal to the sense of propriety of all interested in the welfare of India, rich and poor, European as well as Indian. And this second reduction of the tax within a short period bears out the justice of the agitation which has been for years kept up against its hardship on the poorest classes of the community."

Native enterprise and British Competition.

5 The following appears in the *Tribune* (Lahore), of the 25th March 1905 :—

"It is difficult to find many parallels, even in the annals of Indo-British commercial relations, to the barefaced meanness which characterises a leading article in the London *Daily Mail* headed 'A New Era in India," set forth as 'A Warning to Britain.' It is noted with alarm that India is going to manufacture its own steel, and British merchants are urged 'to meet Indian competition' by transferring their industries to India and throttle the rising industry in its infancy! An earnest appeal is made to British manufacturers and alluring prospects are held before them. For example, 'the pecuniary advantage is so great of working up raw materials in the locality where they occur * * * that the movement is bound to develop.' Again, 'the British workman of to-day will be the British overseer of to-morrow in a land where every white man is a Sahib and where every Sahib prospers exceedingly.' And further, mill manager, colliery overseer, and iron-master all retire to spend their old age in England. They take their earnings with them. There is a transference, not a loss, of industrial power.' So British merchants will come out in shoals 'to meet Indian competition' in an industry which is practically still in its experimental stage! If a competition of strength between the mammoth and the moth is conciveable, the exploitation of India by British merchants in the direction pointed out by the *Daily Mail* can surely be called competition. It seems British exploiters of India, and those who encourage them, will never find it possible to realise that greed and self, like all other things, have their limitations."

The Royal Visit to India.

6. The following appears in the *Tribune* (Lahore), of March 23rd, 1905 :—

"It appears that the principal features of the tour of their Royal Highnesses the Prince and Princess of Wales will resemble in the main the memorable progress through India of their august father in 1878. Reuter quotes a statement in the London *Standard* as to the chief items in the programme of the Royal visit. The first and foremost will be the laying of the foundation-stone of the Victoria Memorial in Calcutta, which is to serve as a self-created Memorial of Lord Curzon's régime. This will be followed by visits to the chief Indian towns as well as the capitals of the

most important Native States, namely, Hyderabad, Mysore and Kashmir. A durbar at Delhi will be held, as also a grand review of troops, the scene of which will probably be Lahore. In the present circumstances of British India as well as the Native States any exceptional outlay on festivities and spectacular splendours are no doubt matters of concern, but one good to the people may follow from the visit of the future sovereign of India. In this country loyalty is not a mere idea, but a real living sentiment. The devotion and attachment to the British throne of the different classes of the Indian communities naturally rest on different foundations. The educated realize that the progress and prosperity of India depend on the British connection without which the country would lapse into a condition of anarchy and confusion. The political movements which are so deeply hated by the Anglo-Indians, on account of the ambitions and aspirations of the Indians that are expressed through them, are in truth unmistakable indictations of the educated Indian's unshakable faith in the ultimate justice and righteousness of British rule. Loyalty of this type may be called interested, but there can be no surer basis of loyalty than interest. The vast unlettered populace may not be able to thus reason out the lasting benefits of British rule, but the feeling of loyalty in them, too, is no less real and strong. The security and peace that they enjoy are, so to say, concrete manifestations to them of the blessings that accompany that rule. The coming Royal visit will once more bring to the surface this universal feeling of loyalty."

III.—Native States.

7. The *Punjab Samachar* (Lahore), of the 18th March 1905, publishes a translation of the *Advocate of India's* article on the abdication of the Holkar (*vide* paragraph 13 of Selections No. 10), and remarks that the allegations contained in it are undoubtedly calculated to prejudice the people against Government. And, although it is possible that the aforesaid newspaper has been misinformed, still Government should contradict the charges in order to reassure the general public.

Indore Affairs: Abdication of the Holkar.

8. The *Paisa Akhbar* (Lahore), of the 20th March 1905, writing on the same subject, observes that it would appear that the Holkar was forced to abdicate. The Editor adds, that Lord Curzon's Government has not only made itself unpopular in connection with the internal administration of the country, but that the policy followed by it towards Native States is also extremely objectionable. It has virtually annexed the Berars, trampled on the rights of the Barra Thakur of Tipperah, and deposed the Maharaja of Indore. Again, it has humiliated some Native Chiefs and interfered, in defiance of treaty obligations, with the internal administration of several States.

The same.

VII.—General Administration.

(b)—Police.

9. The *Tribune* (Lahore), of March 23rd, 1905, has the following on the Police Commission Report :—

The Report of the Police Commission.

"The Government of India Resolution on Police reform and reorganisation, giving effect to the recommendations of the Police Commission, is not a document likely to pour oil upon the troubled waters of Indian public feeling. The views it offers and the proposals it makes are far from calculated to make up for the heart-burning caused by its belated appearance. We gather from a summary of the Resolution published in the local daily, that the Commission presented a unanimous Report, with

only one note of dissent on two collateral issues. In the usual style of Government Resolutions of the present régime, to which the newspaper reader has by this time become pretty well accustomed, the Report is described as 'the result of an able and conscientious attempt to discover a practical solution of the problem which has long been the subject of anxious consideration.' The character of this 'able and conscientious attempt' will be evident to the public from the valuable opinion recorded by the Commission that European District Superintendents of Police are, 'with the *rarest* exceptions, *upright* men *beyond* influence of corruption.' At the risk of being considered vulgar, we cannot help observing that *Toba* ! *Toba* ! will be the exclamation going all over the country at this valuable piece of finding, by which the Commission have no doubt earned the eternal gratitude of European District Superintendents and their kith and kin, specially as it is going to lead to improvement of their position and prospects. It must not be supposed, however, that the Commission have spared the Police force, for are there not enough of 'natives' in it to come in for any amount of condemnation? The Commission 'emphatically record their full concurrence' in Sir John Woodburn's opinion that the investigating staff (Sub-Inspectors and head constables) is 'dishonest and tyrannical;' further that even Inspectors are 'only less dishonest than the grades below, and their reputation is such that respectable parents are unwilling to allow their sons to accept direct appointments to that rank.' This is no doubt creditable to Indian parents of the respectable classes; but the Government which has issued the Resolution under notice will be surprised to learn that with these same respectable Indians the reputation of European District Superintendents is in no better, if indeed not in worse, odour."

The same.

10 The following extracts are taken from a leading article in the same paper of the 25th March 1905—

"In the opinion of the Government of India the report is 'an admirable and valuable piece of work. It is commendably brief, and the conclusions are stated and argued in a concise and easily intelligible form. It bears the impress of the representative character of the Commission, and of the authority which they possess in virtue of their long and varied experience.' The Commission was representative certainly of all official interests, but the independent Indian element was but very inadequately represented. This has been the great defect of all the Commissions appointed by Lord Curzon, and the Police Commission was no exception to it. Most of those Commissions did little more than elaborate the views already held by Anglo-Indian officials in this country regarding various matters connected with the internal administration. Lord Curzon's Imperialism has been the dominant note struck by all these Commissions, and this Imperialism has meant the sacrifice of the interests of the country and its people to those of men of European birth and nationality now sojourning in our midst.

* * * * * * * *

"We feel bound to protest in the strongest possible terms against the remarks made in the Resolution about the second chapter of the report entitled "Popular Opinion regarding the Police and their Work." These remarks seek to insinuate that all that is corrupt, dishonest, and tyrannical in the police is native, and all that is upright and honest is European. In fact, these remarks are inspired by the same spirit of race superciliousness that breathed through the now notorious speech delivered by the Viceroy on the occasion of the Convocation of the Calcutta University. Every decent and self-respecting Indian deems it his duty to protest against one sided accusations of the kind now familiar to all. The Resolution just published—more particularly that part of it which discusses the second chapter thereof—is in every way unworthy of the British Government. It affords, at the same time, clear evidence that the writer is dominated by race prejudice of the very worst kind. We quote the following passage from it:—
"The Commission begin by quoting the late Sir John Woodburn's opinion that the inves-

tigating staff (Sub-Inspectors and Head Constables) is 'dishonest and tyrannical.' In this opinion they emphatically record their full concurrence.' The five paragraphs that follow develop the general proposition that the Police are dishonest and tyrannical into a number of particular charges against all grades of the native service. * ...
* * * * As regards European Superintendents, the Commission observe that they are 'with the rarest exceptions, upright men beyond the influence of corruption,' but they are described as having in many cases imperfect acquaintance with the vernacular, as being out of touch with the people, especially with the respectable classes, as paying insufficient regard to public opinion, and as failing to realise the importance of their own duties." To say that dishonesty and corruption in the Police force are confined to native employees is to talk stupidity. The Department is inefficient, corrupt, and tyrannical from top to bottom. Not that it has no honest and upright men, but these are not confined to either the superior or the subordinate grade. The Government of India are clearly anxious to qualify the condemnation passed upon all ranks of the Police in India by the Commission, but they fail to prove that the condemnation in question is without good ground. They make their case worse when they urge that the Department "is, to a great extent, untouched by the influence of English education and of English traditions that accompany it, which have done so much to raise the standard and elevate the tone of the Revenue and Judicial services *its traditions are native, and, it may be added, so are the traditional beliefs regarding it.*' We have italicised the concluding words of this quotation in order to emphasise our belief that the writer of the Resolution is clearly suffering from cerebral dyspepsia or he takes a malicious delight in abusing the people of India. If there is any department of the public service in this country which has *not been allowed* to be influenced by the progress of education, it is the Police, and the blame for it lies clearly with the Government of India. No educational qualifications of any kind have been insisted upon in recruiting the subordinate grades of the force, whilst jobbery and nepotism have been literally rampant in the filling up of the upper grades. Sons of European officials who had failed to do anything else, and who were not fit for any decent job, were pitchforked into the Police force without the slightest hesitation. In no other department is the number of round men in square holes so large as in the Police, and the undivided responsibility for this admittedly unsatisfactory state of affairs lies with the Government of India.

There is a good deal in the Resolution, especially in the remarks on the second chapter of the Report, which is positively mischievous. * * * * The object of the writer is to prove that the Police force in India is bad because it is composed mainly of natives of India. His contention is that everything that is weak, inefficient, or undesirable in the administration of India is directly traceable to the indigenous element in the various branches of the public service. In other words, he is anxious to prove that the absence of uprightness in the administration is due to the employment of Indians in large numbers. We all know that his remarks do not represent the truth. The curruption and inefficiency in the public service are due mainly to the system of recruitment in force, which takes little or no account of educational qualifications or fitness of the men employed. It is the system and not the men that are to blame. In his desire to prove the contrary the writer of the Resolution has been forced to make a number of statements which are as unwarrantable as they are mischievous.

A discussion of the changes contemplated by Government we reserve for a future article."

(*d*) *Education.*

District Schools and the Education Department.

11. The *Tribune* (Lahore), in its issue of the 23rd March, has an article entitled "Education and the Local Bodies in the Punjab." In it the writer refers to an article which appeared in the *Civil and Military*

Gazette deprecating the transfer of authority over a number of schools from Deputy Commissioners to the Education Department, as likely to be ultimately harmful to the best interests of the country. This view, says the writer in the *Tribune*, is not correct. It is very easy to greatly overestimate the value of the Deputy Commissioner as a supervisor of schools. No doubt his encouragement and active interest in schools would be decidedly beneficial were it more often exercised. The policy of the rulers of the Punjab since Sir Charles Aitchison's time has been retrograde in educational matters. Sir Charles, believing in local self-goverment, gave every help and encouragement to the arrangement under which schools came under the charge of District and Municipal Boards, but after his time the actual management of the schools came entirely into the hands of Deputy Commissioners, who paid no attention to suggestions, etc., by members of the Local Boards and to feeble protests by the Education Department, but ran the schools as they thought best suited to the needs of their Districts, usurping the authority of the Circle Inspectors of Schools.

This unsatisfactory arrangement is now coming to an end, and the writer hails with satisfaction the arrangement by which the Education Department is to be the sole authority over District Schools. The co-operation of the Deputy Commissioner is undoubtedly of value, but divided responsibility is fatal to efficiency.

Female Education in the Punjab.

12. The *Khalsa Advocate* (Amritsar), of the 22nd March 1905, has the following paragraph regarding female education :—

"We are glad to announce that a Conference will be held, under the auspices of the Director of Public Instruction, Punjab, at Lahore, in the beginning of the next April and the question of female education will be properly discussed in it. For want of education the women of our Province very obstinately stick to superstitious customs and thereby stand in the way of moral and social progress. We pray that useful resolutions may be passed and important schemes drawn for promoting the education of the fair sex. The last educationist Conference too, was an unqualified success with the only exception that a Sikh educationist was against placing Punjabi (Gurmukhi) in the curriculum of studies in the Punjab."

(h)—Miscellaneous.

The Re-organised Provincial Service.

13. The following extracts are taken from a leading article in the *Observer* (Lahore), of the 25th March 1905, entitled "The Re-organised Provincial Service."

"The scheme of the Re-organization of the Provincial Service in the Punjab, as sanctioned by the Secretary of State for India and announced some time ago in the local *Government Gazette*, is a retrograde measure, at least so far as it touches the lowest grades of the service, and is calculated to have a prejudicial effect on the morale of that body. It is not only unstatesmanlike, but shows extreme lack of even practical common sense. It is a pity that it is always difficult to trace a blunder like this to its author, for one of the beauties of red-tapeism is that the caprices of individuals find expression as mandates of those invulnerable abstractions known as the Local Government, the Government of India and the India Office. We are not in a position to say which of these three august bodies is responsible for this mistaken

reform, but it is quite possible that it is the Government of India—the most powerful member of the Political Trinity—that claims the unenviable distinction of being its originator. The present Government of the Punjab must, as a matter of course, say 'yes' to all novel ideas emanating from the fountain-head of innovations at Calcutta, unless it desires to share the fate of the Government preceding it, which is said to have incurred the displeasure of Lord Curzon for taking a provincial view of 'matters Imperial.' Similarly, the India Office, presided over as it is by one who must be conscious of the 'superiority' of a Viceroy like Lord Curzon, must naturally pay due deference to the suggestions made by 'competent and responsible men on the spot,' and raise no difficulty about the proposals being gazetted in India under the sanction of the Secretary of State. This roughly indicates the process by which most measures are promulgated in different Provinces with the prestige that the name of the Secretary of State lends them, and this, very likely, is the history of the measure we are noticing. But in the absence of positive evidence that such is the case, and not wishing to base our argument on conjecture, we can only proceed on the assumption that the scheme represents the result of the *combined wisdom* of the Local Government, the Supreme Government and the Secretary of State for India, but can do little credit to that wisdom.

* * * * * *

"In view, therefore, of the ever-rising cost of living and the prevalence of a better standard of life it was time for a general raising of the scale of pay for the lower grades of the executive and judicial services in the Province, but instead of that comes a reduction of the scale. The nett saving to the Government by the reduction announced will not be much, but to the class of officials concerned it would either mean a miserable living in the early days of their career or a direct incentive to the adoption of unfair means of eking out their incomes. * * * To fix so ridiculously small a pay as Rs. 75 for a Probationer Extra Assistant Commissioner under training, and Rs. 150 (or Rs. 200 in certain cases) for the first few years of his career, and then to invest him with powers which are fairly extensive, seems like a return to the old days when, in times of anarchy and misrule, men used to be placed in positions of authority, on nominal pay, with a sort of tacit understanding that they could consider the pockets of the people as their own, and not mind standing under some little obligation to those who profited by the exercise of authority in their favour.

* * * * * *

"Yes, there may be some, and there always will be some, even if you reduce it to Rs. 50; nay there will be some who will express their readiness to exercise magisterial functions (and to reap the full advantage of power) *without remuneration*. If you think that this is a very honest, useful and effective method of governing a country, you may as well take such men, to the exclusion of those who demand remuneration for services honestly rendered. To go a step further, there have been men in India who gave money to the administration, to be let loose on the populace, instead of asking for any pay, and they may have their successors even now. Will British rule like to use such an agency, because it is not only cheap, but paying? Can British justice ever reconcile itself to that? Surely, never. If not, then why this retrograde measure, which is a step downwards and should be abandoned in favour of a step upwards?"

Punjab Government Press, Lahore—1-4-05—70.

[Confidential.]

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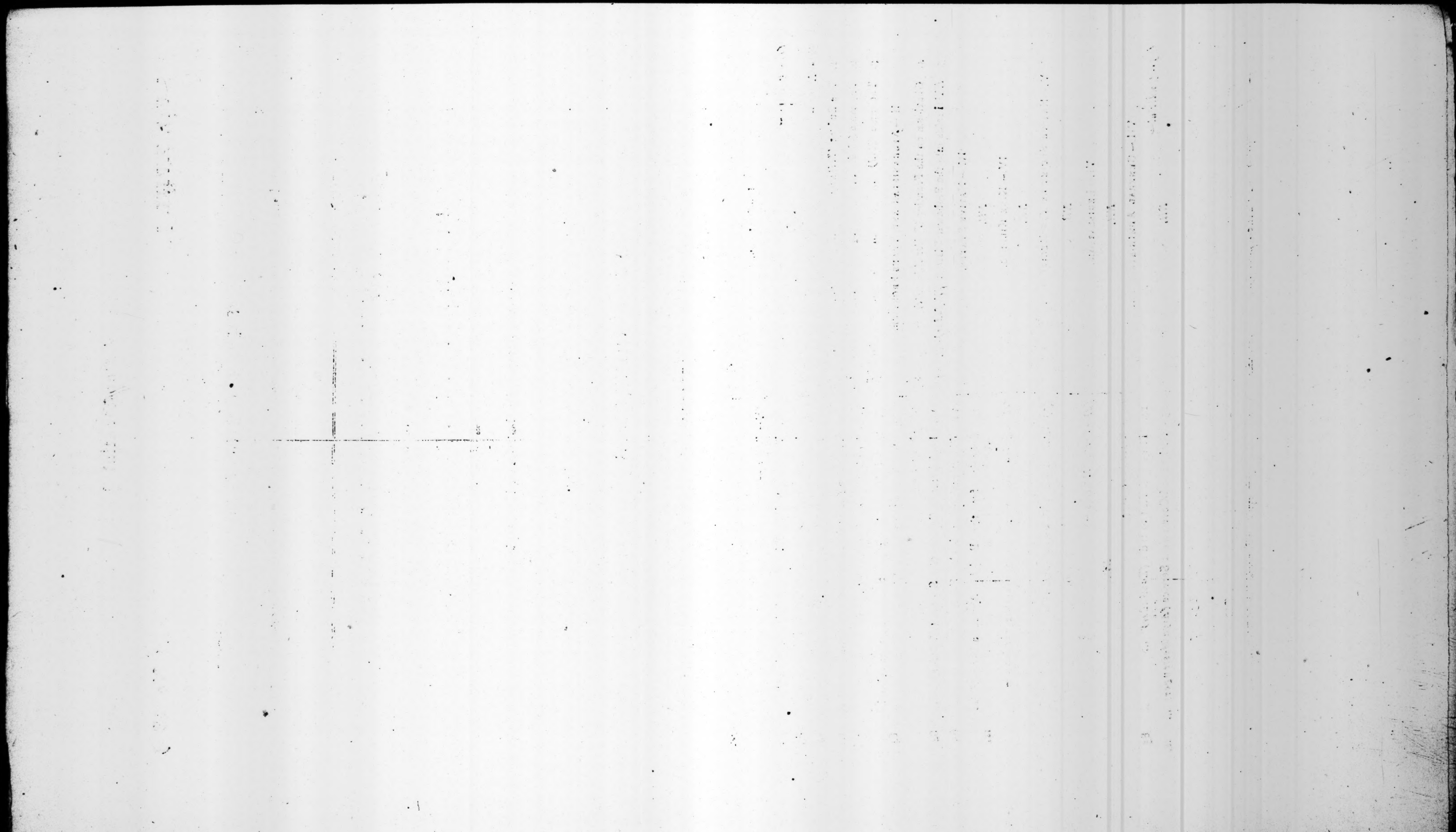
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No.	Name.	Locality.	Name of Publisher.	Circulation.
	ENGLISH.			
	TRI-WEEKLY.			
1	Tribune ...	Lahore ...	Mul Chand ...	1,700 copies.
	BI-WEEKLY.			
2	Observer ...	Lahore ...	Abdul Rashid ...	1,000 ,,
3	Punjab Times ...	Rawalpindi ...	Narain Das ...	250 ,,
	WEEKLY.			
4	Arya Messenger ...	Lahore ...	Arya Samaj, Anarkali ...	700 ,,
5	Azad Khalsa ...	Do. ...	Lachman Singh ...	450 ,,
6	Punjab Chronicle ...	Multan ...	M. Baksi & Sons ...	200 ,,
7	Punjabi ...	Lahore ...	Lala Jaswant Rai, M.A. ...	,,
	MONTHLY.			
8	Khalsa Advocate ...	Amritsar ...	Khalsa Advocate Committee.	1,000 ,,
	URDU.			
	DAILY.			
9	Akhbar-i-'Am ...	Lahore ...	Govind Sahai ...	2,000 ,,
10	Paisa Akhbar ...	Do. ...	Mahbub 'Alam ...	700 ,,
11	Victoria Paper ...	Sialkot ...	Gian Chand ...	200 ,,
	TRI-WEEKLY.			
12	Vakil ...	Amritsar ...	Ghulam Muhammad ...	1,100 ,,
	BI-WEEKLY.			
13	Punjab Samachar ...	Lahore ...	Hira Lal ...	2,000 ,,
	WEEKLY.			
14	Alhakam ...	Kadian, Gurdaspur District.	Yakub Ali ...	350 ,,
15	Army News ...	Ludhiana ...	Hira Lal & Co. ...	1,000 ,,
16	Arya Gazette ...	Lahore ...	Atma Ram ...	550 ,,
17	Bharat ...	Sialkot ...	Sundar Lal ...	250 ,,
18	Chaudhwin Sadi ...	Rawalpindi ...	Siraj-ud-din Ahmad ...	700 ,,

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	URDU—CONTINUED.			
	WEEKLY—*continued.*			
19	Civil and Military News ...	Ludhiana ...	Ghulam Mohai-ud-din ...	1,250 copies.
20	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	3,000 ,,
21	Dost-i-Hind ...	Bhera, Shahpur District	Ram Labhaya ...	400 ,,
22	Gulzar-i-Hind ...	Lahore ...	Gulzar Muhammad ...	1,200 ,,
23	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co. ...	1,200 ,,
24	Hindustan ...	Do. ...	Dina Nath ...	300 ,,
25	Hitkari ...	Amritsar ...	Somraj Sharma ...	1,000 ,,
26	Kapurthala Akhbar ...	Kapurthala ...	Hamid Husain ...	150 ,,
27	Khair Khah-i-Alam ...	Delhi ...	Mir Hassan ...	80 ,,
28	Khair Khah-i-Hind and Rekhta Akhbar.	Do. ...	Maha Narain ...	100 ,,
29	Koh-i-Nur ...	Lahore ...	Ilahi Bakhsh ...	80 ,,
30	Lahore Punch ...	Do. ...	Abdul Rahman ...	200 ,,
31	Mr. Gazette ...	Do. ...	Ali Bakhsh ...	150 ,,
32	Nur-Afshan ...	Ludhiana ...	M. Wylie ...	500 ,,
33	Paisa Akhbar ...	Lahore ...	Mahbub 'Alam ...	13,500 ,,
34	Patiala Akhbar ...	Patiala ...	Syad Rajab Ali Shah ...	300 ,,
35	Police Advocate ...	Lahore ...	Bishen Singh ...	1,000 ,,
36	Public Magazine ...	Amritsar ...	Harji Ram ...	600 ,,
37	Punjab Organ ...	Sialkot ...	Brij Lal ...	300 ,,

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No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.			
	WEEKLY—*concluded.*			
38	Panja-i-Faulad ...	Lahore ...	Muhammad Din ...	750 copies.
39	Railway Engineering News ...	Do. ...	Kishen Dial ...	300 "
40	Railway Gazette ...	Delhi ...	...	400 "
41	Sada-i-Hind ...	Lahore ...	Din Muhammad ...	500 "
42	Sadiq-ul-Akhbar ...	Bahawalpur ...	Maulvi Ata Ula ...	366 "
43	Do. ...	Rewari ...	Maqbul Husain ...	700 "
44	Sanatan Dharm Gazette ...	Lahore ...	Pandit Hari Kishen ...	600 "
45	Sat Dharm Parcharak ...	Jullundur ...	Munshi Ram ...	1,005 "
46	Sialkot Paper ...	Sialkot ...	Todar Mal ...	500 "
47	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad	500 "
48	Tahzib-i-Niswan ...	Lahore ...	Mir Mumtaz Ali ...	240 "
49	Vakil-i-Hind ...	Delhi ...	Ahmad Mirza Khan ...	1,469 "
50	Wafadar ...	Lahore ...	Fazal-ud-din ...	500 "
51	Watan ...	Do. ...	Insha Alla ...	1,800 "
52	Zamindar ...	Karmabad, Gujranwala District.	Siraj-ud-din ...	800 "
	FORTNIGHTLY.			
53	Anwar-ul-Islam ...	Sialkot ...	Karim Bakhsh ...	900 "
	MONTHLY.			
54	Arya Musafir Magazine ...	Jullundur ...	Wazir Chand ...	700 "
55	Bharat Pertap ...	Jhajjar, Rohtak District	Bishambar Dayal, Sharma	250 "
56	Kakezai Social Reformer ...	Lahore ...	Central Kakezai Association, Lahore.	800 "
57	Sarin Sabha Journal ...	Hoshiarpur ...	Ganesh Das and Dev Raj	250 "
	HINDI.			
	FORTNIGHTLY.			
58	Punjab Theosophist ...	Lahore ...	Lal Man ...	300 "

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st April 1905.

I—POLITICS.

(*b*)—*Home.*

The Budget.

1. The following extract is from a leading article appearing in the *Tribune* (Lahore), of March 28th, entitled "The Budget":—

"Although it is now very well known and generally admitted that the surpluses shown in Indian Finance during the last six years are to a great extent artificial, being due more to the artificial appreciation of the rupee than to any considerable increase in the prosperity of the people, yet these surpluses are undoubtedly matter for congratulation If they do not mean much appreciable addition to the wealth and wealth-producing power of the people, they certainly mean lesser remittances to England on account of the Home Charges now that the Rupee fetches 16*d*. than when it fetched 12*d*. to 13*d*. only, and greater money is available out of the revenue for expenditure in the country for the country's good. The uses to which the surpluses have been put since the last three years are calculated to kindle a ray of hope in the hearts of the depressed population, that the Government at times thinks of the desirability of paying attention to the condition of the country and its people, in the midst of the pursuit of schemes of Imperialistic ambition and commercial aggrandisement of the kith and kin of the ruling powers."

The same.

2. The following is also from the *Tribune* (Lahore), of the same date:—

"The Budget, being a statement in figures of the current material condition of the country, its past struggles, and future prospects, naturally presents an endless variety of topics for comment. We have already drawn attention to its salient facts, namely, the surplus and the manner of its disposal, and the projected expenditure in the coming years on the military reorganisation scheme and on Irrigation, Railways, and other public works. We have already observed that these features of the budget are matters for congratulation, though it might not without truth be said that, if the Government had retrenched in certain directions, and pursued a policy of internal development of the country. taxation might have been still further and more universally reduced, and there would have been more money available for reforms in various directions. The feature, however upon which Mr. Baker deserves to be specially congratulated is the note of candour in the Budget and its modesty as compared with some previous statements. These two virtues

have also contributed to its lucidity. There is no attempt in it to appropriate the credit of the labours of past administrators and financiers, while it is fair enough to admit, though in a qualified manner, the justice of the complaint made by non-official members in past years, that the Government has a habit of under-estimating revenue and over-estimating expenditure in order to avoid reducing taxation. Indeed. it is this habit which explains to a great extent the rather startling differences between original and revised estimates and between estimated and actual surpluses, for which credit is unduly appropriated to good management. Mr. Baker assures the public that special efforts are now being made to prevent a continuance of this evil. Coming to the concessions made, it is an opinion held in very thoughtful quarters that but for the unnecessary expenditure on the Army reorganisation scheme, the surplus would have come up to close upon six millions sterling, and would have made possible the removal of such an unjust impost as the Cotton duties and an all-round reduction of taxation—not excluding the obnoxious features of the income-tax. As to the Army scheme, while leaving to military experts to settle its desirability or otherwise, it seems open to serious question whether the present generation should be made to pay for the benefit of posterity, by meeting the cost of the scheme out of current revenues instead of by means of loans. Mr. Baker tells us that the Government is prepared to fall back on borrowing in case of necessity, but evidently there is no intention of doing so under ordinary circumstances. As to the raising of the weight of letters to be carried on the half-anna postage, there are people who regard it as meant to be a concession to the European community. who are in the habit of using thick stationery, and the ordinary business letters of whose commercial men generally exceed in weight the present limit for half-anna. Prolix letter writers among Indians may of course profit by the concession."

The same.

3. The *Tribune* (Lahore), of the 1st April 1905, publishes a leading article entitled "The Surplus." In it the writer complains that the surplus has been wrung from the never-complaining and invincibly ignorant peasant by the currency reform —"a clever if not wholly unimpeachable and straightforward expedient invented by skilful politicians and financiers to get over the consequences of the natural fall of exchange by throwing additional burden on the shoulders of the never complaining, etc, peasants."

Government having got the surplus, the writer complains that it has been ill spent—"we have been seeing the almost monotonous spectacle of new appointments created (for Europeans of course), departments overhauled and rendered costlier, the army expenditure being mounted up with a reckless disregard of future consequences and a cynical contempt of public opinion worthy of Mr. Balfour himself." That twice and more as much has been allotted to the Military Department as has been allotted to what has been called special expenditure, and the writer concludes the article as follows :—

"And yet this (the expenditure on the Army) is taken only as a necessary part of the normal expenditure of the State, while the other sort of expenditure, which is in a more real sense, of this nature, has been taken as an exceptional thing. The reason is plain. One is popular and may advantageously be dangled before the eyes of people, while the very unpopularity of the other makes it essential or at least desirable that it should be concealed as much as possible. This is a sufficiently familiar trick of all Governments, of none more so than of the Government of India. We may accordingly leave this so called special expenditure on one side in considering the question of remission of taxation. The real truth is that notwithstanding our sincere thankfulness to Government for the relief they have accorded to the tax-payer, we cannot but complain of its inadequacy relatively and absolutely."

II.—Afghanistan and Trans Frontier.

Ghazi-ism on the Frontier.

4. The *Police Advocate* (Lahore), of the 24th March 1905, publishes a communication from "Captain" Nur Muhammad Khan, who deprecates the prevalence of Ghazi-ism on the Frontier, and says that the Quran, which teaches Musalmans to obey their kings of whatever religious persuasion, strongly discountenances the commission of *Ghisa*. The writer disapproves of the policy of treating frontier fanatics in a lenient manner, and holds the opinion that only strong measures can succeed with them. He then suggests that the recent murder of two European Officers should be avenged, and the tribes concerned taught a lesson for the future. If this is not done the loss of more valuable lives will be the result.

Afridi raids into the Peshawar District.

5. The *Wafadar* (Lahore), of the 22nd March 1905, publishes a communication in which the writer alleges that Afridi raids into the Peshawar District have become painfully frequent. The oldest and most experienced inhabitants are of opinion that this state of affairs is ascribable to the enforcement of the Arms Act in the district. The discontinuance of the allowances of certain Afridi tribes for their having failed to put down the raids and the detention of certain Afridis as hostages for the restoration of order, have served only to exasperate the Afridis. The correspondent adds, that the residents of the Peshawar District are thinking of submitting a memorial to Government praying for their exemption from the operation of the Act named, and expresses the hope that the petition, if endorsed by the local authorities, will not be refused.

VII.—General Administration.

(b)—Police.

The Report of the Police Commission.

6. The Editor of the *Tribune* (Lahore), of 30th March, publishes a very violent and lengthy leading article on some aspects of the Polic Resolution. The main causes of this violent attack on the Resolution are—

First apparently that the higher appointments in the Police Department will not ordinarily be filled by natives; next that no opportunity was given to the public to discuss the recommendations of the Commission until the final Resolution by the Government of India had been actually published, and thirdly, that the European Police Superintendents have been designated as honourable men and admirable servants of Government and that the native subordinates have been found fault with.

On the first point the following comments are made :—

"The first and most tangible fruit of the recommendations of the Police Commission is the creation of two grades of service, from the more honourable superior and more lucrative of which, Indians are to be banished and to the inferior alone of which they are to be admitted in future. We have yet to know whether the Police Department is of the *corps d'elite* of the public service of India; whether it calls for any special scientific and technical training. But this monstrous injustice of increasingly expanding the area of European appointments and restricting that of Indian ones, is now an accomplished fact. No public criticism would avail. The Curzonic fiat has gone forth that even in a minor department like the Police, Indians shall win their spurs only as subordinates

stamped with the badge of inferiority, drawers of water, and we shall have to grin and bear it with as much philosophy as will come to our aid. We have referred to this as an illustration, as perhaps the most prominent illustration, of the necessity there was for at least letting us beware of our impending doom ; but apparently it is the most civilised method of taking the life of a helpless victim— to keep him in the dark as to his fate."

On the complaint that the report was not published soon enough, the following remarks are made :—

"The Commission composed of these responsible and cautious personages unanimously recommended the early publication of their Report. This was in May 1903. And yet the Government whose head is never tired of protesting his love of publicity, saw their way to publish the Report only on the 22nd of March 1905. All these twenty-two months public opinion cried itself hoarse as to the necessity of the publication of the Report sometime before the Government finally made up their mind on the questions involved, so that public discussion might not be wholly futile. The desirability of the public cry being heeded was enhanced in the present instance by the somewhat one-sided composition of the Commission itself, from which independent Indian opinion was almost excluded. It was further enhanced by reason of the subject concerned being one most closely and vitally affecting the daily comfort of the mute millions of India. But the cry was totally unheeded. The new (and we have no hesitation in characterising entirely vicious) policy of withholding from the public the report of a Commission until after the Government made up their mind, is almost wholly a product of the Curzonic love of publicity. What a comment on the Convocation sermon on truthfulness! To attempt a criticism of the Report and the Government Resolution thereon at the present stage is as profitable a task as flogging a dead horse. The die is cast. For good or for evil we have got simply to tolerate the new state of things. Liberty of the Press and of public meeting and petition is rendered a cruel mockery if it is only matters of ancient history that the public are allowed to discuss. If Indian public opinion knew beforehand that the increasing patronage to Europeans which has been one of the dominating features of the regime of "unexampled liberality" was to receive further strength in the Resolution on the Police Commission's Report, would it have kept quiet without making itself heard?"

On the finding by the Commission that the European Police Officers are upright and honourable men the article runs as follows :—

"According to the Government of Lord Curzon such bad reputation as the Police Department enjoys is chiefly due to the vices of Oriental character. European Police Officers are 'with the rarest exceptions' upright and honourable men and 'admirable' (how cheap this once choice epithet has become?) servants of Government. They are the sun, the wicked natives are the spots on the sun. As clever politicians the Government of India take care to point out that, among their own countrymen the Indian Police servants have no credit, but they refain from mentioning the other fact so strongly insisted on by Indians everywhere and at all times and under all circumstances, that this is so because of the unwise conditions of employment of Indians in the Police service which repel men of good standing in society and attract only the riff-raff thereof, who would have only to beg, borrow or steal if they did not join the Police force. Such of this undesirable class as prefer scientific methods of stealing to open theft or robbery, methods which have at once the double attraction of being more easy and more lucrative, make up their minds to join the Police; others, the more lazy, the less skilful, and the more God-fearing, do not feel themselves equal to the task of being His Majesty's Policemen. Again, such honest men as join the force in a *bona fide* spirit, and with a determination at the start of being honourable men at the same time that they are police omnipotents, soon find themselves as fish out of water. It is a mistake to suppose, as the Government of India have found it convenient to do, that Police atmosphere is rendered impure only by reason of the corruption of the

Indian members of the Department. If the European officers of the Police Deparment are mostly inefficient, it is not because their racial characteristics forbid them to make capable administrators but because the service has become the refuge of the ne'er-do-wells of Anglo-Indian society—a defect, we notice with regret, is to continue. If, similarly, not a few—we do not mind admitting for the sake of argument even almost *all*—Indian employés are corrupt, it is again not because of their being irreclaimable Orientals, but owing to the stupid conditions of recruitment of the service.

The Government of India's Resolution clearly shows that they have not profited by the mass of evidence collected by the Commission. They may not like to take that trouble. But the evidence of one particular witness may be commended to them even at the present stage, *i.e.*, of Mr. Romesh Dutt's. If they had digested this, if they had been more mindful of their duty of reforming the Police in the interest of the people and less of vindicating the European members of the department, the Resolution would have been less disfigured by what we cannot but characterise as the backwash of the Curzonic Convocation sermon."

7. The *Observer* (Lahore), of March 29th, publishes some comments on the Police Commission Report. Among such comments the following opinions are expressed :—

The same.

That the general tone of the report and the tenor of the remarks offered by the Governor-General in Council are such depressing reading that the Resolution it is feared may serve to widen the breach between the rulers and the ruled.

The Governor-General's remarks on the chapter dealing with "Popular opinion regarding the Police and their work" are described as being unfortunate, and the increase of pay offered to constables is insufficient and will not result in any particular improvement of the force.

8. The *Akhbar-i-Am* (Lahore), of the 30th March 1905, takes exception to the manner in which it is proposed to recruit District Superintendents of Police. All of them will come out from England and, after studying the Vernacular for some time, will be made the monarchs of their districts. This means that youngsters of 20 or 22, fresh from their country and examinations and wholly unacquainted with the manners and usages of natives, will be raised to the above position after studying the Vernacular for 1½ years. This preparation is hardly sufficient to enable them to discharge their duties in a satisfactory manner. District Superintendents should be fully acquainted with the habits, chara cter, language, customs, tastes and temper of the people of their *ilaqas*; and these qualifications the children of the soil possess in a far larger measure than foreigners ever can. Natives, however, have been religiously excluded from the posts in question, and have no chance of rising above the rank of Deputy Superintendent. It is, therefore, difficult to praise the arrangement, and in view of the above circum stances young and inexperienced Superintendents will be mere puppets in the hands of Deputy Superintendents.

The same.

9. The *Army News* (Ludhiana), of the 27th March 1905, writing on the same subject, remarks that an increase of pay alone is insufficient to bring about a reform of the police, although it is undoubtedly one of the essential things to attract able men to the force. So long as highly educated

The same.

and well-connected young men are not taken in the department in larger numbers, things will continue as they are at present. If Sub-Inspectors and Inspectors were men of high morals and principles, their subordinates would have fewer opportunities for coercion and extortion. It is, therefore, most necessary that the scale of salaries fixed for Sub-Inspectors should be raised, while a constable should not be paid less than Rs. 10 a month, the proposed addition of Re. 1 to his present pay being wholly insufficient to make an honest man of him.

(c)—*Municipal and Cantonment Affairs.*

A complaint in connection with the collection of octroi.

10. The *Vakil* (Amritsar), of the 27th March 1905, says that the *Urdu Akhbar* wishes to know what truth there is in a complaint published in another paper against high-handed acts of octroi officials in Kashmir, and expresses surprise that His Highness the Maharaja should be indifferent to the matter. The Editor is, however, at a loss to understand why such complaints should be made against Native States exclusively. He has, scores of times, seen octroi officials in British territory annoying and inconveniencing women for no apparent reason. They would undo the smallest packets carried by the last named, scatter the contents—articles of female attire in the majority of cases—about, and pay no heed to the entreaties of their victims. Their invariable excuse for this conduct is that they are compelled to do it by the responsibilities of their office, although not infrequently they smother their sense of duty for very trifling sums of money. Have Municipal Committees authority from Government to oppress the people? or does Government connive at the high-handedness of the Committees?

(d)—*Education.*

Lord Curzon's Convocation Speech.

11. The *Wafadar* (Lahore), of the 22nd March 1905, remarks that some Native newspapers have, by their abuse of the liberty conferred on them, been helping to bring Indians into bad odour with Government. For instance, the outcry raised by newspapers of this description over Lord Curzon's Convocation Speech, which was conceived in a sympathetic vein and meant for the good of the people, is highly ill-advised. Their criticism of the said speech and the holding of a protest meeting at Calcutta, at which it was resolved to appeal to the Secretary of State against the Viceroy, are extremely demeaning and fraught with danger to the country. For whom, it may be asked, are the sentiments the papers in question are voicing, meant,—for the Government of India or His Majesty's Native subjects? If for the former, the method adopted to gain the end, bodes ill to the inhabitants of this country. Besides, could not the complaint, which is imaginary and unfounded after all, have been laid before the Government? and was it impossible to appeal to Lord Curzon himself in a respectful and loyal manner? And what action can Mr. Brodrick take on the appeal made to him? Will he dismiss Lord Curzon and appoint an Indian to the office of Viceroy? Or is it expected that Lord Curzon will apologize to the Indians and recall his words. Had the money spent on holding protest meetings and inflaming the people against Government for no reason been utilized for promoting the welfare of the country, those who subscribed the money would have earned the thanks of their motherland and the authorities. The newspapers under reference should

remember that it does not do to live in the river and quarrel with the alligator. Can they, besides, point to a single instance in which their opposition to Government was crowned with success?

Objectionable text-books.

12. The *Wakil* (Amritsar), of the 27th March 1905, complains that several text-books used in the various provinces contain passages calculated to wound the religious feelings of the Prophet's followers. Muhammadan newspapers have brought these objectionable passages to the notice of the authorities more than once, but the Education Department has so far paid not the least attention to the matter. Last year the *Vakil* referred to such a passage occurring in a certain text-book in use in the Punjab, but nothing has as yet come of it. The *Albashir* (Etawa) now reprints, from the Geographical Reader taught to the VIII Class in the schools of the United Provinces, certain disparaging remarks about Mecca and the Zamzam well. The Central Standing Committee of the Muhammadan Educational Conference has taken up the matter and intends laying the grievance before Government.

Schools for the Punjabi Agriculturists.

13. The *Paisa Akhbar* (Lahore), of the 27th March, suggests that the curriculum of the Primary Schools for Zamindar boys should be suited to the requirements of the agricultural classes, and that the medium of instruction in these schools should be Urdu and not the Punjabi spoken in the various divisions.

(h)—Miscellaneous.

The Royal Visit to India.

14. The *Zamindar* (Karmabad), of the 24th March 1905, writing about the coming Royal Visit to India disapproves of the King-Emperor's decision on the subject of ceremonial presents from Native Chiefs. The attachment of Indian Princes to their Sovereign is so strong that there is very little likelihood of their abstaining from offering presents to His Majesty's heir. It is, therefore, to be hoped that the restrictions imposed in the matter will not be rigorously enforced, and that a sufficient number of photographs of the Royal family, and some fine English-made guns, swords, &c., will be shipped with the Prince and the Princess of Wales for gifts to Native Chiefs. The Editor then goes on to say that it behoves the Zamindars of the Punjab to accord a fitting welcome to the Royal guests. There are nearly ten million Punjabis, and were each of them to subscribe even four pice they could raise a sum of about Rs. 6,25,000. Of this Rs. 25,000 should be spent on presenting an address, &c., to their future Sovereign, and the balance devoted to the establishment of an Agricultural College in commemoration of his visit to this province. In case the suggestion commends itself to Zamindars the work should be taken in hand without unnecessary loss of time. The Editor promises to subscribe Rs. 25, and expresses the hope that agriculturists in other parts of the country, especially the Taluqdars of Oudh, will also consider the suggestion.

15. The following is from the *Arya Messenger* (Lahore), of the 31st March 1905:—

Natives and Government Service.

"Shyamji Krishna Verma insists upon one thing—that those who should enjoy his fellowships for purposes of study abroad should not enter Government Service.

We think he will find no dearth of promising Indian youths fully willing to accept of his gifts on his own conditions. And though the terms in which Mr. Krishna has explained his conditions may be bold, there can be no question that he wishes his countrymen to learn a valuable lesson—that of self-help and self-reliance. The undue hankering after Government Service which the Indian youth display does not reflect credit on them, and is only a proof of their utter dependence on the Rulers. There are Departments in which the students, after years of study, start on only 25 rupees a month. What does a Hospital Assistant, for instance, get when commencing his public career? And what great prospects of rising has he? No one who is not an Entrance-passed lad is eligible for admission to the Hospital Assistant Class, and then he must study four or five years in the Medical College before he can go up for his final examination and manage to obtain the certificate which will enable him to secure a post of Rs. 25. Is this sum enough to compensate the labour of years, or may the Hospital Assistant look forward to a future which will atone for the past and the present? Let us study by all means, let us shine in arts, in professions and in the technical branches of knowledge; but let us do this with the idea of entering Government service *only*, entirely banished from our minds. Where there are energy, application, honesty of purpose and a fair amount of brains, there success is bound to be achieved sooner or later. He who is not in Government employ is his own master, and need not slave or cringe. Of course we do not at all mean to be understood as saying that Government is to blame for the manner in which Government employés learn to behave, but somehow they come to behave in the fashion they do and thus their character is affected most injuriously. True are the words of Manu that, in proportion one is a creature of another's will, one is in pain, and in proportion one is independent, one is happy.

Punjab Government Press, Lahore—7-4-05—70.

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I—POLITICS.

(*a*)—*Foreign.*

England and Turkey.

1. The *Vakil* (Amritsar), of the 3rd April 1905, remarks that the *Novoe Vremya* has recently published an article with the object of making Japan doubt England's friendship. The writing is also intended to damp the spirits of the Turks, in fact to wound the feelings of the entire Muhammadan world, seeing that it accuses England of sinister designs on Turkey and Arabia. It is, however, difficult to credit the accusation for the reason that Great Britain has more Muhammadan subjects than any other power in the world, and is fully aware with what feelings the Prophet's followers regard the Sultán. On the other hand, Russia is an implacable enemy, not only of the Turks, but of the whole Mussalmán world.

A Nihilist Manifesto.

2. The following is a paragraph which appeared in the *Punjabi* (Lahore), of the 3rd April 1905:—

"In our selection to-day we give prominent place to 'A Nihilist Manifesto," which was sent 25 years ago to Tsar Alexander III by the Executive Committee of the Russian Nihilists, two days after they had killed his father with their bombs. We exhort our readers to read it carefully as it shows that the Nihilists are not really a body of anarchists who take wanton pleasure in destruction and bloodshed. On the contrary, they are a band of men intensely patriotic, who are determined to achieve the salvation of their country, and for which they are prepared to run all risks and sacrifice their lives if need be. The manifesto is well worthy of perusal by every Indian who loves his country."

The manifesto is too long to reproduce; it is however a typical nihilist document (if genuine) of a very violent description. In it the writer points out to the Czar the futility of trying to suppress by violence the aspirations of the Liberty Party; that such acts invariably tend to increase the strength of the Revolutionists, and the dangers they have to face only make them more careful and better organized.

The following paragraph is typical:—

"What kind of Government is this which maintains such 'order'? Is it not really a band of usurpers? This is why the Government in Russia has no moral influence over the people; this is why Russia produces so many revolutionists; this is why an

event like the killing of the Tsar excites no sympathy among a great part of this very people. Pay no heed to flatterers, your Majesty. Regicide in Russia is very popular. There are only two outlets from such a situation; either a revolution, which will neither be averted nor prevented by condemnations to death, or the spontaneous surrender of supreme authority to the people to assist in the work of Government.

"In the interests of the country, and to avoid a useless waste of talent, and those terrible disasters by which Revolution is always accompanied, the Executive Committee addresses itself to Your Majesty and counsels you to select the latter course. Be sure of this, that directly the highest power ceases to be arbitrary, directly it shows it is firmly resolved to carry out only what the will and the conscience of the people prescribes, you will be able to get rid of your spies, who dishonour the Government, dismiss your escorts to their barracks, and burn the gibbets which demoralise the people. Then the Executive Committee will spontaneously suspend its own activity, and the forces it has organised will disband and devote themselves to the fruitful work of civilisation, culture, and the welfare of the people. A public struggle of ideas will take the place of the violence which is more repugnant to us than to your servitors, and to which we are now compelled to have recourse solely by necessity."

The letter then goes on by detailing the terms under which the Czar would be relieved from the persecution of the nihilists. These terms briefly are free election and general representation of the people in a parliament, Complete Freedom of the Press, Complete Freedom of Speech.

(b)—Home.

3. The following extracts are taken from a leading article appearing in the *Punjabi* (Lahore) of 3rd April 1905, entitled "A prosperity budget."

The Budget and Army Expenditure.

"Our Chancellor of the Exchequer has been able this year to present a prosperity budget to the Council, as our readers already know; but if anyone were to draw the conclusion therefrom that it was due to the material prosperity of the people it would simply be a fallacy, for, as a matter of fact, a vast majority of the population of India is sinking more and more into an abject and hopeless poverty. How then it may be asked has the Treasury been able to show a yearly increasing surplus during the past five or six years? The answer is simple. It is all owing to the financial legerdemain of giving the rupee a fictitious value fifty per cent. higher than its intrinsic worth. By this happy stroke of policy, happy for the Government but unhappy for the people, the present anomalous condition of the reduction of the people to extreme indigence while the Treasury overflowed with recurring surpluses, has been established. * * * * * Thus the total surplus of 7 crores 59 lakhs over and above the budget estimate of last year is the result. Out of this large amount the bottomless sink of military expenditure appropriated 180 lakhs, thereby reducing the net surplus to 523 lakhs. Here it would not be amiss to study the incubus of the ever-increasing military expenditure of the country. Military expenditure might be divided into four heads, that is, expenditure (1) on the army itself, (2) on fortifications, and strategic roads, railways, &c., (3) on the navy, (4) and on special defence works. The total expenditure on military heads in 1901-02 was 2,578 lakhs; in 1903-04 it amounted to 2,946 lakhs; and at the end of the financial year 1905-06 it will mount up to the enormous total of 3,325 lakhs, or within less than five years it has increased nearly 25 per cent. More than one rupee out of four collected by the State on account of revenue of every description goes to fatten the crushing and blighting monster of the army, and when we contemplate the fact that the limit of military expenditure is not yet in sight, and that it is going to increase still further in the immediate future, the thought is not only appalling, but despairing."

4. The following extracts are taken from the *Tribune* (Lahore), of April 4th, 1905 :—

Natives and the Indian Army.

"An article in a recent issue of the *Pioneer*, headed "the Spirit of an Army," is interesting as it serves as an index to the inner workings of the Anglo-Indian mind with reference to the position of Indians in the British Empire. The Allahabád journal notices a steadily increasing tendency in Great Britain to allow the citizens of the Mother Country and of the Great Colonies to shirk the duty of personal military service, and "to trust to native troops and levies the task of defending the Empire.

* * * * * *

"We have sometimes pointed out in these columns the acuteness and statesman-like insight which a certain class of prominent Anglo-Indians display when dealing with things outside India. But it is a strange phenomenon that all this acuteness and all this statesmanship evaporate when the same Anglo-Indians come to consider things that lie immediately under their nose in India. This peculiarity of the Anglo-Indian mind is wonderfully apparent in the article of the *Pioneer* from which we have made the above extract. The Allahabád paper (which, let us bear in mind, voices the sentiments of a vast majority of influential Anglo-Indians) has wisely recognised that Japan owes its victories over Russia, not to the superiority of its military equipment, nor to the physical vigour of its rank and file, but to the superior patriotism of its soldiers.

* * * * * *

"Is there the remotest possibility that the Government of India will take the lesson to heart? Is there the faintest hope that the Anglo-Indian Government will try to so change its tactics and its treatment of the Native of India as to make him patriotic enough to be willing, when occasion requires it, to die for that Government? Is there the shadow of a chance that the Anglo-Indian Press will ever begin to advise the Government to treat educated Natives and Native Princes as citizens of the Empire worthy of confidence, worthy of being trained to the use of arms, and deserving of an equal treatment with the members of the ruling race? For let us look the facts squarely in the face. Let us try and discover what steps the Anglo-Indian Government takes to instil loyalty and patriotism into the hearts of its subjects. The lowest and the vulgarest Eurasian Ticket-collector who calls every Indian a "d....d nigger" is given a rifle and is put under a drill-sergeant (whose salary comes out of the pocket of the "d....d nigger") to be instructed in the use of firearms; whereas Indians of the noblest and best blood are contemptuously tabooed. The bravest and the proudest Sikh Risaldár-Major who has won his spurs on many a field of battle is placed under the rawest Subaltern from Sandhurst. The Native Soldier who in every active and real campaign does the hardest and the most earnest fighting gets a paltry sum of Rs. 10 or Rs. 12 per month, whereas "Tommy," of whose courage the native soldier has the poorest opinion, is paid, housed, fed, and cared after as if he were the Government's son-in-law. The son of any well-to-do tailor or shoemaker or butcher in England can come out as an officer, but the sons of native gentlemen, landed proprietors, and ruling princes are entirely and scornfully debarred. It is becoming increasingly the fashion with Anglo-Indians to look suspiciously and spitefully on all educated and intelligent Natives, and to patronise only those whose ignorance, boorishness, and subservience can be depended upon. It may therefore well be asked whether the Anglo-Indian Government does anything to foster in the heart of the Native of India the kind of patriotism and loyalty which even the average Jap possesses, and because of which he is happy to die for his king and country.

* * * * * *

"The writer in the *Pioneer* flatters himself with the reflection that 'in the Native Army, the troops are animated by feelings of loyalty and devotion towards the Government whose salt they eat.' But the writer forgets that the spirit of an army, unless that army is erected into a dominant caste, depends greatly upon the spirit of the population from which it is recruited. An army cannot long continue to be totally and widely different in spirit from the nation from which it has been derived. As the *Pioneer* itself says in the article under notice, 'after all, the spirit of an army is but the reflection of the spirit of the nation to which it belongs.' It must ultimately share the opinions, the prejudices, the grievances and the temper of its native country. But if the opinion in India happens to be that the native soldier gets nothing but 'salt' while the European soldier gets 'cream and butter' and all other minor and major delicacies from the Government, will not the native soldier begin to share the same opinion? There is no doubt that Native sepoys admire their European Officers, but there is no doubt also that the behaviour of these very officers, specially of the petty ones, is most haughty to the people of the country. Will it then be long before the sepoys begin to entertain the same opinion concerning these British Officers as the rest of their countrymen?

* * * * * *

"It is the only baneful policy of distrust and unworthy suspicion which prevents the Indian troops from being regarded as national defensive forces. In many a fight the Indian soldier has set an example to his British comrade of pluck and endurance, though in every respect he is treated as the inferior of Thomas Atkins even to the extent of his receiving inferior weapons. The older generations of British rulers and Military commanders in India made it an aim to instil the true spirit of patriotism and national pride in the Indian soldiers. But, alas, the tendency now is to regard the Indian forces more and more as hired fighters. The true interest of the Empire demands that both the Indian civil population and the Indian soldiers should be made to feel a patriotic pride in the Empire. But the present reactionary policy is tending in an opposite direction."

VII.—General Administration.

(*a*)—*Judicial.*

The Punjab Chief Court.

5. The *Akhtár-i-'Am* (Lahore), of the 3rd April 1905, complains of the extreme dilatoriness of the Punjab Chief Court in disposing of appeals. The hearing of an appeal is usually fixed for years after its institution,—a delay which is very tiring to those interested. There is no justification for the Chief Court to treat litigants in this manner, especially as all fees are prepaid even to the last penny. It would appear that Government has directed its attention to the matter and is going to appoint four more Judges. The Editor then states that it is the desire of the public that two of the new Judges should be native lawyers, and suggest the names of the Hon'ble Mr. Shah Dín and Rái Bahádar Lála Lál Chand.

The same.

6. The *Paisa Akhbár* (Lahore), of the 1st April 1905, remarks that it is to the public interest that half the proposed Additional Judges of the Chief Court should be natives. The purport of the Lieutenant-Governor's recommendations on the point has not transpired as yet, but it is to be hoped that His Honour has paid due regard to the unanimous wishes of the Press that all the new Judges should not be Europeans. It is superfluous to point out that Native Judges know more of the habits and customs of the people, and can grapple with the intricate cases coming before them more successfully than their European Colleagues.

(b)—Police.

7. The *Paisa Akhbár* (Lahore), of the 1st April 1905, remarks that the Government Resolution on the Report of the Police Commission is not a long one. The reason for this is that the final conclusions from the Report have not been drawn in a thorough-going manner, and the question of the reform of the Police has not been solved satisfactorily. Although it is proposed to spend a very large sum of money in reorganising the Force, especially the European Branch of it, the real plague spots have not been touched. Nor are the projected reforms likely to attract highly-educated and well-connected Native Young men to the Police Department, in any larger numbers, than hitherto. The Government Resolution deals more particularly with the higher grades of the Police service, and the liberality displayed is confined almost exclusively to these, although it is the officials serving in these very grades against whom the public complain least of all. The contemplated reforms, however, are calculated to convert the Police into a source of still greater dread and danger to the inhabitants of the country.

The Report of the Police Commission.

8. The *Zamindár* (Karamabad), of the 1st April 1905, remarks that the Resolution is wholly silent about the existing relations between the Police and the poeple, especially the rural population, and says nothing as to how these relations are to be improved. Again, the Editor is of opinion that the proposed increase of pay to the Police can never make them honest, and that the additional expenditure will be only a profitless burden on the Indian Exchequer. The projected doubling of the officials of the ranks of Sub-Inspector, &c., can also serve no useful purpose and will merely multiply the number of the oppressors of the people. It is altogether impossible to entirely put down corruption among the Police: the evil can only be minimised, and that only by the adoption of the draconian methods favoured by the late Amir Abdul Rahman Khan or the Maharaja Gulab Singh of Kashmir. Another way to attain the result is to appoint highly educated and well connected zamindárs to the posts of Sub-Inspector and Deputy Inspector, employing them in their own districts, where jealousy of their family honour and a regard for the good opinion of their neighbours will keep them from swerving from the path of honesty.

The same

9. The *Hamdard-i-Hind* (Lahore), of the 1st April 1905, sees no reason why the Report of the Police Commission should not have been published soon after its submission. The Editor then publishes a summary of the Government Resolution on the Report, and says that it would have been far better to increase the pay of constables than to add to their number. The change is not to the liking of the people, nor is it calculated to lead to any good, which a curtailment of the powers of constables can alone bring about. Again, nearly half the additional expenditure goes into the pockets of the officials in the higher grades, for which there was little necessity, seeing that the salaries already drawn by these officials are by no means inadequate. The *Hamdard-i-Hind* further remarks that the proposal to reserve the post of District Superintendent for Europeans constitutes a breach of the Proclamation of 1858.

The same.

10. The following is the final paragraph of a leading article appearing in the *Tribune* (Lahore), of 6th April 1905, entitled "Employment of Indians in the Police Service."

Indians and the Police Service.

"Every educated Indian will freely admit that facilities given to his class for attaining official distinction is certainly not the only, nor even the chief, means of ministering to the wealth and happiness of the people at large, and that 'free access to office is chiefly valuable where it is a part of general freedom.' His Excellency, however, overlooks the fact that the 'general freedom' as described above may exist, in name at least, without the privileges supposed to be a 'part' of it existing at the same time, and such is the case in India at the present day. The evident meaning of the passage quoted is that free access to offices is an *essential* part of the general freedom spoken of, and that without it the so-called freedom is more nominal than actual. The purpose of the despatch of the Court of Directors was certainly not to restrict the appointment to public services of the children of the soil in the peculiar manner, and by application of the strange doctrines as to 'heredity,' 'knowledge of principles of Government,' 'habits of mind and vigour of character,' &c., &c, which His Excellency the present Viceroy has adopted. No sane or fair-minded man who knows the circumstances will contend that the *corps d' elite* meant by the Public Service Commission was to be constituted on the same principles as the one which Lord Curzon proposes to call into existence, and of which supposed *race* qualifications are to be the chief, if not the sole, test."

(d)—Education.

11. The *Punjabi* (Lahore) publishes an article in its issue of 3rd April 1905 on what it calls the "Madras protest" (against the Convocation speech). After giving details of the meeting the writer winds up as follows:—

The Viceroy's Convocation speech.

"Thus Madras has done her duty, and it remains for Bombay to do hers in order to give the strength and force of unanimity and agreement to the National protest. Would Lahore rise to the occasion? Perhaps the next fortnight will show."

12. The *Wafadar* (Lahore), of the 1st April 1905, says that Sir Henry Cotton is reported to have recently remarked that Government should confer on Indians at least those rights which the subjects of most other Governments enjoy. He should have, at the same time, told the people of this country how they should ask these rights of Government. To do so through the National Congress or by creating indignation against the Viceroy's Convocation speech is not the right way to set about the work. It should be the duty of newspapers to ask nothing of Government but in a respectful and loyal manner, avoiding disloyal methods and not inflaming the ruled against the rulers.

The same.

(h)—Miscellaneous.

13. The *Paisa Akhbar* (Lahore), of the 31st March 1905, remarks that the proposed appointment by the Secretary of State of two Commissioners to inquire into the causes of the plague is undoubtedly calculated to lead to good results. Experience has, however, shown that the work of Commissions is characterised by great dilatoriness, and that it takes a very long time to give effect to their recommendations, especially when funds have to be

The proposed Plague Commission.

provided for the purpose. It, therefore, appears advisable that the Supreme Government should, till such time as the labours of the Commissioners referred to bear fruit, render the Local Government sufficient pecuniary help in stamping out the plague, seeing that the disease is working havoc in all parts of the country.

Leave Allowances to Military Officers.

14. The following paragraph is taken from the *Punjabi* (Lahore), of the 3rd April 1905 :—

Blood letting.

"A small note measuring just three lines and a quarter, in the *Civil* and *Military* came as a veritable revelation to us. It affords a glimpse of the thousand and one ways by which this poor unhappy country is being systematically and ceaselessly bled. Here is the note exactly as it appeared in the *Civil and Military Gazette*. 'It is notified that a military officer who takes casual leave when on tour shall not be entitled to draw daily allowance during such leave.' It is evident that military officers actually absent from their work on tour enjoying their leave have heretofore drawn all the allowances for the period of their absence. Who knows how long this process of barefaced cheating has been in vogue! Veriiy India is an inexhaustible milch-cow to all English officers and they milk her to their heart's content without let or hindrance."

The Preservation of Ancient Monuments.

15. The *Tribune* (Lahore), of 6th April 1905, publishes an article on the steps taken by Lord Curzon for the preservation of ancient monuments in India. The following is the opening paragraph of the article :—

"One of the relieving points in Lord Curzon's Indian career is admittedly the reorganisation on a more enduring and practical scale of the long neglected movement inaugurated by Lord Canning in 1860 for the preservation of the ancient monuments of India, and both the Indian Press and the public have recorded in unhesitating terms their grateful appreciation of this great and noble work of His Excellency. The article on Indian affairs in the latest number of the *Times* deals with this subject, and we have no doubt but that even a bare outline of the interesting history which the writer has given of this important movement, beginning from its inauguration to its present development, will not fail to appeal to the imagination of our Indian readers. The writer notes with regret the successive waves of destruction which have swept over the country, leaving gaps in the continuity of the historical record of twenty-two centuries the comparatively short period which has elapsed since the creation of the oldest building at present known."

Collision between a European and a Bengali.

16. The following paragraph is taken from the *Punjabi* (Lahore), of the 3rd April 1905, in which it appeared, but whether as an original production or copied verbatim from some other paper is not clear :—

"The world is really going topsy-turvy since the fall of Port Arthur and the route of the Russians at Mukden, and even the meek and proverbially subservient Bengalee has taken to turn round on his task-masters of the dominant and domineering race. The Bengal papers recount an incident that recently happened on the Eastern Bengal State Railway which shows how this new spirit is filling the hearts of the Indians and entirely taking the place or his humble *jo-husoor* attitude of old so much admired by the Anglo-Indian. It appears that a Bengalee gentleman left the Chittagong Down Mail at the Poradah Station on the afternoon of the 18th ultimo and entered the Refreshment Room to have a cup of tea. He found two Europeans drinking at the Bar, and the Manager, a Parsi standing by their side. The Bengalee traveller quietly occupied a chair in a corner far away from the Europeans, when the latter eying him angrily and scornfully told the Manager to drive him away. Herein they made a mistake as they very soon found out.

The latter overhearing the remark asked the Manager in a loud voice to tell the gentlemen if they did not fancy his company to betake themselves off the premises. This exasperated the precious white-skinned pair who got up in a towering rage and told the Bengalee gentleman that if he dared utter another syllable they would smash his pate for him. Nothing daunted our friend, the Bengalee way-farer returned tit for tat, he sprang to his legs, stung to the quick and sporting a huge bludgeon he carried told the European Johnnies that if they dared address him a single uncivil word he would teach them both a lesson which they would never forget. The Europeans finding they had caught a veritable Tartar in the Bengalee gentleman, did not consider it worth their while to continue the argument, but quietly withdrew, leaving him master of the situation. The Parsi Manager then took him to task for entering the Refreshment Room in a Native dress and quarrelling with his Sahibs, who, but for him, might have consumed whiskies and sodas *ad libitum*. While this aside was going on another European entered, when our Bengalee friend paid his score and withdrew as the Darjeeling Mixed which he was to board just then entered the yard. Our friend was a second class passenger and as there was only one second class compartment in the train, which moreover, was full of lady passengers, he applied to and obtained permission of the Station Master to travel first class. As he took his seat in the carriage, its other occupant, the European gentleman who entered the Refreshment Room, while he was leaving it, came in, and on seeing him demanded of him in an insulting and overbearing manner if he had a first class ticket. Our friend, however, declined to hold parley with him as he did not recognise his right to question him in the manner. The European passenger thereupon called a Ticket Collector, and reported the matter to him, but he refused to interfere, as he knew that the Station Master had given him permission to travel first class. The European gentleman then left the compartment muttering something about the company of natives being unbearable to his nerves. Is the despised worm going to turn after all? Who knows, the future will show.

Punjab Government Press, Lahore -15 4 05—70.

[Confidential.]

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[Vol. XVIII.] [No. 15.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 15th April 1905.

I—Politics.

(*a*)—*Foreign.*

England and Russia in Asia.

1. The following is taken from the *Tribune* (Lahore), of the 15th April 1905:—

"We do not know if there is any mysterious connection between the increased military expenditure of India and the present violent revival of the Russian nightmare in the Jingo Press, but it is impossible to ignore the fact that the commendable industry with which the scare of a Russian invasion of India has been built up speaks volumes for the intelligence and good luck of the authors and directors of a far-reaching 'forward' flood of which the preambulatory mutterings are in active evidence just now. Among persons who have earned a claim upon the gratitude of Lord Curzon in this connection may be prominently mentioned Mr. Angus Hamilton, who has published, and Sir Douglas Straight, who has allowed to be published in his redoubtable journal, the first of a series of articles on 'Russia and Great Britian in Central Asia.' The whole article is an eloquent vindication of the present aggressive policy of the Government of India, summed up in a rousing appeal for *further* advance irrespective of consequences."

The Hedjas Railway.

2. The *Wafadar* (Lahore), of the 8th April 1905, remarks that although during the past six years Indian Muhammadans have supplied about thirty millions of rupees for the so-called Hedjaz Railway, even the Jeddah-Medina section of the line, which could not have cost more than twenty lakhs, has not been constructed up to the present. Nor have any of the pilgrims, who have recently returned from Mecca, witnessed any preparations for the construction of the line, while the Arabs are reported to be opposed to the project. The Editor feels convinced that the Railway scheme is a bubble, and warns his co-religionists to have nothing to do with it.

(*b*)—*Home.*

The Budget.

3. The *Paisa Akhbar* (Lahore), of the 6th April 1905, in criticising the Budget, says that the estimated cost of introducing Lord Kitchener's re-organisation scheme is beyond the power of India to bear. The scheme ought, besides to be shelved, seeing that the war in the Far East has revealed

the military weakness of Russia, to check whom is the object in view. Again, a part of the surplus should have been utilised for stamping out the plague, adding to the comfort of third class Railway passengers, and rendering help to the agriculturists by reducing the land revenue, &c. It is also necessary that railway fares should be reduced and steps should be taken to extend the means of irrigation in the country the prosperity of which depends more on this than on the extension of railways.

4. The *Observer* (Lahore), of the 8th April 1905, publishes the following :—

The Viceroy's Budget Speech.

"It is impossible to read His Excellency's oration on the occasion without feeling keen pity—pity for the speaker and pity for ourselves. Only a few days before the debate the Governor-General was indisposed, yet indisposition or no indisposition his sense of self-vindication did not allow him to let the remarks of his detractors pass unchallenged. The result is a speech so inordinate in length that one is deeply moved by the labour His Excellency expended in preparing it as one is profoundly touched by his comparison of himself to an overworked horse 'for which few spare a thought until perhaps it staggers and drops between the shafts.' The speech traverses once more the ground trodden over by the Viceroy several times before. It is a review of all the measures undertaken under the Curzonian regime and amply proves that His Excellency's administration has been as advantageous to India as that of almost any other Governor-General. But in spite of the prolixity of the speech—which moves us to pity ourselves as we plough through the pages—we cannot disguise our amazement that many of the points raised by Mr. Gokhale receive replies which fail to convince. Mr. Gokhale said that English and Continental practice in reference to measures like the Army Reorganisation scheme was to provide for them by loans instead of meeting them out of current revenues. His Excellency replies that circumstances change cases and that the Government of India would not be justified in shifting on to future generations a burden which it is capable of bearing in its own time. But posterity will reap the advantages of the scheme, why then should it not pay for the means? This measure would no doubt be perfectly justifiable and indeed welcome if the money to be spent on it could not be applied to other useful purposes. But the case is otherwise. The peasants are overburdened with taxes, vast masses of the people are uneducated, many evils are crying out for reform or removal. Hence the unconvincing nature of the answer.

"Mr. Gokhale's complaint was that very few of the appointments carrying a salary of Rs. 500 and upwards, created between 1897 and 1903, have been given to Indians. * * * * * * *

"The determining cause of giving to Europeans almost all the new appointments created by the Viceroy seems to have been his Imperialism, his stout conviction that Indians do not possess the *corps d'elite* which all Englishmen have in a pre-eminent degree. For on no other reason can we explain this disagreeble phenomenon. As for the Viceroy's desire to injure the people, the following words of his constitute a thorough refutation of the calumniators on this point."

[Here follows the concluding part of the Viceroy's Budget speech.]

V—Native Societies and Religious Matters.

5. The *Alhakam* (Qadian), of the 10th April 1905, endeavours to prove that the recent earthquake was a great sign in support of the claims of the promised Messiah and Mehdi Mirza Ghulam Ahmad. The indignities heaped on him have incensed God and the Angels, and people had better cease their opposition to him (Mirza Ghulam Ahmad).

Mirza Ghulam Ahmad and the Recent Earthquake.

6. The same paper publishes two communications from Mirza Ghulam Ahmad, who refers to the havoc wrought by the earthquake, and states that on the night of the 7th instant he received a revelation to the effect that God would manifest yet another sign and raise a fearful commotion. He has not been told whether this commotion refers to an earthquake or some other calamity, nor can he say when the catastrophe is to overtake mankind. But whether it happens soon or a long time hence, it will be more terrible than that which was witnessed on the 4th instant, and which was foretold by him more than once. The object with which God is about to manifest the sign is to make mankind give up their evil ways and accept his messenger, *i.e.*, the writer.

The same.

7. Commenting on the above the *Paisa Akhbar* (Lahore), of the 11th April 1905, remarks that like a cute and sharp trader, Mirza Ghulam Ahmad never misses an opportunity of self-advertisement. It also ridicules the arguments usually resorted to by the Mirza to substantiate his claims, and says that the recent earthquake or the prevalence of the plague in the country can have no connection with his pretensions.

The same.

VII.—General Administration.

(*a*)—*Judicial.*

8. After noting with satisfaction that the false charges against Mr. Rolt had been dismissed and Mr. Rolt had been compensated, the *Punjabi* (Lahore), of the 10th April 1905, continues as follows:—

"Rolt and Tilak: A Contrast and a Moral."

"The moral to be drawn from the two false prosecutions—Mr. Tilak's and Mr. Rolt's—is that it is very easy for vindictive and prejudiced officials to persecute and hound down to gaol an innocent man, Indian or Anglo-Indian; that in case the persecuted man has the command of funds and friends he may ultimately escape from the clutches of his persecutors, but not otherwise, as poverty itself becomes a crime in that case; that in rare cases in which the persecuted man happens to be an Anglo-Indian, Government will promptly load him with favours and substantial compensation; but that, as in the majority of cases, if the persecuted party be an Indian, even the greatest and best of them, Government will refuse to grant compensation, though in trying to hound him to goal it might have spent thousands of the public funds with a singleness of purpose worthy of a better cause, and thus virtually mulct him in a heavy fine, the emphatic declaration of his innocence by the highest tribunal notwithstanding. Thus it comes to pass that the British Law, though in spirit it is equal to all, and though it is said to be a respecter of no persons, in practice and in application becomes very discriminating and partial, and thereby loses its divine attribute of justice and adamantime strength; which cannot but be a matter of extreme sorrow and regret to all loyal subjects of His Majesty the King-Emperor. And yet Lord Curzon in his large budget speech the other day said that his heart breaks to see carping criticism and accusations of partiality and favouritism directed by the Indian Press against the Indian Government. We respectfully ask His Lordship what else the Indian people could do except cry in anguish and occasionally indulge in strong language? When such instances of pronounced partiality as the difference in the treatment meted out to Mr. Tilak and that meted out to Mr. Rolt, both the victims of official animus, take place in the glare of the noonday sun, all that a subject people, still unmuzzled, could do is to give vent to their feelings and sufferings. And perhaps some day the power to do that, too, may be taken away from us if Lord Curzon continues to influence our destinies for a couple of years longer."

(b)—Police.

The Report of the Police Commission.

9. The *Sadiq ul-Akhbar* (Rewari), of the 10th April 1905, reprints from *Hindustan*, of Lahore, an article dealing with the question of Police reform. The latter newspaper remarks that a perusal of the Report of the Police Commission produces a feeling of intense disappointment. The appointment of the Commission had created a feeling of universal satisfaction in India, and the people believed that it would introduce salutary reforms in the Police Department. It is, however, to be regretted that the proposed reforms have disappointed the expectations of all the well-wishers of the country. Even a little reflection will show that there was no necessity for the appointment of Sir Andrew Fraser's Commission, so well known are the shortcomings of the Police. The unpopularity of the force is mainly due to two causes,—(1) their failure to trace criminals and protect the weak and (2) their investiture with magisterial powers (*sic.*), which enables even the lowest official to do what he pleases. The general impression was that these defects could be remedied (1) by entrusting the administration of the Department to natives instead of to Europeans, (2) by selecting persons of superior education for the position of subordinate officials and giving them a higher pay, and (3) by divesting the Police of their magisterial powers. The measures, however, which Government has approved are of a different character. The article then goes on to say that the entire Police administration is practically in the hands of the District Superintendent, and that in order to be a success he must be well educated, possess a sympathetic nature, have a natural aptitude for detective work, and know the language, customs and usages of the people in his *ilaka*. The Commission has, however, recommended and Government has approved that District Superintendents should be recruited in England, which is highly surprising and disappointing. They should, at the time of their selection, be between 18 and 20 years of age, and after a year's training in India will first be appointed Assistant District Superintendents on a salary of Rs. 300 risting to Rs. 500 Can anything be more absurd than to send out raw and inexperienced English youths to India to catch thieves, &c.? Again, it is difficult to understand why the posts of Assistant District Superintendent should be reserved for Europeans to the entire exclusion of natives, Are educated natives, who can fill with credit to themselves the responsible posts of Munsif, Deputy Collector, &c., unfit for the post of Assistant District Superintendent, and can they not compete successfully even with raw and inexperienced English youngsters? Indeed, to tell the truth, educated Native young men alone, who are fully acquainted with the language, customs and habits of their fellow-countrymen, can make successful superior officers of the Police Department. The writer of the article then remarks that in view of the above circumstances no one can say that the Police Department has been reformed. The Commission have done nothing to bring about that result: they have only created a number of new highly-paid appointments for Europeans, who may feel thankful to Lord Curzon for this. There is, however, nothing with which the Indian public can feel pleased or for which they should feel thankful.

10. The *Police Advocate* (Lahore), of the 7th April 1905, publishes similar remarks, and adds that it will be quite impossible for English youths to thoroughly master the Hindustani language in the brief period of 18 months. There are quite a number of Native Police employés, who could make better officers than the youngsters referred to. The only question is whether Government can repose in them confidence enough to appoint them to superior posts in the Police Force. Indians fully appreciate the blessings British rule has conferred on them, and those in the army have proved their loyalty to the Crown to demonstration. It will, therefore, be very disappointing to Natives to find themselves excluded from superior appointments on the allegation that they cannot be trusted.

The same.

11. Several articles have appeared in the *Tribune* (Lahore), criticising the Police Commission Report and the Government Resolution. The burden of the articles has been the continually reiterated complaint that Natives of India are always kept out of their proper share of the higher appointments in order that provision may be made for Europeans. The decision to create a class of Deputy Superintendents is praised, with reservations. The last paragraph of the article appearing in the issue of 15th April is as follows :—

The same.

"A 'certain proportion of Europeans is regarded as absolutely necessary, and the Government having fixed that proportion must be in a position to ensure their enlistment.' Put in plain English these word mean that it is considered advisable to man the superior grades of the Police force mainly if not wholly by Europeans, and for this reason it is necessary to do all that is possible to keep the native of India out. Racial considerations lie at the root of the proposals made by the Commission, and these proposals are fully in accordance with the spirit of Imperialism which has determined the policy of the Government of India during the past few years in the matter of the recruitment of the various branches of the public service. The keynote of this blatant Imperialism is that this world and everything that it contains is meant to conduce to the supremacy of the white man, and that the black man and the brown man and the yellow man have no right to expect anything, but an inferior place in the world's economy."

(*d*)—*Education.*

12. The *Paisa Akhbar* (Lahore), of the 11th April 1905, remarks that, as at Calcutta and Madras, a meeting to protest against Lord Curzon's Convocation Speech and general policy has been held at Allahabad also. It is believed that a similar meeting will very shortly be convened at Bombay, while Lahore may be relied upon to follow suit. The speech was undoubtedly open to objection, but the real reason of the denunication of it at public meetings and in the press throughout the country is that the people do not approve of the Viceroy's general policy.

Lord Curzon's Convocation Speech.

13. After giving an account of the recent "Protest Meeting" at Allahabad the *Punjabi* (Lahore), of the 10th April 1905, continues as follows :—

The same.

"Thus Allahabad has risen nobly to the occasion and done its duty. When will Lahore follow suit and do likewise, if we may ask? Perhaps Lahore is thinking that it will be time enough to hold a protest meeting of its own when Bombay has done her

duty and held a meeting; but why wait for the example of Bombay? Is it necessary that the Punjab should lag behind and bring up the extreme rear? If Bombay would not set us an example the best thing would be for us to take the lead and give the benefit of our example to the proud city on the Arabian sea."

14. The *Arya Messenger* (Lahore), of the 14th April 1905, publishes the following :—

The same.

"The strictures passed upon Indian character by Lord Curzon have been resented with spirit by the Indian Press. Quotations from the sacred works of different peoples have been given to prove that the Eastern ideal of truth is indeed a lofty one. What, for instance, can be nobler than the passages cited from the Vedas, Upanishads and other Sanskrit works—passages which inculcate truth in the highest and sublimest form conceivable? But it may be that His Excellency was misled by an observation of the low morality which characterises the dealings of, particularly, some of the lower classes of the Indian people. But who is to blame for the present state of affairs? Who is to blame for that extensive litigation which distinguishes the Hindus of to-day from the Aryas of yore? Who is to blame for that prevalence among the Indian people of the use of the poisonous weed which is so injurious to the moral, physical and intellectual welfare of the community? And lastly, who is to blame for that habit of drinking which so largely characterises the average Indian of to-day? The answer to all these questions consists of two words—the West. We know on the authority of no less a man than Magasthenes that the Hindus of his day were not in the habit of going to courts for a settlement of their disputes. Chinese travellers tell us that the Indians never indulged in the use of ardent spirits and that they always spoke the truth. Whence come then these vices which disfigure the character of some of the Hindus of to-day? Surely, from that civilization which produced Machiavelli, from that civilization which produced Bacon who was the first to apply the principles of Machiavellian morality to private life. Who does not know that, in some secluded villages of India, people to this day never use stamped paper when lending or borrowing money? The lender implicity trusts the borrower. Similarly, Chinese merchants are noted for their integrity. American merchants, when lending them any money, do not require them to furnish any security, knowing well that the Chinese pay back their debts with scrupulous fidelity. It is British justice which requires a man to swear to the truth of a statement. And it is British law which has introduced the use of stamped paper into this country. The necessary consequences follow. People come to have no regard for truth.

Education and Religion check the prevalence of immorality among a people. But before the advent of the British in India, education was the monopoly of a class, the majority of the people were ignorant. Religion also was, a short time ago, a synonym for hypocrisy."

15. The following extract is from the *Observer* (Lahore), of April 8th, 1905 :—

Primary education in the Punjab.

"The remarks of the Director of Public Instruction on a recent occasion, anent the subject of primary education, which were reproduced in these columns and will be fresh in the memory of our readers, justify the conclusion that primary education is to bulk largely in the future educational programme of the Punjab and that it will receive an amount of attention that will be adequate to its importance. In this connection, it is interesting to note that whereas the number of *Zamindari* Schools has risen by 6, the figures relating to the scholars attending them do not disclose any improvement. On the contrary, there is a falling off in the number of the students, indicating the extreme improbability of such institutions ever becoming very popular."

16. The *Tribune* (Lahore), in its issue of April 13th, publishes an article on "a model system of Technical Education." In it the writer points out how India now stands in the position of European nations about 50 years ago when England was the leading, practically the only, country in scientific industries. On realizing their backward position European nations immediately started Technical Instruction with the result that they are now the equals of England in technical knowledge and the resulting scientific industries.

Technical Education.

In the same way technical education for India is imperative. Such education, at present is pratically confined to the higher forms of instruction required to train men for Government services as Engineers, &c.

(*e*).—*Agriculture and questions affecting the land.*

17. The following extracts are taken from an article published in the *Observer* (Lahore), of the 12th April 1905:—

Suspension and Remission of Land Revenue.

"At a time when Lord Curzon is being vigorously criticised for his 'reactionary' policy, it is interesting to note that the Government of India have made another concession in the interests of the agriculturists. An important resolution in the Revenue and Agricultural Department has just been published, in which are laid down the 'principles to be followed by Local Governments and Administrations in order to bring the local rules for the suspension and remission of land revenue in India into conformity.' It deals mainly with elasticity in collection and we hope that the authorities will be able to enjoy without returning to the old system of payment of revenue in kind, the advantages of the more modern method of payment in cash unaccompanied by the hardships which it sometimes entails to the former. * * * No one who carefully studies the several measures introduced by Lord Curzon's government for the benefit of the Indian agricultural classes will deny that His Excellency sincerely aims at the amelioration of the lot of a community which form the back-bone of the country, however out of sympathy he may be with the educated minority."

18. The *Zamindar* (Karmabad), of the 8th April 1905, publishes a communication from Sardar Sada Ram Singh, a *Rais* and a *sufedposh* settler on the Chenab Canal, who states that not a few zamindars have to borrow money to keep body and soul together. The agricultural classes have to pay in taxes and cesses nearly ⅓rd of their income; and the up-keep of their cattle, the purchase of seed, the exactions of officials, &c., leave them very little of the remainder to support themselves on. It may be mentioned here that although the incidence of taxation falls more heavily on zamindars than on the urban population, and although the former supply almost all the recruits for the army, Government pays less regard to their education and comfort than to those of non-agriculturists. The writer then goes on to say that the Indian peasantry should learn the lesson of self-help, for it is their own exertions alone which can lift them out of their present poverty. In the first place they should respectfully lay their grievances before Government officers, who are always ready to lend them a helping hand. The next thing to be done is to establish *panchayats* to settle disputes arising between themselves and thus

The Poverty of Zamindars.

spare themselves the expenses incidental to litigation. Further Government should be requested to recruit almost all revenue officials, high as well as low, from among zamindars, for the reasons that non-agriculturists possess very little knowledge about, and have no sympathy with, the tillers of the soil. The authorities should also be asked to increase the salaries of patwaris, &c., in order to prevent the latter from fleecing zamindars to maintain themselves. The authorities should further be requested to put an end to the visits of tahsil peons and process-servers to villages, all parwanas, &c., being sent through the post or through patwaris, zaildars or Lambardars. Agriculturists should also be afforded relief in connection with the supply of provisions for touring officials, and they also should start a newspaper devoted entirely to their interests.

(h)—Miscellaneous.

The Earthquake.

19. The *Raisa Akhbar* (Lahore), of the 11th April 1905, remarks that it was undoubtedly within the power of Government to relieve the sufferings of the remaining population of Dharmsala. From all accounts, however, the authorities have been able to do nothing in the matter. The special train sent from Lahore on the 5th instant contained but four carriages and took away only tinned provisions, which could be used by Europeans alone, although distress among natives also was by no means small. Again, no Sappers and Miners were despatched by that train, notwithstanding the facts that these were sorely needed at Dharmsala to dig out the dead bodies. At all events, the authorities have been guilty of great remissness in the matter of sending coolies and provisions to Dharmsala in time. Another complaint is that all the ekkas, &c., which the sufferers or their relations could have used, have been impressed by Government, which has still further added to the trouble of the people concerned. Again, those who had relations at Dharmsala are not allowed to go beyond Shahpur, a proceeding, the wisdom of which is difficult to understand.

The same.

20. The *Vakil* (Amritsar), of the 10th April 1905, remarks that the true facts regarding the disaster in the Kangra Valley are not likely to see the light of day. There is, however, nothing for it but to accept as true and reliable the information the Punjab Government may publish. The Editor then suggests that Government should see that the recovered property of those who have died is handed over to their heirs in its entirety. He cannot convince himself that subordinate officials and coolies on the scene of the disaster will pay much regard to the dictates of honesty. The restoration to them of some of the belongings of their dead cannot assuage the grief of the survivors, but it would assuredly increase their misery if they do not get what property can be saved. It therefore behoves Government to adopt special precautionary measures in the matter, so as to afford the people no cause for complaint.

The same.

21. The same paper of the 12th April 1905 writing about the very narrow escape of Lady Curzon in the recent earthquake, says that this is the second time within a few months on which Her Ladyship has been rescued

from under the very ribs of death, the first occasion being her serious illness in England. Her husband made no special concession in favour of the people of India to mark his sense of gratitude to God for the recovery of his spouse from illness. He should, however, do something on the present occasion. In all probability he is aware that almost every religion enjoins the giving of alms in token of thankfulness for escape from danger.

An Advice to Natives to use Native-made articles as far as possible.

22. The *Arya Messenger* (Lahore), publishes the following in its issue of the 7th April 1905 :—

"All of us feel that there are many things in which we, consciously and unconsciously, deal with our Motherland most shabbily. Not only in matters moral and spiritual and intellectual are we remiss in doing our duty by her, but we are also guilty of much in so far as attending to and promoting her material interests is concerned. There are scores of ways in which such interests can be furthered, but one of the ways in which they can be advanced with comparative ease is the patronizing and utilization of country-made articles. True we are actually handicapped in this direction to a large extent. We cannot, for instance, do without European medicines. Government has faith in these, and it is these that are dispensed in hospitals and dispensaries, public and private, and as we are the most subject to the ills which flesh is heir to and as further the European medicines have the merit of being taken in swallowable doses, we may as well cease grumbling too often, that we have to consume them. Then there are European books which we cannot positively do without. Not only the peculiar and distinctive literature which most of them embody is not to be had in our country, but it cannot also be so well printed and disposed of in book-form in India. Again, there are such things as lamps, spectacles and hundreds of similar things that we cannot but obtain from the West. A subject country has to depend upon the rulers : often it has no choice but to depend upon them—for various reasons which most of us are more or less cognizant of. Nevertheless there are things in which we may be independent of our masters. We can, for example, use the cloth made in our own country. Of course those superbly fine fabrics which our looms used to turn out a century or so back have all but vanished into the domain of the unknown, foreign competition having disposed of them perhaps once for all ; but can we afford to be fastidious in the times we are living, in the circumstances in which we are placed ? Where is the wealth and affluence which was once ours ? The majority of us find it hard to make nourishing food accessible to those dependent upon us. This being the case, we can, yielding to stern necessity, come down to little, and clothe our bodies in less expensive and even in coarse cloth. It is not cloth that really constitutes the *finess* of an individual : it is his sterling worth that does, and if one has some particle of the latter in one, one is bound to be looked upon as a good specimen of humanity even in spite of one's coarse clothing."

Punjab Government Press, Lahore—20[illegible]—70.

[Confidential.]

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NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 22nd April 1905.

I—POLITICS.

(*b*)—*Home.*

The Rulers and the Ruled in India

1. The *Tribune* (Lahore), of the 18th April 1905, publishes an article entitled "Peace, Economy and Reform in India," that being the title of a lecture lately given by Sir William Wedderburn in England. The following extracts are taken from the articles :—

"As regards India, Sir William put the case very concisely when he stated that in this country the administration was being conducted in opposition to the fully declared will of the people. He said that "in India the outward conditions are not dissimilar to Russia, but the attitude of the people is very different. We have in India, as in Russia, an all-powerful and irresponsible military bureaucracy. At the head of it is Lord Curzon, who is a sort of Czar, only perhaps more so. Here also there is a vast population desirous of having a voice in the management of their own affairs. But at this point the resemblance ends, for whereas the popular demand in Russia is leading to bloodshed and revolution, the Indian people, in stating their case through their Congress representatives, are respectful, law-abiding and constitutional. What they want is to have an end of aggression and to obtain a revival of the policy of Lord Lawrence and Lord Ripon, peace abroad and progress at home." While we do not accept the contention that there is any true analogy in this respect between Russia and England, we are prepared to concede that in one important respect the two countries resemble very closely. In Russia the administration is entirely in the hands of the officials, who are completely out of touch with the people, and who have little or no sympathy with their political and other aspirations. In fact, the party of autocracy is often in declared variance with popular wishes and aspirations. In this country the officials, composing the Supreme and the Local Governments, who monopolise all power and authority, are equally strongly opposed to the popular wishes. It is well know that all the world over the great masses of the people are inarticulate, and the public expression of popular wishes and sentiments is everywhere left to the educated classes. In India the educated classes are looked down upon, and every attempt is made by the officials to belittle their importance. Cheap sneers are indulged in by the more autocratic among the officials at the expense of the people, and it is openly asserted that in the demands they prefer the best interest of the people are not at all consulted. A careful scrutiny of all such charges brought against the people of India is sufficient to prove their groundlessness. * * * *

Englishmen in India are foreigners to this country in more sense than one. They are in feelings, in habits, and in their ways of living completely out of touch with the people, and the opportunities open to them to inform themselves correctly regarding the true situation of affairs are not largely availed of by them. Ignorance is not their only fault. To ignorance they add self-sufficiency and conceit, and where these enter into combination, confusion is apt to get worse confounded. To promulgate a Western form of government in an Eastern country without arranging for the necessary safeguards against the exercise of unlimited autocratic power is to court failure. In India this is the case, and the result is naturally friction between the people and the executive Government. This state of affairs has been, we must state, greatly accentuated during the past ten years or so. A good deal of legislation of a retrogressive character has been enacted in the teeth of opposition on the part of the people In several cases the basal principle of this legislation has been in entire variance with the principles of British policy and administration enunciated in terms at once clear and sympathetic, and in a most solemn manner. In fact, the British policy of trust and beneficence has been completely reversed in favour of one of distrust and repression. It is true that in India the cleavage between the officials and the leaders of the people—we were going to say the antagonism between them—is far more pronounced than was the case ever since the departure of Lord Ripon from India With the termination of the rule of Lord Ripon came to end also the relations of sympathy between the officials and the people, and this admittedly unsatisfactory condition of affairs has reached its culmination in the closing years of Lord Curzon's administration."

Indians and the Public Service.

2. The *Public Magasine* (Amritsar), of the 10th April 1905, remarks that in his Budget Speech Lord Curzon has denied the patent fact that in making appointments to the public service the Government of India are actuated by considerations of race and colour. His Excellency has also stated pretty clearly that the standard of education and ability attained by Indians is not in his opinion sufficiently high. This is hardly true : at any rate the people of India are not to blame for their deficiency in the above respect. The blame rests with those who do not furnish means whereby natives could acquire the necessary knowledge and ability. The British Government considers it a duty to afford the people of Great Britain every facility for their mental improvement, but behaves quite differently towards His Majesty's Indian subject.

The Poverty of India.

3. The *Hamdard-i-Hind* (Lahore), of the 15th April 1905, remarks that, in spite of the establishment of the *Pax Britannica* in this country, poverty has become the constant companion of Indians, and thousands of them have been starving to death. The stories regarding the country being immensely rich in bygone days sound like idle fables, and make one wander where all that wealth has gone to.

"The Leaders of the People."

4. The *Observer* (Lahore), of April 19th, publishes an article on "The Leaders of the People." In it the writer deplores the absence of any action by any of the leaders, although there has been much speaking. In support of his argument the writer cites the recent speech-making at the Madras "protest" meeting and the absence of any "acts" showing that "it did not lie in the mouths of these patriots to denounce the Government's unsympathetic policy when they themselves were liable to the same charge."

VII.—General Administration.

(b)—Police.

5. The *Paisa Akhbar* (Lahore), of the 18th April 1905, remarks that although the changes proposed in the Government Resolution on the Police Commission's Report are not all that could be desired, still it is a matter for satisfaction that the first step towards the reform of the Police has been taken. Had not Government acted in a thoroughly arbitrary manner, and had it, before coming to the final conclusions, had the wisdom to publish the above Report and allow the public to criticise the same, the projected reforms would not have been marked by many of the defects which now characterise them. But perhaps one of the innovations effected by Lord Curzon is that reports of important Commissions like the one named should be kept secret, and that the country should be plunged into surprise by the publication, later on, of resolutions introducing reforms which cannot be modified. If the police system in vogue in India in pre-British days was defective, why did Government adopt it without any modifications? Besides, how is it that the Civil and the Military Departments of Government service are not bad? It is meaningless to say that the authorities have been unable to secure good material for the Police Force. Government could have obtained good men only by giving them high salaries and holding out to them hopes of future promotion; but this is exactly what it has not done. Government proposes to appoint abler supervising officers, to place bad soldiers under good commanders. It is the constable, however, who has to do with the public most, and if his moral and intellectual condition is low a better officer to look after him cannot make things better for the people. The constable's initial pay should be fixed at Rs. 15, for whatever concessions may be made in his favour he cannot keep himself honest on Rs. 8 a month.

The Report of the Police Commission.

6. The *Police Advocate* (Lahore), of the 14th April 1905, says that, contrary to the expectations of the public, the Commission has reduced the pay of Sergeants of the 1st Grade, which will oblige officials of this rank to have recourse to bribery The Sub-Inspector in charge of the thana concerned cannot be expected to work out all the cases himself, and will have to tell off Sergeants for the purpose, which will give the latter a chance to feather their nests.

The same.

(d)—Education.

7. The *Sat Dharma Parchirak* (Jullundur), of the 7th April 1905, remarks that every newspaper has had something to say about Lord Curzon's Convocation Speech, while very largely attended "protest" meetings have been held at Calcutta and Madras. Quite an array of authorities have, besides, been cited to show that the ancient Hindu literature contains the highest ideal of truth. What has, however, been the result of all this outcry? Has it had the effect of frightening the Viceroy and prompting him to apologise for his remarks about the Indian character? Or can it induce His Majesty's Secretary of State for India to censure Lord Curzon for having made the above speech. If not, what is the use of adversely criticising the speech in the newspapers or of holding meetings to protest against it?

Lord Curzon's Convocation Speech.

8. The same paper of the 12th April 1905 remarks that the "protest" meetings held at the capitals of different provinces at least go to show that the educated Native community has come to develop some sense of self-respect, and that the time is past when the people could silently put up with the authorities' acts of excessive high-handedness. Nevertheless, Indians are still greatly wanting in that spirit of sturdy independence and moral courage which was a distinguishing characteristic of their ancestor.

The same.

9. Writing on the start made by the Bombay Government towards technical instruction and the appointment of three students to scholarships, the Punjabee (Lahore), of the 17th April 1905, criticises the appointment of an European to one of the scholarships in the following paragraph entitled "Meum-and teum":—

The Bombay Scholarships for Technical Education.

"But even in this matter, how large a part partiality plays is best exemplified by the choice of a European for one of the three Bombay Scholarships. These scholarships have been instituted with the avowed intention of giving the children of the soil an opportunity to acquire a knowledge of and proficiency in the Western ways and methods of manufacture and of industrial concerns generally. Why should a Mr. Hoogwerf have been chosen to receive the benefit of the scholarship for the further prosecution of his studies in the textile art? It is impossible to conceive that no native of India with the qualifications and intelligence of Mr. Hoogwerf was forthcoming in Bombay to avail himself of the advantages offered by the scheme; and we are, therefore, forced to the conclusion that the influence at the back of that gentleman was too strong for the authorities to neglect him conveniently, and so a native of India has been shoved aside to make room for a member of the fortunate race. His nationality and the colour of his skin would have helped Mr. Hoogwerf to seek and obtain what knowledge he craves in the special line, without coming between a native of India and that which has been so grudgingly conceded to him. And thus it will ever go on till we learn to assert ourselves and urge our claims, respectfully but firmly, on the notice of our rulers"

10. The following on the subject of Primary Schools is taken from the *Tribune* (Lahore), of the 18th April 1905:—

Primary Education in India.

"The division of Frimary Schools into town and rural schools which is being now arranged for in almost all the Provinces under the orders of the Government of India has not at all been enthusiastically received anywhere in the country. Rural schools are going to be established mainly for the benefit of the agricultural classes. For boys reading in these schools it will be very difficult, if not impossible, to continue their education further and join a secondary school. This will mean that the sons of agriculturists will be practically deprived of the benefits of secondary education. And the children of non-agriculturists in villages having only a rural school will fare still worse if they refuse to attend a school the curriculum of which has been designed without any reference to their needs and requirements. If these schools are started in addition to the ordinary Primary Schools, no one will complain although even then we do not think the agricultural classes will care to join them in any large numbers. To convert ordinary Primary Schools into rural schools would be an act of great injustice to the people. It would considerably retard the progress of elementary education. It would appear that even in England the rural school of the type selected by the Government of India is not appreciated. * * * * People who do not come under the official category of "agriculturists" have as much right for the educational facilities provided

by the State as the zemindars. The zemindari schools started in the Punjab a number of years ago have failed because they provided for a type of education for which there is little or no demand. Care must be taken that the new experiment about rural schools does not terminate in a similarly abortive manner. The note of warning has been sounded in more than one quarter, but it remains to be seen whether any heed will be paid to it or not."

The Backwardness of Muhammdans in Education.

11. The *Observer* (Lahore), of April 19th, publishes an article showing how backward the Punjabi Muhammadans are in the matter of education in spite of all the facilities held out by Government to them.

(*h*) *Miscellaneous.*

The Earth quake.

12. The *Punjabee* (Lahore), for 17th April, publishes a leading article of two-and-a-half columns on the Kangra Disaster entitled "Government and Kangra Relief." The tone of this article may be gathered from the following extract :—

"Still we cannot help remarking from the account we are receiving from the scene of disaster that * * * the measures taken by Government have failed to give adequate relief and help to the native population * * * * and we are sorry to be infomed that nothing has been done to provide shelter for the natives. The complaint is general and is being expressed rather freely that while everything is being done for the Europeans comparatively little is being done for the sons of the soil. We do not grudge any help to Europeans, but surely it speaks ill for an avowedly sound and sympathetic administration to allow the people to feel the difference of treatment so markedly and keenly.

"The earthquake had already carried away an overwhelming majority of the entire population of the valley, while those who still remain are apparently falling victims to official collousness and neglect * * * * * and we think taking everything into consideration His Excellency did well by not going to the spot * * * * * * Even the presence of the local administration is much more of a hindrance than of real use to the sufferers. In fact many complaints have reached us to the effect that what little labour is available on the spot, scanty and meagre as it is, is forcibly carried away and diverted to their own personal ministrations by the officials. These impressed poor labourers are now compelled to desert the work of digging out their own buried relatives in order that nothing should be wanting to the comfort and convenience of the officials * * *

"These Europeans have been promptly helped into ordnance tents, and their immediate wants supplied. Why does not Government extend similar help to the miserable remnants of the native population. Have the children of the soil no claim on the services of the tax-gatherer and the resources of the Government?

"Under the circumstances every single death due to exposure would lie at the doors of Government."

The writer then goes on to cliticize in a strongly adverse tone the working of the relief troops, the Telegraph Department, etc., etc.

13. The *Paisa Akhbar* (Lahore), of the 17th April 1905, remarks that, among other things, Government is being blamed for the daily-increasing mortality from the plague. It cannot be denied that the accusation is, to a certain extent, well founded. But for Government's indifference in the matter, the disease would not have spread with the rapidity it has done if it had not been stamped out altogether. The Editor then goes on to say that it has been announced that the Secretary of State for India has sanctioned the appointment of a commission to enquire into the causes, &c., of the plague. He suggests that the Commissioners should examine eminent Native Hakims and Vaids, many of whom are reported to possess infallible remedies of the disease, and that they should recommend the use of these specifics in case they are convinced of their efficacy. This is the more necessary as the Malkowal mishap has destroyed all public confidence in the efficacy of inoculation, the effects of which, besides, are not permanent.

The Plague.

14. The same paper of the 18th April 1905 remarks that the disaster in the Kangra Valley, which involves a loss of about 15,000 persons only, has evoked the sympathy of the entire world and prompted Sir Charles Rivaz to postpone his departure on leave. No special steps, however, have yet been taken to stamp out the plague, which kills more than half a lakh of human beings in India every week. After deprecating the indifference of both Government and the public in the matter, the Editor suggests that a memorial should be submitted to the Viceroy or the Secretary of State for India praying that dignitary to see that nothing is left undone to combat the epidemic.

The same.

Punjab Government Press, Lahore - 27 4 05 - 70.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I—POLITICS.

(*a*)—*Foreign.*

The Anglo-Japanese Alliance.

1. The *Paisa Akhbar* (Lahore), of the 26th April 1905, refers to the opinions of certain Tokio and London newspapers regarding the Anglo-Japanese alliance, and expresses the hope that the new agreement to be concluded shortly, will not only strengthen the friendship between the contracting patries, but will also ensure the maintenance of peace in Asia.

The Somaliland Campaign : the Agreement with the Mulla.

2. The following extracts are from a paragraph entitled "The Agreement with the Mulla," which appeared in the *Observer* (Lahore), of the 22nd April 1905 :—

"The news of the Agreement has produced an excellent impression, for it not only puts an end to difficult and costly military operations on the part of Great Britain, but also to the uncertain situation which for several years has proved so harmful to the whole of Somaliland. * * * * We think it not impossible that if the British Government had tried they would have been successful in arranging an almost exactly similar treaty with the Mullah before attempting to 'shatter his prestige' in Somaliland, a venture which can be hardly termed to have ended in success."

(*b*)—*Home.*

The Rulers and the Ruled in India.

3. The *Bharat* (Sialkot) of the 22nd April 1905, regrets to have to record that the rulers and the ruled in India are drifting apart from day to day. The estrangement is due to the fact that, while the former would rule India in a despotic manner and ignore the rights of the latter, the people desire to be placed on a footing of equality with their "white" fellow-subjects. The authorities seem bent on reducing to a dead letter the proclamation of 1858, which promises the natives of India equal rights with members of the ruling race. It is the Anglo-Indian officials who frame laws, while it is also they who impose taxes and spend the revenues. Realising that they could not

secure their rights unless they were united in asking, Indians established the National Congress, fully confident that their British rulers, who love fair play, would render them all possible help. Certain petty and selfish considerations, however, have prompted the latter to oppose the Congress and exert themselves to nullify its labours. In short, the powers that be are wholly against fitting the people of this country for self-government and would render natives no help in the matter. Not the least hope is held out to the children of the soil that the time will ever come when they will be granted their rights by Government. On the contrary, every new law passed goes to show that the rulers are desirous of reducing the ruled to a still more helpless condition.

The same.

4. The following extracts are from an article in the *Tribune* (Lahore), of the 20th April 1905, entitled the "Problem of India." :—

"Englishmen in India as a rule know little about the people of India, and, we are sorry to have to state, care still less to improve their knowledge with respect to them. This is a circumstance which adds in no small degree to the difficulties of the task. The complaint is general against the unsympathetic spirit which pervades the present Anglo-Indian administration of this country. Men who possess supreme power have little or no sympathy with the people over whom they exercise authority. The wishes and aspirations of the latter are of no account whatever, when they come into conflict with the whims and idiosyncracies of men who lack both knowledge and sympathy and who are at heart believers in the rule of the sword. In some cases these men pretend sympathy, but it is not at all difficult to see through their pretentions.* * * 'If there is any Russian who dreams that India is looking forward to the day when Russia will take the place of England he is profoundly mistaken.' In these words Sir Henry Cotton gave expression to what is being felt all over India by our countrymen of all classes, in the matter of British ascendency in India. The people of India regard British rule as a dispensation of Providence. They are not only thoroughly loyal to England, but they are also very grateful for the benfits conferred on them by British rule. As Sir Henry Cotton very aptly puts it, they are grateful for the education with which they have been endowed, grateful for the liberty they enjoy, and grateful also for the ir present immunity from foreign invasion of any kind. The people of India know full well the value of all these great benefits and they are not slow in their hearty appreciation of them.

"But they have to criticise the administrative measure of their rulers, and doing so have often to call a spade a spade. This is anything but pleasant to several persons who do not hesitate to construe criticism of their measures into disloyalty against British rule. They have again to claim a greater and more extensive share in the administration of their own country, and this is not at all palatable to men who at present enjoy an almost absolute monopoly of power and preferment. The people of India, especially the educated classes, feel that a highly elaborate system of Western education has fitted at least some among them for offices of trust and responsibility in the administration, and they know that there are men among them who are inferior to no Englishman either in ability or capacity. They know also that pledges have been given them by British Sovereigns and statesmen that their race and nationality will be no bar to their employment in the highest offices. But when they find that in actual practice the aspirations for political and administrative preferment are openly made light of, they naturally feel irritated. They feel annoyed when they are told that there are certain offices—and their number has grown enoromously during the last six years—which are closed against them because of their birth and nationality. They write and speak strongly against the policy which seeks to deprive them altogether of these. Interested people call this criticism disloyalty, and forget that they would do the same thing—if not go a good deal farther—were they similarly circumstanced."

The same.

5. The following is from the same paper of the 22nd April 1905 :—

"'We wish to make it clear that educated Indians are by no means ungrateful for the numerous benefits they have received from British Rule. Indeed they appreciate all these advantages very much. They do not also deny that offices of trust and responsibility are conferred upon them now and then. Their contention, however, is that on account of the English education they have received through the good sense of their rulers they have imbibed aspirations, and hope to take an active and extensive share in the administration of their own country, but that those aspirations and hopes meet with but scanty response from their British rulers. Englishmen in England who are ultimately responsible for the good government of this country do not actively supervise the work of their agents in India, with the result that things are done in their name to which we are sure they would never accord sanction did they realise their true significance. Our countrymen—more especially those who are fully conversant with Western methods of government and whose knowledge of English life and habits is both correct and intimate—are of opinion that things in India will not improve until steps are taken by Indians themselves to adequately represent their grievances to the British public and make their wishes and wants fully known to them."

The same.

6. The following are extracts from a leading article appearing in the same paper of the 25th April 1905 entitled "The First Postulate of Indian Independence :—

"'In the background of every Englishman's mind,' writes Mr. Theodore Morison (late of Aligarh) in his book entitled *Imperial Rule in India*, 'is probably to be found the conviction that it is our duty so to govern India that she may one day be able to govern herself, and as an autonomous unit take her place in the great confederation of the British Empire. This is the ultimate justification of our Asiatic dominion, and a statesman who ventured to advocate the alternative policy that India should be kept in a state of perpetual vassalage as the milch cow of England, would be hooted from public life.' The first impulse, which an intelligent Indian reader, who has kept his finger on the pulse of Anglo-Indian aims and ambitions as exhibited in the sayings and doings of the Anglo-Indian autocrats, feels on reading a paragraph like the above is to rub his eyes or to pinch his leg in order to ascertain whether he is really awake or dreaming! To do Mr. Morison justice, and to concede to him the utmost that is possible, one may admit that in these days of neo-Imperialism there may be a few discredited, anti-diluvian specimens of Liberalism in England (not in India) at the very bottoms and depths of whose minds there may lurk some such notion as the one described by Mr. Morison. But to maintain, that in these days, when money! more money! exploitation! more trade, even at the point of the bayonet! are the watch-words of European politics, the idea of so governing India as to make it ultimately self-governing, lies, 'in the background of *every* Englishman's mind' is either quixotic or hypocritical. The broad, glaring and surprising fact, however, remains, that while on the one hand every Englishman in India is plunging his hands deep into the pockets of the people of India and helping himself to a handsome amount direct or indirect, and keeping the Indians checked and repressed, the hypocritical profession is constantly trumpeted forth that *India is being trained to become self-governing!* In other words, the world is invited to believe that a person is being starved, bled and kept down in every way so that he may be able to become a stalwart giant! Or that a baby is being denied nourishment in order to help its growth! We do not at all question Mr. Morison's sincerity. He may really have believed in the truth of the words he wrote. But there is no denying the fact that his words cannot have proceeded out of knowledge. Does Mr. Morison know sufficiently the inner mind of the average Anglo-Indian, official or commercial? Did he ever trouble himself to fathom

the aims and ambitions of his Manchester compatriots? Did he really persuade himself into the rosy belief that Manchester, whose mandate can bully the Secretary of State for India, has in the background of its mind the conviction 'that it is our duty so to govern India that she may one day be able to govern herself?' The range and extent of human self-deception is known only to the gods in Olympus, but a terrestrial mortal cannot help being greatly astounded at hearing such exploded cant being repeated by Englishmen who have spent some time in India. * * * *

Each civilised European nation is in search of an Asiatic or African nation who may be turned into a milch cow. England has an excellent one in India Germany, France, &c., &c., are still in need of a good one each. And in the face of facts like the above all talk about so to govern India that she may one day be able to govern herself, and India 'as an autonomous unit' taking 'her place in the great confederation of the British Empire,' &c., &c., is downright cant and hypocri-y, and those who utter it know it to be so. * * * * * * * *

That India is to be made self-governing, that it is to be educated to become an autonomous unit in the great confederation of the British Empire, and that it is not to be turned into a perpetual milch cow of England—these are regarded by Mr. Morison as the 'First Postulate of Indian Independence.' But when an intelligent enquirer turns to seek this 'Firts Postulate' anywhere in the action and the practical policy of the Anglo-Indian Government, it seems to disappear and turn into the thinnest vapour! The 'milch cowing' process is the only 'First Postulate' visible!"

The Loyalty of the Native Army.

7. The following is from the same paper of the 22nd April 1905:—

"Referring to the *Pioneer's* remarkable article headed 'The Spirit of the Army' to which we devoted a leading article in a recent issue, a correspondent signing himself 'Old Sepoy' writes:—'Can a population, the best of whose members are habitually snubbed, tabooed and kept at a distance of miles from all confidence and fellowship, produce soldiers who could be expected "to snatch victory from defeat" and "to vindicate the honour of their country (or Government) on the stricken field?" These indeed are questions worthy of the serious consideration of our rulers in India. It is a notorious fact that the regular army in India is too small for fighting purposes outside India, and the country cannot pay for a larger one. If India had ever to fight Russia or a civilised and scientifically trained China, the standing army of India would prove quite inadequate. A million armed men, at the least, would be required to cope with the hordes that would be set in motion against India by a hostile power. But for modern scientific warfare, men cannot suddenly be trained. Thus the very instinct of self-preparation ought to open the eyes of our Government to the fact that the time may sooner or later come when the Native of India will be called upon to help the Government. But confidence cannot suddenly be created, just as a soldier cannot nowadays be suddenly manufactured. It would gratify the hereditary instincts and family pride of many military classes in India if the Government began trusting them and drawing forth their patriotism a good long time before the actual need arose. But it is doubtful whether Anglo-Indianism will ever allow such a thing to be done. The old answer 'there is the native army, let any native who desires a military career enlist'—is all that Anglo-Indianism can give. '*Enlist*,' forsooth, as a sepoy on Rs. 7 per month? The career of a private soldier on the pay of a coolie—this is all that Anglo-Indianism offers a native gentleman in return for all the patriotism that he can marshall! * * * * But is the Indian Government taking any steps to transform the passive military virtues of the Indian soldier into active, burning patriotism? If (God forbid) the Indian

soldier should have to measure swords with the Jap, or with the fanatical, but highly trained Chinaman, what would be the result? Could soldiers drawn from a tabooed and snubbed population, from a population the best of whose members are looked down upon as 'despicable Baboos'—in short, from a population who know that they are an object of hatred and contempt to their rulers,—could such soldiers be expected to 'snatch victory from defeat' for the sake of a Government that refused to give them the rights and privileges of human beings and citizens? These indeed are questions worth asking and requiring answer. To make India loyal and to draw from its population a soldiery animated with a burning patriotism is a thing quite possible for the Anglo-Indian rulers of the country. But before long it will be too late. Distrust will create distrust, hatred will generate hatred, and racial prejudice will draw forth its corresponding feeling. Let the Government be wise in time and by a loving paternal attitude knit India to England for ever."

II.—AFGHANISTAN AND TRANS-FRONTIER.

8. The *Observer* (Lahore), of the 22nd April 1905, publishes the following on the Kabul Mission:—

The Kabul Mission.

"A recent issue of the *Bombay Gazette* contains an interesting account of the doings of the Kabul Mission which is very valuable in view of the absence of any official news from Simla. It is a noteworthy fact that results of several of the Missions, Commissions and Expeditions undertaken during Lord Curzon's Viceroyalty have been almost invariably made known first in England while the people of India who have to pay the costs have been kept in the dark. The articles in the *Bombay Gazette* on the Dane Mission vouchsafes us no further information regarding the result of the recent treaty with Habibullah beyond saying that it is very similar to that which existed with His Highness Abdur Rahman. But an account of how the Mission was received by the Amir is deserving of serious attention and promises the maintenance in future of very friendly relations between the Government of India and of Kabul. During their stay in Kabul, the Mission was most hospitably entertained.

9. The *Zamindar* (Karmabad), of the 24th April 1905, says that, although Mr. Dane and his colleagues have returned from Kabul, the contents of the agreement concluded by them with the Amir have not transpired as yet. Indeed, the public even do not know whether the objects with which the Mission was despatched to Kabul have been gained, and whether the money expended on it has not, like the expenditure on the Tibet Mission, been thrown away.

The same.

10. The *Public Magazine* (Amritsar), of the 17th April 1905, remarks that the terms of the agreement concluded by the Kabul Mission with the Amir will transpire later on. For the present the people should rest satisfied with the simple information that the relations between India and Afghanistan continue friendly, and that there is now no fear of war between the two countries.

The same.

11. The *Curzon Gazette* (Delhi) of the 15th April 1905, publishes a communication in which the writer observes that since the formation of the Frontier Province, Afridi raids into the Peshawar District here become much more frequent. The evil assumed a most alarming aspect in February last, and the lives and property of both the Hindu and Muhammadan residents of villages have of late been in constant danger. After referring

Afridi Raids into the Peshawar District.

to some of the dacoities committed by Afridis during the last two months, the writer suggests that the Peshawar District should be exempted from the operation of the Arms Act. The payment of the allowances of certain Afridi tribes which has been stopped for a specified period should also be resumed. That during the cold weather troops should patrol round the city of Peshawar and a detachment should also be posted at the place at which the brigands cross into the Peshawar District.

V—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

The Demolition of a Mosque by Order of Government.

12. The *Panja-i-Faulad* (Lahore), of the 14th April 1905, says that the egotistical remarks at the end of Lord Curzon's last Budget speech have been emphatically contradicted by his own conduct in sanctioning recently the demolition of a mosque in Waziristan, in which a Mullah is alleged to have preached in favour of killing infidels on *'Id* days. As a matter of fact, the mosque was pulled down in connection with a fanatical attack on Captain Brown, and the Editor can discover no justification for the act.

VII—GENERAL ADMINISTRATION.

(b)—*Police.*

The Report of the Police Commission.

13. The *Police Advocate* (Lahore), of the 21st April 1905, remarks that the report of the Police Commission is likely to prove of no good either to Police officials or to the public at large. In view of the extremely unsatisfactory results obtained, it is no exaggeration to say that the hard-earned money of the people spent by the Commission has simply been thrown away.

The same.

14. The *Army News* (Ludhiana), of the 24th April 1905, also expresses dissatisfaction with the proposed reforms, the introduction of which, it says, cannot put down the evils to remedy which the Commission was appointed.

(d)—*Education.*

Lord Curzon's Convocation Speech.

15. The following is from the *Punjabee* (Lahore) of April 24th, 1905:—

"On Friday evening last Punjab followed in the wake of the sister provinces and held a protest meeting on the spacious common in front of the earthquake-smashed Town Hall under the presidency of Rai Sahib Murlidhar of Ambala, which proved even a greater success than the preceding four gatherings. Elsewhere we give a full report of the meeting, and we trust our readers will peruse it with lively interest, and with an added glow of pride for the honorable and loyal way in which the Punjab has discharged its functions in this instance. Suffice it to say here that Hindus and Muhammadans joined hands in expressing their unqualified disapproval of Lord Curzon's convocation utterances and even vied with each other in taking a foremost part in the evening's gathering. About 200 gentlemen in all, specially attended to make the meeting effective as the united expression of Punjab's opinion. The audience numbered more than 1,500 people, and looking to the fact that there are only a limited number of people in Lahore who know English sufficiently to comprehend and understand proceedings conducted in English, it must be said that the sucess of the meeting far exceeded

the legitimate expectations of the promoters. In fact the writer heard many people saying that it was the largest meeting held in Lahore since 1893. Thus the unanimity of India's protest against Lord Curzon's wanton reflections against Indian and Eastern character is complete; and we are extremely proud to find that Lahore, and following it the Punjab, has at last fallen in line with the rest of India, and our fervent wish is that may God Almighty grant the wisdom of similarly working in unison, to all the di fferent parts of the country ever after in the future."

The same.

16. The *Akhbar-i-'Am* (Lahore) of the 27th April 1905, publishes similar remarks, as also a report of the proceedings of the meeting. It adds that nearly two hundred delegates from outsations were present at the meetings, and that by participating in the proceedings Muhammadans have shown that they realise that politically they are in the same boat with their Hindu fellow-countrymen. The resolutions adopted at Lahore, will, in all probability, be submitted to Mr. Broderick direct. In case that functionary declines to receive resolutions passed at protest meetings the proposed Congress Deputation will leave for England at once, the object being to invite the attention of the British public to official misdoings in India, and also to the open opposition and contempt that educated natives have of late been experiencing at the hands of the authorities.

sic!

The same.

17. The *Akhbar-i-Am* (Lahore) of the 21st April 1905, says that the Government of India has refused to forward to the Secretary of State the resolutions adopted at the Calcutta Town Hall Meeting protesting against Lord Curzon's Convocation speech and general policy. The same reply will, in all probability, be sent to the Presidents of the "protest" meetings held at Madras, Allahabad and Bombay, thus plainly indicating Government's attitude in the matter. The Editor cannot say what is to come of the strained relations between Government and educated Indians, but he is afraid that theend promises to be very bad.

The same.

18. The *Vakil* (Amritsar), of the 24th April 1905, writing about the meeting of the Bombay Muhammadans approving of Lord Curzon's Convocation speech and general policy, observes that by taking the above step the Prophet's followers in the said city have given proof of their high-mindedness and wisdom. It should be the duty of every loyal Indian to give a respectful hearing to what the authorities may say, and to profit by, and not to resent, unpleasant advice. Even if it is granted that parts of His Exellency's speech clash with facts and are offensive to a certain extent, "we" should not question Lord Curzon's good faith and behave towards him in a disrespectful manner.

"Some Educational Statistics."

19. The *Tribune* (Lahore), of the 27th April 1905, publishes a leading article entitled "Some Educational Statistics." Of this article some extracts are quoted:—

"Of course, these figures reveal some progress as they were bound to do; but the progress is so painfully slow that we see in it less of progress than of stationariness. The figures only serve to bring to light the awful amount of ignorance with which the rulers as well as the leaders of national thought have to combat in their work for

national advancement and regeneration. The social reformer will particularly take note of the fact, the rueful fact, that the number of institutions for female education—the one item of the reform propaganda which has passed the stage of opinion and controversy and on which men of all shades of opinion are agreed—increased only from 7,526 to 8,663 in so much as ten years, and that the number of scholars rose from 4,066,235 to 4,693,212. As will be readily understood, most of these pass only through the Primary stage of instruction. If the main object of female education is not only to enable our women to read badly and write worse, but to enlarge their intellectual horison and to produce new ideas in their mind, very little satisfaction indeed can be derived from the contemplation of the sad figures and the saddening reflections they lead to.

"We come to more detail now. The number of English Arts Colleges in all India in the long period of 10 years rose by only 33, the number of scholars rising by a little less than 4,000, which means that only 400 more students were receiving education in our colleges as year succeeded year. And yet official educational reformers talk of too many scholars and too many Colleges, and seek to close the doors of education to the vast bulk of those receiving education. We confidently expect a decrease in the number of the yearly admissions to our Colleges in the next few years as a result of the new educational dispensation. * * * * The number of Law Colleges increased from 28 to 30 and of scholars from 2,266 to 2,856. Not such a fearful increase after all, we fancy, considering the vigorous denunciation of lawyers, law students and law Colleges and schools, and the impediments in the way of law students placed by Government and the Education Department."

After quoting some figures the writer continued:—

"The restrictive measures as is known to all who have carefully studied the Education Resolution of March 1904, do not stop with University education. They are carried down to Secondary Education. And yet, is it not the fact that this highly important branch of education is in a very backward state and requires to be encouraged in every possible manner? A few figures will establish the point beyond cavil. * * * * These figures forcibly demonstrate the absolutely backward state of female education in India, and the imperative necessity of taking steps by every means to spread it as widely as possible. * * * * In the result, what a small per centage of boys and girls of school-going age are actually receiving even elementary education! And how *can* there be national progress unless better results can be shown. True education is not all that will make for national progress, but it is a condition precedent to there being any progress at all."

(e)—Agriculture and questions affecting the Land.

20. The following is taken from the *Observer* (Lahore), of April 29th:—

Suspension and Remission of Land Revenue in the Punjab.

"It is gratifying to learn that the resolution by the Government of India on this subject will be shortly carried into practice in this Province, although it is with a heavy heart that one contemplates the necessity which has arisen for undertaking such measures. In consequence of the exceptional damage done by the recent frost to the crops in many parts of the Punjab, the Local Government has found it necessary to issue special instructions for the guidance of Commissioners and Deputy Commissioners on the subject of relief.

(h) Miscellaneous.

21. The following extracts are taken from an article entitled "The Drinking Habit" which appeared in the *Observer* (Lahore) of the 26th April 1905:—

Drinking and Government.

"But opinion is singulary unanimous on the point that the spread of drink among the middle and lower classes is due to the working of the Abkari Department. The

Government is held responsible to a great extent. Sir Balchandra very aptly and pithily summarises the non-official Indian view of the matter when he says:—'The Government is responsible for the spread in two ways, (i) because they encourage the sale of liquor and drink and multiply liquor shops, (ii) because they care more for revenue than for the morals and happiness of the people and (iii) because they make no effort to reduce the number of shops to put some check in the increase in drunkenness. They do not even give moral support to the efforts of those who attempt to check the progress of this great evil.'

* * * * * * * *

'The excise revenue of the Government of India has been going up by leaps and bounds. In 1870 it was less than one million and a quarter sterling including receipts on account of opium. In 1880 it rose up to £ 2,840,000. In 1901 it again rose up to £ 4,070,681. Though the Government of India do not definitely admit the public allegations against their excise policy, still it is characterised as gratifying that their attitude is becoming more and more sympathetic. In passing orders on Mr. Buckingham's memorandum the Government of India regret that the belief should prevail among the native community that the Government deliberately fosters the liquor traffic for the sake of the revenue which it produces. They admit 'that it is possible, however, that the spirit of their instructions has not permeated all the officials who administer the Excise laws, and that Departmental officers may, in some cases, be led by zeal for the efficient administration of their Department to regard the revenue derived from the taxation of spirituous liquors as an end in itself rather than as a means of checking consumption.'

* * * * * * * *

"To meet the existing situation and practically and effectively discourage the drink habit, a number of remedies are suggested. And the first and the most necessary change which Government will have to make is the reduction of the existing number of shops and a determination never to open a new shop except for very special reasons. At present there are many shops near public streets, markets, mills, etc., 'veritable traps to catch the weak, the thirsty, the tired,' as Mr. Lely very well describes them. In regard to the existing shops, before licenses are renewed, the opinion of the people residing near the shops as to whether they should continue or not ought to be final. Local option must be a reality, and not a farce. In towns where the elective system is in vogue in regard to Municipal elections, the various wards or divisions, as the case may be, ought to be asked to vote whether an existing shop should be continued in its old place or not. * * * * * * *

* "Habitual drinkers would complain, and the value of every shop would fall, but the motive of Government would be warmly appreciated by all the better men of the community."

Punjab Government Press, Lahore—5-5-05—70.

[Confidential.]

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Received up to 6th May 1905.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 6th May 1905.

I—POLITICS.

(a)—*Foreign.*

Tibet Affairs.

1. The following is taken from the *Tribune* (Lahore), of the 2nd May 1905:—

"The *Pioneer* considers it as 'most unfortunate that at this juncture there should have occurred on the eastern border of Tibet the massacre of the Chinese Amban and his escort at Batang.' This is, however, just the sort of thing that was likely to take place after the old order of things had once been disturbed by foreign interference and elements of disorder and anarchy let loose whose nature and possibilities no one can foretell. The Allahabad paper fears that developments arising from this untoward event may unsettle the whole country again for a long time to come. To be sure, this is very probable; but the seeds of the unsettlement were sown by the British Mission of Peace marching with pointed bayonets and death-dealing maxim into a territory hitherto at peace with all the world, and the chances are that the time is coming for reaping the whirlwind. The disturbance that is now threatened is likely to undo all the effects of the British adventure in Tibet and make of the precious Treaty a document completely null and void by reason of a general upsetting of the current order of things. * * * * In the East, and particularly in a country of backward politics like Tibet, it is by no means easy to understand the motives from which people act, but it is rather singular, if not significant, that a most serious internal disorder in the country should be traced to British interference and the prospect of a coming British occupation, and that the first victim of the people's wrath should be the representative of the suzerain power which had neglected to protect them against foreign interference. * * * * The example of Japan cannot but have acted upon the country of the Celestials, and a Yellow race is not likely nowadays to be in a mood to play second fiddle to a white people within the confines of what it regards to be its own dominions. There is no doubt but that a very complex situation is in course of developing, and well may the *Pioneer* hope and wish that the action of China may not be severe. It is a pious wish no doubt, but the question is, if it is prompted by sympathy for the 'truculent' Tibetans or by fear of British influence in Tibet, created at the cost of so much money and bloodshed being wiped off. Surely, if the Chinese wield a strong hand and exercise their suzerain powers in Tibet, Britain must keep herself in the background or be prepared to face a conflict with China. A pretty beginning of the operation of Lord Curzon's Treaty even before it has been formally ratified!"

2. In the same paper, of the 2nd May 1905, there is an article reproducing the main points of an article appearing in *The Nineteenth Century and after* by Professor A. Vambery. In this article the Professor holds that the West has no reason to fear the Yellow Peril, but continues by saying :—

The War in the Far East and Muhammadans.

"If Islam in general * * * had but now attained the high degree of civilization which has helped the Japanese under the present circumstances, the position of the Christian rulers over Muhammadans would undoubtedly become critical, and the Western Powers could not feel any security for their outlying colonies."

Commenting on this, the writer of the *Tribune* article says :—

"In other words, the spread of civilization will produce the very danger which the learned Professor has so long tried to prove the spread of civilization will prevent! But the old man is now going so far as to rejoice that 'the modern civilization of the Moslem world is still in its infancy,' that 'it must take a very long time before getting free from the shackles of orthodoxy' and that 'the spirit of Islam is too deeply seated in its votaries to be shaken by the example of a heathen nation like the Japanese.' It is evidently time for Professor Vambery to desist for a long time to come from bringing considerable pressure to bear upon his overworked mental system. Why should what has proved to be so full of hope for Japan and Asia be regarded with misgivings when it concerns Turkey and Europe? The truth is that, notwithstanding outward professions of good-will for Japan, no European can contemplate with complacency the success of Orientals in the arts of modern civilization."

(*b*)—*Home.*

3. The same paper, of the 4th May 1905 commenting on some letter written by a Canadian Professor to the Editor of the *Amrita Bazar Patrika*, makes the following remarks :—

Government and the People.

"No sensible Indian can but agree with our Rev. friend that the National Congress, the Indian Press, and all lovers of their country can do nothing else so important as to unite to create in every province and part of India this spirit of intelligent and living patriotism, this revival of national sentiment, the ideal of self-Government of Canada, or in a British Indian Empire with India no longer a subject nation but a partner, of the determination to make India once more self-respecting and respected, strong, united, prosperous, worthy of her great historic past. 'Japan,' Mr. Sunderland continues, 'is setting an example for all Asia. I rejoice in the many signs that India is feeling the power of her spirit. Let India believe in herself as strongly as Japan does. Her present lot is hard and dark. But it need not always remain so. The prime need is for her people to say together—'It shall not always remain so.' Then a morning will begin to break for her. *Let her stop leaning on others as far as possible and stand on her own feet.*' And is it possible to despute his opinion that as soon as India shows herself strong, united, and determined, the Indian Government will begin to listen to her voice, and not before? And is it not imaginable that she will then find friends, more than she dreams, in England and many other lands?"

V—Native Societies and Religious Matters.

4. The following extracts are taken from an article appearing in the *Arya Messenger* (Lahore), of the 5th May 1905, entitled "The Common Script for India":—

"The Common Script for India."

"The two things most essential for the constitution of *Nationality* are the community of religion and the community of language. In a vast country like ours, where there are diverse forms of religion and language, one might say that an attempt

to bring-about national development is a chimera or a delusion. But if we take pains to go deep into the matter, the accomplishment of the object in view is not altogether improbable.* * * * * * *

***So it is quite possible to have a common language for the whole Hindu race or languages so allied to one another by reason of having a common descent as to be intelligible to every one of us. It is only a question of time, and our success depends upon the peaceful administration of the British rule and upon its non interference policy in our social and domestic affairs. In the meantime the leading and thoughtful members of the Hindu Society should assemble together and give their unanimous consent to adopting one common script for their country. Its introduction promises advantages of no mean order. * * * * *

* * * * * * * *

*** Looking at the question from a national point of view it is simply a disgrace to adopt exotic alphabets to understand literary works of our own countrymen and to carry on the works of the Court at a tremendous cost and inconvenience. The Hon'ble Mr. Justice S. C. Mitra of the Calcutta High Court thus observed when he read a paper on the above subject at the University Institution—'Our national pride is opposed to our adopting an exotic alphabet. The progress of exotic thoughts, words and fashions is great in modern India, but there is always a limit. Most of my countrymen will, I am quite sure, oppose the replacement of our Indian scripts by the Roman as much on the ground of national sentiment as for any other reason.' Mr. Justice Mitra speaks of 'national pride' and 'national sentiment' Happy shall be the day when our countrymen will begin to realize the importance of such an idea. * *

In concluding this article, I cannot help expressing my deep regret at the policy of the Government in proposing to introduce text-books for primary education in the various dialects of the Province of Bengal and Behar. This is a retrograde measure and is apt to retard the progress of the country. I hope the Government will be pleased to consider well before introducing the measure."

The Fanatical Assault on Captain Brown at Bannu.

5. The *Vakil* (Amritsar), of the 26th April, publishes a paragraph, criticizing the punishment inflicted on a mulla whose preaching had incited the assault on Captain Brown at Bannu, says that the Chief Commissioner's order for the demolition of the mosque in which the mulla had preached and the punishment of those who attended the sermon was unwarrantable.

Mirza Ghulam Ahmad and the earthquake.

6. The Editor of the *Paisa Akhbar* (Lahore), in its issue of the 1st May 1905, says that it has been suggested to him by a respectable European gentleman that criminal intimidation being an indictable offence there is no reason why those who are prophesying another earthquake should not be punished.

The same.

7. The *Sanatan Dharm Gazette* (Lahore), of the 3rd May 1905, remarks that Mirza Ghulam Ahmad of Qadian is a very strange man. Whatever calamity may befall mankind he only thinks of claiming the credit of having foretold it. The Mirza is the only person in India who has evinced no sympathy with the victims of the disaster, and is frightening the public instead by issuing objectionable leaflets on the subject.

VII.—General Administration.

(c)—*Municipal and Cantonment Affairs.*

The Proposed Improvement of the City of Lahore.

8. The *Punjabi-Foulad* (Lahore), of the 21st April 1905, is of opinion that a European officer at the head of an institution exercises considerable influence on his native colleagues. In support of this assertion the Editor refers to the resolution adopted by the Lahore Municipality on the 8th ultimo doubling the rate of octroi on food stuffs and considerably enhancing the same in the case of other articles. Some Municipal Commissioners, he adds, objected to the proposal on the ground that several items of the expenditure, to meet which the duty has been increased, were wholly unnecessary, and that certain others were meant for the sole benefit of Europeans. The Deputy Commissioner, however, who is the President of the Municipality, made the proposal and a mere show of displeasure on his part won over to his side five natives with whose support he had his motion carried. The Editor concludes by remarking that the entire population of Lahore is alarmed at the prospect, and calls upon Lord Curzon to look into the matter.

(d)—*Education.*

Lord Curzon's Convocation Speech.

9. The same paper says that the "protest" meetings held at Calcutta, Madras, Allahabad and Bombay were very largely attended, while the speeches made at them did not contain a single impertinent or disrespectful word. It is, therefore, to be regretted that the Government of India should have declined to forward to the Secretary of State the resolutions adopted at Calcutta, thereby affording proof of its moral weakness.

(e)—*Agriculture and questions affecting the land.*

"A Mischievous Order."

10. The following is taken from the *Panjabee* (Lahore), of the 1st May 1905:—

"To what lengths the Imperial spirit or the Jingo fever will lead persons in authority, not for the purpose of benefiting the administration in any way, but simply to shew that they possess the power to make and unmake rules and regulations and to harass the people at their sweet will or pleasure, it is impossible to state. The *Pioneer* is responsible for the following: 'A curious example of the popularity of the Money Order among the natives of India comes from the Punjab. The zamindars of that Province have taken such advantage of the power to make their land revenue payments by this means that the Local Government has now decided to stop payments of this kind in the case of individual zamindars and reserve the privilege for lambardars only.' Now the popularity of the mode of payment of Government dues by Money Order is obvious enough on the face of it. The zamindar was thereby saved the worry and trouble of attending at a distant Tahsil Kachery in order to make his payment and there cooling his heels the live long day in a useless and tedious wait, awaiting the pleasure and convenience of the Jack-in-office told off to receive such payments. On paying the little Money Order commission he got a receipt from a Government Department on the spot for his payment, and it saved him a lot of time, trouble and bother, and probably, into the bargain, a little *bukshish* to accelerate the convenience of the receiving officer. So the popularity of the Money Order with the zamindar we could very well understand, but what we cannot comprehend is the restriction, as announced by the *Pioneer*, of the privilege to Lambardars. Government first tries, by way of advertisement we believe, to make the Money Order popular by encouraging the common folk to resort to it; and now when the people have begun to appreciate and take advantage of the facility, Government interposes without rhyme or reason. A more senseless and idiotic, nay mischievous, order it would be impossible to imagine than the Punjab Government's order in this instance."

(*f*)—*Railways and Communications.*

A Complaint against the Staff of the Wazirabad Station.

11. The *Vakil* (Amritsar), of the 26th April 1905, publishes a communication in which the writer alleges that a sight of what third class passengers have to put up with at the Wazirabad Railway Station makes one's hair stand on end The several enclosures meant for these passengers are no whit better than a lock-up, and at the time of the arrival of a train present a scene of the wildest confusion. Again, the railway servants at the station, from the porter to the Station Master, are such an inconsiderate and ill-mannered lot that they treat the said passengers like cattle, and grudge supplying even the necessary information to a person not known to them. The correspondent further alleges that the intermediate and third class passengers for the Lyallpur side are seated in goods waggons, which are usually dirty with coal dust and cannot be lighted at night.

Over-crowding in Trains.

12. The following is from the *Punjabee* (Lahore), of the 1st May 1905:—

"Notwithstanding the encomiums showered on the newly-constituted Railway Board the treatment of the Third and Inter class passengers, at least on the North-Western Railway, is as much deserving of censure as ever. On Monday evening the outgoing Bombay mail train contained just four Intermediate class compartments, two of which were reserved, one for ladies and the other for Europeans. Thus there were only two compartments, capable of seating 20 passengers, for the Indian Intermediate class travellers that is the bulk of the Inter-class traffic by that train. In one of the two compartments, we counted 25 passengers and the load of the other could not be much less. And still fresh passengers came. One of the new comers seeing both the compartments full asked the European ticket-collector on duty to open the compartment reserved for Europeans, but he was refused pointblank. This is not an uncommon occurence, but the usual thing at the terminal and head-quarters station of the N.-W. R. line. What it must be at large wayside stations we leave the public to imagine. What are cheating and day-light robbery beside these. The Hon'ble the Financial Member in his budget showed complacent satisfaction at the enormous increase in railway receipts, and when we remember that a large slice of this increase was contributed by the above licensed buccaneer of a railroad, we do not at all wonder at the large increase. Bandits and pirates who habitually prey on the public do very often wax rich, but money so earned always bears on it the marks of the life-blood of innocent people.

"As suggested in these columns some time back it is high time that the Third and Intermediate class Indian passengers banded themselves into a league to protect themselves against the rapacity of Indian railways A league called the Society for the Prevention of Cruelty to Railway Passengers,—abbreviated S. P. C. R. P.—might be formed with head quarters at Calcutta, Bombay, Lahore, Madras, Allahabad and large Railway centres, whose agents should attend every train and see that every compartment and carriage does not contain more than the authorized number of passengers. The Society's agents should also take note of every breach of the regulations and institute criminal proceedings against the railroad concerned after due legal advice. Indian leaders in every province, city, and town should take up the question in right earnest and devise means for the protection of the sorely tried poor Indian railway passenger. If our suggestion about a league or society were taken up and given concrete form, we think much of the wanton cruelty practised by overbearing railway officials on poor defenceless passengers would soon be a thing of the past. We commend the suggestion for what it is worth to the notice of prominent men in all parts of India."

(*h*)—*Miscellaneous.*

13. The following extract is taken from the *Punjabee* (Lahore), of the 1st May 1905, and forms part of a leading article on the Kangra Valley Relief :—

The Kangra Valley Relief.

"We alluded above to the reverse side of the picture of Government relief, and in order to give our readers a glimpse thereof we quote here some portions from an account we heard from the lips of a most reliable gentleman, who arrived in Lahore from the distressed valley on Saturday night :—'Government relief measures are anything but satisfactory. For instance, there are just now in Kangra and its vicinity about 1,000 sappers, 1,000 coolies, and 500 other persons—all charged with the work of affording relief to the distressed and suffering people. Thus there are about 2,500 people there who do but the minimum of work and consume the maximum of provisions. These people, the majority of them at least, appropriate to their personal use provisions entrusted to them for distribution amongst the needy. Finding this out for themselves many organisers and dispensers of private charity have stopped giving them supplies for distribution.

"Turning from this sordid aspect of relief if we contemplate the work already accomplished and vigorously prosecuted by the various private organisations which are engaged in taking relief to the suffering, and in generally alleviating suffering wherever found, nothing but pleasure and satisfaction could be our portion."

Punjab Government Press Lahore—19.5.05—70

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I—Politics.

(*b*)—*Home.*

The Loyalty of the Native Army.

1. An article appears in the *Tribune* (Lahore), of the 6th May 1905, commenting on the inefficiency of the army as has been commented on many times before in this paper. The writer advocates fostering a better and more loyal spirit in the Native Army by placing a greater trust in it. "To persist in distrusting the inherently loyal people of India is the first article in the creed of Anglo-Indianism, and there seems no chance of this pernicious article being expunged. It is on the contrary being inculcated and emphasised more and more ; so much so that the haughtiness of both the official and the non-official Anglo-Indian towards the despised children of the soil is becoming more and more pronounced and unbearable."

The article then goes on to show how dependent the British are on their Native Army, how the Colonials will not enlist, and as for their helping in a war against the Russians the very idea is ridiculous.

The Poverty of India.

2. The *Army News* (Ludhiana), of the 8th May 1905, remarks that there is very little to differentiate the people of India from cattle. Compared with the civilised nations of the world they are no better than ignorant children. Anglo-Indian newspapers resort to diverse arguments to assure natives that although they pay 125 crores a year in taxes and annually import foreign manufactures worth 120 crores, they are daily progressing in material prosperity. This logic, has, however, never been understood, nor is there any likelihood of a better understanding in the future.

The Congress Deputation to England.

3. In discussing the hopes of a successful tour in England for the Congress Deputies the *Tribune* (Lahore) of the 11th May 1905 says that the Deputies will have to attach themselves to the Liberal Party as by this Party alone is the equality of all men admitted, the Conservative principles being those of Imperialism, centralization and bureaucratic administration, but that after reading a recent speech by Lord Rosebery the writer feels bound to come to the conclusion that both Liberals and Conservatives have little regard for India and that consideration of justice and humanity to her are no concern of the British electors.

The same.

4. The following is from the *Tribune* (Lahore) of May 13th, 1905 :—

"In wishing God-speed to Mr. Gokhale and his colleagues on the Congress Deputation to England (Messrs. Lajpat Rai and Ali Jinnah) who will be sailing for England within the next few days, the *Bengalee* observes that it will not be the fault of the Deputation if they are driven to plead the cause of their country before Liberal gatherings alone. 'It rests with the Conservatives to decide whether India should abandon the hope of getting any help from them in her present struggle.' We should like to ask our contemporary what inducement or encouragement the Deputation and the country they represent have to offer to the Conservatives as a party so as to make them espouse their cause. Toryism is the party of bragging Imperialism, of maintaining the supremacy of the Anglo-Saxon race at the cost of foreign subject populations, of jobbery at home and aggression abroad. Its principles find apt expression in the policy of the Indian bureauracy, and a politician of the stamp of Lord Curzon is the best efflorescence of its genius. * * * * But English politicians must have lost all their shrewdness and astuteness if any party, whether the Liberal or the Conservative, could be made to commit itself to the Indian Congress programme. * * * * The only way the Deputation may be able to produce any effect would be by getting at influential Liberal leaders, not so much by platform performances, as by personal interviews, backed if possible by well-reasoned contributions in the Press that may have a chance to be widely and thoroughly discussed."

II.—Afghanistan and Trans-Frontier.

The Kabul Mission.

5. The *Curzon Gazette* (Delhi), of the 1st May 1905, says that it would appear that the recent British Mission to Kabul was despatched merely to renew the agreement concluded between Government and the late Amir Abdul Rahman Khan. The proclamation issued by Habibullah Khan after the return of the Mission strengthens this surmise. The Editor then goes on to say that although sooner or later a collision between Afghanistan and Russia is inevitable, at present the former country is unable to fight the Russians singlehanded.

The Amir's illness.

6. The *Vakil* (Amritsar), of the 8th May 1905, reports that, according to the *Pioneer*, the Amir is suffering from the same disease which embittered his father's life. The present, adds the Editor, is a very critical time for the crowned heads of the world, particularly for Muhammadan monarchs. Repeated reverses to her arms in the Far East have greatly exasperated Russia, and it is not unlikely that she may seek some pretext to wreak her anger on some Muhammadan Kingdom.

The Sultan of Turkey is also confronted with trouble in Macedonia and Crete. These two rulers are bound together by religious ties, and it is certain that should trials arise Mussalman rulers will be of use to each other.

III.—Native States.

Native States and Government.

7. One Z. N. Afat of Muzaffarnagar, writing to the *Sadiq-ul-Akhbar* (Rewari), of the 2nd May 1905, remarks that there are some Native States even now which are always ready to rebel against Government, witness the recent doings of Maharaja Arjan Singh of Jodhpur. The Feudatory

States are undoubtedly not powerful enough to fight Government, but Rajput blood occasionally incites some Rajas and Maharajas to disobey the orders of Government. Such Chiefs are usually weak of intellect and completely under the thumb of their petty-minded advisers, and it is the latter who prompt them to the acts of disobedience in question.

Stagnation in Native States.

8. The *Army News* (Ludhiana), of the 8th May 1905, remarks that the charge of retarding the educational and material progress of Indians the Bengali Press has of late been preferring against Lord Curzon makes it wonder why Native States, in which there is no reactionary Viceroy to pass a Universities Act and overthrow local self-government, should also stand still. The rulers of these States, which extend over one-fifth of India, are not foreigners that they should throw obstacles in the way of the advancement of their subjects.

Native States and Higher Education.

9. The *Arya Gazette* (Lahore), of the 4th May 1905, says that the corruption and mismanagement prevalent in almost all Native States are ascribable to the backwardness of the said parts of the country in education. There are very few States which maintain even High Schools, while colleges are very nearly conspicuous by their absence.

VI.—Legislation.

The Universities Act.

10. The *Panja-i-Faulad* (Lahore), of the 7th May 1905, remarks that it was feared that the Universities Act would close the door of higher education against poor students. This is borne out by the reported fate of the Amritsar Mission College, which is the first institution to feel the withering effect of the Act named. It was stated in the *Bharat* of the 29th ultimo that the College was to be closed on the 1st instant owing to its not being in a position to satisfy certain conditions laid down in the above piece of legislation. After remarking that poor Indians can achieve nothing against a strong ruler like Lord Curzon, the Editor observes that His Excellency's "double-faced" policy has made him unpopular with the educated Native. The Viceroy, however, cares nothing for this: he is only anxious to please the Secretary of State and the King-Emperor.

VII.—General Administration.

(b)—Police.

Grievances of the Frontier Police.

11. The *Police Advocate* (Lahore), of the 5th May 1905, remarks that during the past few months a number of Police officials in the North-West Frontier Province have been killed by Afridi dacoits. Indeed, the lives of all the members of the local Police Force are in constant danger, while a fear of bad characters and the absence of suitable quarters prevent them from keeping their families with them. To make matters worse, some young Superintendents treat their subordinates in a very harsh manner, placing the latter under suspension for months or dismissing them outright for very trivial offences. The Editor then suggests that having regard to the difficulties and the dangers to which the Police in the Frontier Province are exposed their salaries should be 50 per cent. larger than those paid to their *confreres* in other parts of the country.

12. The *Curzon Gazette* (Delhi), of the 1st May 1905, remarks that the murder of infants is very general in this country. Of the infants thus disposed of the large majority consists of bastards, the murder whereof cannot be put down so long as enforced widowhood is not abolished.

Infanticide in India.

(d)—Education.

13. The *Tribune* (Lahore), in an article in its issue of the 9th May 1905, quotes a paragraph which appeared in the *Overland Mail* regarding the recent Protest Meetings in which the writer maintains that Lord Curzon in his Convocation Speech could not have intended to wound the feelings of those for whom he has sought equal treatment before the law even at the risk of alienating the sympathies of his own countrymen both official and non-official. The writer of the *Tribune* paragraph commenting on this says :—

Lord Curzon's Convocation Speech.

"The Rangoon outrage case and the case of the 9th Lancers are evidently in the writer's mind; but it is impossible to say to what extent the *Overland Mail* has served the interests of the ruling community in India, or weakened the cause of Indian political agitation, by making, perhaps unconsciously, the significant confession that it is hardly possible in India even for a Viceroy to question the white man's right to murder a 'native' on the slightest provocation, or to commit outrages on his wife and daughters, except at the risk of alienating his own countrymen *both official and non-official.*"

14. The *Mister Gazette* (Lahore), of the 30th April 1905, says that the Government of India having declined to forward to the Secretary of State the resolutions adopted at the various meetings held to protest against Lord Curzon's Convocation Speech, the same will, in all probability, be submitted to the India Office direct. There is, however, not the least likelihood of Mr. Brodrick paying any attention to them, for the reason that they are absurd and nonsensical and call for no interference on his part.

The same.

15. A paragraph appears in the *Arya Messenger* of the 12th May on "the State of Education in India." The writer thinks that considering that two-thirds of the population live by agriculture it is a pity there are only three Colleges and seven Schools all over India to impart agricultural knowledge; that the state of Secondary Education is very bad. The writer then quotes some figures shewing the numbers of pupils and masters, etc., and ends up as follows :—

The State of Education in India.

"If the above figures be contrasted with any of the countries in Europe, the appalling difference would be at once clear and especially when the population and area of India may be taken into consideration. This meagre state of affairs deserves serious attention of those who actually feel and realise that without education a country cannot rise and its inhabitants have to suffer every indignation and trouble, hunger and poverty for want of knowledge."

16. The following paragraph appears in the *Arya Messenger* (Lahore), of May 12th, in connection with a lecture given by Mrs. Besant on Female Education at Delhi in March :—

The Female Education.

"Mrs. Besant's opinion about teaching English to our females must astonish the Hindus. We also do not agree with her on that point. The study of English will produce a revolution in the status of the Indian women. They will like to enforce Western methods of freedom and liberty in their homes and will demand a higher position for themselves than their husbands. English literature will produce no healthy influence on their minds, but will drive them into channels of which the less said the better. They will wish that their husbands should serve them instead of they their husbands. Admission of husbands into their rooms without previous information would be grudged and strongly objected to. In short, from what we see of the relations existing between English ladies and their husbands in India, we can safely say that the teaching of English will not produce any good effect on our females. True, that as an outsider Mrs. Besant cannot fully know the inside of our females' lives, but she has been long in India and mixing with all grades of Hindu females, and therefore the expression of her opinion in favour of teaching English to Indian females is not less surprising than her change of opinion regarding the fusion of sub-castes and her advocacy of the child widow-remarriages."

(*e*)—*Agriculture and questions affecting the land.*

17. The *Tribune* (Lahore), in its issue of 9th May, publishes a leading article entitled "Indian Land Problems, No. 1." In this the writer starts by denouncing the policy of Government as regards land and says that the charges brought by Mr. R. C. Dutt against this policy have remained unrefuted in spite of the issue of a bulky blue-book on the subject "containing conclusions based on erroneous premises and teeming with deductions drawn from wholly baseless assumptions."

"Indian Land Problems."

The writer notes that he has been drawn to make these remarks by a perusal of a chapter in "New India" dealing with this important subject, which seems to have been written by Sir Henry Cotton. The writer in the *Tribune* continues by making a sort of comparison between Sir Henry and Lord Curzon very much to the latter's disadvantage. The writer feels certain that the two men are bound to meet sooner or later in the arena of English Politics, and he goes on to say—

"We can imagine Sir Henry Cotton arraigning Lord Curzon before the Bar of British public opinion for the sins, both of omission and commission, more of the latter than of the former, during the seven years of his most eventful administration. We can imagine Lord Curzon entering upon his defence with his accustomed ardour and warmth of expression. We can already see "failure" writ large on Lord Curzon's work in India in the estimation of all impartial and unbiased persons in England as the result of Sir Henry Cotton's vigorous onslaught."

(*f*)—*Railways and Communications.*

18. The *Punjabee* (Lahore), in its issue of May 8th, has a paragraph in which it advocates the formation of an association of Indian Railway passengers to be called the Society for the Prevention of Cruelty to Passengers. The society would have employés travelling up and down the Railway exposing abuses and prosecuting wrong-doers, whether individuals, Railway Corporations or Administrations.

Grievances of Native Passengers.

19. The *Arya Gazette* (Lahore), of the 4th May 1905, writes to a similar effect.

The same.

(h)—Miscellaneous.

An Apprehended Famine in the Madras Presidency.

20. The following paragraph is taken from the *Tribune* (Lahore), of the 9th May 1905.

"The shadow of famine is deepening in the Madras Presidency side by side with the increasing obstinacy of official attitude. Any amount of "irresponsible exaggeration," we dare say, will fall short of the actual significance of the situation as reflected in the spirit of unaccountable hostility, so to say, which at the present moment characterises, in a marked degree, the attitude of the responsible authorities with regard to any criticism or representation on famine administration or matters. It is important to note that the severe strictures passed upon the Madras officialdom by our esteemed contemporaries of the *Madras Mail* and the Calcutta *Statesman* in connection with the present situation have been remarkably justified by the last season's report of the Collector of Chingleput District and the official remarks thereon. In this remarkable report the Collector, Mr. Dane, has made a clean breast of things without the slightest regard for consequences, and has thereby irritated the Board to such as extent that, 'instead of thinking it,' to quote the *Madras Standard*, 'deserving of due consideration, and instead of at least allowing it a claim for enquiry and investigation,' they have chosen to dismiss it with a Resolution 'controverting,' to quote again our Madras contemporary, " and that too in a tone by no means conspicuous for its courtesy, almost every statement by Mr. Dane, attempting to explain in the stale familiar fashion all inconvenient facts, and disallowing almost every measure urged by the Collector." A sense of utter dismay may well overtake the human worms called the natives of India."

The Bengali Press.

21. The *Vakil* (Amritsar), of the 6th May 1905, publishes a translation of Sir Andrew Fraser's remarks about the Bengali Press in the Bengal Administration Report for 1903-04, and observes that His Honour has only pointed out, and that also in very cautious manner, the besetting sin of the newspapers in question. It is really very unfortunate for the country that every native newspaper should consider that its duty consists only in making personal attacks on, and finding fault with, the authorities. The Editor admits that by their irregularities and acts of imprudence some Anglo-Indian officers give the people frequent cause for complaint. This should not, however, lead the entire Native Press to take to writing against European Officers in season and out of season. The conduct of Bengali newspapers in the matter is such that no sensible person can help regretting it, especially as their example is beginning to be followed in other parts of the country also, particularly by the Congress newspapers in the Punjab.

The Plague.

22. Commenting on some letter said to have appeared in the *Pioneer* and to have been written by a European to the effect that plague had attacked India because some persons in Bombay had desecrated the Queen's Statue in Bombay, the *Panja-i-Faulad* (Lahore), of the 7th May 1905, remarks that it would be equally just to say that Kashmir suffered from a flood because the Viceroy had visited that country or that the recent earthquake had some connection with the approaching visit of Their Royal Highnesses the Prince and Princess of Wales.

23. The following extracts are from the *Tribune* (Lahore), of May 11th, in an article regarding the funds started for the relief of sufferers from the earthquake :—

The Earthquake.

"With reference to the Relief Funds for the Kangra sufferers started under Government auspices it has been already pointed out that they have been rather late in opening, and it would appear that there have been considerations other than the giving of immediate relief to the distressed at work in connection with their launching. One of these is the sense of false dignity which prompted the interdicting of the opening of a Mansion House Fund by Lord Curzon, although such a fund was imperatively called for by the circumstances. His Lordship will have to pass round the hat all the same for the doles of British subscribers, but he has prevented the taking of the only step that would have made these doles come in quickly and in sufficiently large amounts. Another of the considerations appears to be a spirit of compelition in certain high quarters, which instead of encouraging healthy activity shows a tendency of degenerating into jealousy. For it is only such a term that is applicable to the feeling with which the opening of Lord Kitchener's Fund has been received by certain people. * * * * In addition to the acceptance of a Mansion House Fund, our contemporary observes, 'a direct appeal should have been circulated to the whole of India, and the authorities in every centre should have been authorised to receive contributions. Had this been done, and had the Government made it known that any sums from a rupee upwards might be contributed, there can be no doubt that the amount named by the Viceroy as necessary would have been subscribed within a few days.' It is a thousand pities that the Government chose a less straight course, and one less likely to be effective, and, as we have observed above, considerations other than the necessity of affording instant relief and sufficient relief appear to have been at work."

Punjab Government Branch Press, Simla—22-5-05—70.

[Confidential.]

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SELECTIONS

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I—Politics.

(*a*)—*Foreign.*

The invasion of India by Russia.

1. In the *Punjabee* (Lahore), of 15th May 1905, there appears an article entitled "The Skeleton in the cubboard" from which the following extracts are taken :—

"The skeleton we allude to is nothing but the coming invasion of India by Russia—it has been coming for more than fifty years past, and might for aught we know be still due fifty years hence—and the abject terror, nay, sheer funk into which every Britisher drops at the bare mention of Russia's name. To everyone else, and especially in the presence of the poor Indian, Johnny Bull or Bully John shows a bold front. He struts and staggers about with a flushed mien and a mutely eloquent air as if proclaiming to the world "I am monarch of all I survey; my right there is none to dispute." But you only whisper the name of the northern grizzly, and all our Bully John's courage oozes out, and he scuttles away like a frightened rabbit. We had hoped that the memorable battle of Mukden would consign to the limbo of by-gone forgotten things, the fear of the Russian bogey; now unquestionably the most illogical and unreasoning mental attitude for cute Britishers to assume. We had hoped that this ghost of a Russian bogey would be completely exorcised once for all by Marshall Oyama's magic wand of Mukden, and that the Indian tax-payer would be relieved of the crushing burden of military expenditure on the North-West Frontier and beyond. But apparently it is not to be, to our undoing and sorrow be it said—at all events not yet for some time to come."

Russia and England.

2. In the issues of the *Tribune* (Lahore), of May 16th and May 18th, there are leading articles entitled "will Russia fight England." The writer quotes the opinion of some contributor to the *Pioneer* to the effect that Russia to avoid worse evils resulting from an unsuccessul war with Japan will attack England in India. In this view the writer in the *Tribune* does not agree, and strongly deprecates this view being taken as likely to increase the expenditure on the army, and he maintains that Russia after the present sanguinary war will have neither the spirit nor the money left to engage in another equally bloody encounter.

The Hedjaz Railway.

3. The *Wafadar* (Lahore), of the 8th (received on the 19th) May 1905, says that in one of its recent issues the local *Watan* states how certain newspapers, which collected large sums of money in aid of the Hedjaz

Railway several years back, have not remitted the amounts to Constantinople up to the present. This should open the eyes of Muhammadans, and prevent them from giving money for the said Railway, through the existing agency at any rate. The Editor then goes on to say that the projected line is never likely to come into existence, and that even if it is ever constructed it will be a political and commercial concern. The Prophet's followers in India need, therefore, make no sacrifices for it, the more so as it is likely to lead to an Arab invasion of this country one day. At all events, the religious connection between Indian Muhammadans and the Arabs will, because of the Railway in question, be certain to create constant difficulties for the Government of India. And the Editors of the newspapers, which have opened subscription lists in aid of the concern, are already busy acquiring influence with the Government of Turkey as against the British Government. Musalmans of India should reflect over the above and abstain from facilitating the construction of the Hedjaz Railway, for this is tantamount to helping in the waging of a political *jehad* against their present rulers.

(*b*)—*Home.*

The Congress Deputation to England.

4. The *Punjabee* (Lahore), of May 15th, publishes an account of the meeting convened at Lahore to bid farewell to Lala Lajpat Rai, the Punjab Delegate to the Congress deputation, and publishes *verbatim* Lajpat Rai's speech on the occasion. The speech was mainly about the tyranny of Government "doing its level best to put back the hand of progress," passing legislation likely to close secondary schools against the sons of the poor and the peasant, insulting and degrading the Ruling Chiefs, whilst the peasant is no less unhappy in his hut, "ground down by the rigid and inflexible revenue system, crushed by continuous famines, bound down by the forest laws which prevent him from picking up wild fruit for food, bits of fuel for his hearth and the cutting of grass for his sheep, he drags out his miserable existence cursing neither the Government nor his God, but his own fate."

The same.

5. An article appears in the *Punjabee* (Lahore), of 15th May, in connection with the departure of the Congress Delegates for England. The writer discusses the question with what Political Party the Delegates, on arriving in England, would throw in their lot. The Unionist Party is out of the question, and should the Liberal Party come into power at the next General Election it would only mean a change from King Log to King Stork. The advice therefore that the writer of the article in the *Punjabee* gives is that the Delegates should join the Social Democratic Federation of Mr. H. M. Hyndman, and in support of this advice publishes, apparently *verbatim* an article which appeared in *justice* received by the last mail, by Mr. Hyndman, who may be remembered in connection with a very virulent article that he published in 1897 in the same paper. Mr. Hyndman's present article is to the effect that in the administration of India, Government officials are a band of robbers grinding down mercilessly the already impoverished people; that "the dues recovered on account of the land tax constitute the most infamous bit of cold and calculating scoundralism of which there is any record whatever in History, and that Liberals and Tories who agree in nothing else

enjoy a wonderful unanimity as to the absolute necessity for maintaining British supremacy in India and developing that great country upon the most enlightened principles of wholesale blood-sucking and detailed plunder."

Lord Curzon's Convocation Speech.

6. The *Wafadar* (Lahore), of the 1st (received on the 19th) May 1905, remarks that those who organised and attended the meeting recently held at Lahore to protest against Lord Curzon's Convocation Speech have done incalculable harm to the country and the nation. The event is calculated to make the authorities suspicious of the masses, who form the vast majority of the population and are a law-abiding and uncomplaining lot. Government should, however, rest assured that the above meeting and similar gatherings elsewhere had nothing to do with the general public and did not represent public opinion. They were the handiwork of educated natives alone, who greatly pride themselves on their ability and independence, and to whom, for some unknown reason, Government shows special favours from time to time, which has misled them into the belief that they are feared by the powers that be.

V.—Native Societies and Religious Matters.

The Golden Temple and Brahmins.

7. The *Akhbar-i-'Am* (Lahore), of the 16th May 1905, says that the removal of idols and Brahmins from the precincts of the Golden Temple has caused great excitement among the Hindus of Amritsar. Presumably it is at the instance of those who wish to separate the Sikhs from Hindus that the Manager of the Temple has taken the step referred to. He should have, however, remembered that thousands of Hindus go on a pilgrimage to the sacred place named, and that the majority of the Gurus' followers in the Punjab and Sind do not wear long hair.* The Editor then goes on to say that the Amritsar public are under the impression that perhaps the authorities have a hand in the matter, and that otherwise Sardar Arur Singh would not have ventured to do what he has done. After asking whether it is to the advantage of Government that the Sikhs and Hindus should keep apart, he remarks that the leaders of the Khalsa community should never lose sight of the best interests of their co-religionists.

*[*Note.*—This was also suggested by the *Tribune*.]

Lord Kitchener at a Muhammadan shrine at Ajmer.

8. The *Sat Dharm Parcharak* (Jullundur), of the 12th May 1905, remarks that on the occasion of his recent visit to the shrine of Khawaja Moin-ud-din Chishti at Ajmer, Lord Kitchener failed to take off his hat on entering the building. This has led to the Muhammadan Editors raising an outcry to the effect that when even Lord Curzon uncovered his head at the shrine the Commander-in-Chief ought to have done the same. They should, however, know that while the former is a politician, the later is a simple, guileless soldier, whom no one should expect to regulate his conduct with reference to "matters of policy." Besides, when thousands of Hindus and other non-Muhammadans pass by the shrine without bending their heads, it is foolish in the extreme to call Lord Kitchener an enemy of the Prophet's followers simply

because he did not doff his hat at the place in question. The *Sat Dharm Parcharak* adds that those Government officers who on their visits to the people's sacred places, for which they entertain no feeling of reverence, so conduct themselves as to convince a community that they revere their gods or *pirs*, are guilty of gross foolishness, nay, of practising deception on, and creating false hopes in the minds of, His Majesty's native subjects.

Mirza Ghulam Ahmad and the Earthquake.

9. The *Sat Dharm Parcharak* (Jullundur), of the 12th May 1905, refers to the havoc wrought by the recent earthquake, and regrets that instead of learning a lesson from the event certain mean-minded persons should take advantage of it to feather their nests. For instance, the Mirza of Qadian reads in the catastrophe the fulfilment of a prophecy made by him and has announced triumphanty that the disaster has had the effect of increasing his followers by 500. Some other selfish individuals also are behaving in a similar manner.

VII.—General Administration.

(*a*)—*Judicial.*

The Calcutta Tramway Assault Case.

10. The *Tribune* (Lahore), of May 18th, publishes an article on the recent case known as the Calcutta Tramway Assault Case in which a Military Officer charged a Tramway Conductor with assault. In commenting on the sentence passed on the accused the writer says :—

"Even from the above facts, which are a summary of the statements for the prosecution, it is obvious that the poor Conductor was too severely dealt with. His only offence was that he hit back instead of like most natives quietly bearing the blow. It is plain that the Captain was the aggressor. * * * * * Why, it is worth pondering over, has such agitation and ferment been created by a case of assault such as is not uncommon anywhere. The Indians are meek, mild, and powerless, and the Europeans in this country are generally strong, choleric and all-powerful. This being the case, Europeans here do not always try to curb their anger when excited against a native and do not shrink from taking the law into their own hands. It is on Law, therefore, that our humble countrymen depend for protection. And when Law, instead of shielding the weak openly sides with the strong, Indians of all classes cannot help giving way to a feeling of alarm and dismay. This is the reason why a case which, say in England, would have at the most figured in the Legal Pillory column of *Truth*, has caused agitation throughout India."

(*d*)—*Education.*

An Objectionable Text book.

11. The *Vakil* (Amritsar), of the 13th May 1905, reports that at its meeting of the 24th April last, the Central Standing Committee of the Muhammudan Educational Conference passed a resolution to the effect that the Registrar, Panjab University, should be requested either to forbid the use of *A Manual of Geography* as a text-book in the Public Schools in this Province or to have those passages in it expunged which are calculated to injure the feelings of Muhammadans. As for the Editor, he would suggest the adoption of the former course.

12. The *Tribune* (Lahore), of May 16th, publishes an article strongly advocating education for women as being the only way in which they can become fit companions for their educated husbands; that the spread of education is so great that it is now, or will be shortly, the rule rather than the exception for a husband to be illiterate.

Female education.

13. Writing about the remarks in the Punjab Administration Report of 1903-04 and the education of the Sikhs, the Editor of the *Khalsa Gazette* in its issue of 25th May 1905, after referring to the great poverty of the Sikh community continues as follows :—

The Education of Sikhs.

"Such circumstances have brought about the deplorable decrease of the Sikh students in the schools of the Punjab. Already the Muhammadans are the recipients of Jubilee Scholarships. The boon has much enhanced the cause of Muhammadan education in the Punjab. They are now able to meet the educational requirements of their rising youths. Everyday we hear of some improvement or another in their community. Their number in the Government offices, which was comparatively lower than the Hindus, has risen about equal to theirs and even in many cases has exceeded them. On the contrary, the Sikhs are far behind both. Their number of literates and cultured persons is very low. Although a greater portion of the Education Cess levied in the Punjab comes from the Sikh pockets, they are the persons who receive every little share out of it, for helping on their educational advancement. Now, we think, the time for a better care of the deserving community has come. Sikh students should now receive help in the shape of scholarships and stipends from the Punjab Government. We draw the attention of the Heads of the Educational Department of the Punjab and the Sikh educationists to the pressing want of some arrangement to this effect for improving the condition of education among the Sikhs. Until any satisfactory arrangement is made for them we cannot hope for better results in the near future."

(*h*)—*Miscellaneous.*

14. The *Vakil* (Amritsar), of the 13th May 1905, remarks that Western civilisation has exercised an extremely injurious effect on the morals and manners of natives. The Editor then goes on to say that drinking being the "mother of all evils" and a prolific source of crime, the authorities should take steps to put it down, paying no thought to the falling-off it may bring about in the revenues of Government.

Government and Drinking.

15. The following is taken from the *Tribune* (Lahore), of May 16th, 1905 :—

The Press of Bengal.

"There would seem to be a strong determination in certain high official quarters to give as much offence as possible to the educated community of India in general and of Bengal in particular. Hardly had the irritation caused by Lord Curzon's Convocation speech subsided when there appeared some wholly uncalled-for remarks on the supposed tendency of Indians to 'exaggerate' in the Government of India's Review of the Police Commission's Report; and recently the sombre pages of the Administration Report of Bengal have been sought to be enlivened by some Secretary evidently suffering from the *cacæthes scribendi* with the following caustic remarks regarding the Press of Bengal:— 'The Press as a whole criticised the actions of Government and its officers unfavourably, and in too many instances exhibited the defects of exaggeration and lack of sobriety

and restraint which have so often been alleged to be characteristic of the Press of Bengal. An unpleasant side of native journalism is the tendency to personal attack on individual officers of Government who have in some particular instances incurred the displeasure of the Press, and who are thereafter held up to continual reprobation. Such attacks on individual officers who, as a rule, though not always, were Europeans, were not infrequent last year.' This is no doubt a severe indictment and beats in its sweeping generalisation any exaggeration indulged in the Native Press. We wonder what our rulers expect after they have thus placed a whole class of public men, who do their duty according to the best of their lights, under a ban of disapprobation so scathing and indiscriminate. Is there nothing in the Bengali Press in respect of its criticism of men and measures deserving of the close attention of the Government officials and calculated to help the administration of the country? And talking of attacks on officers, is there any other civilized Government on the face of the globe that would tolerate the eccentricities of Mr. Carey of Hooghly excepting one that refuses to find anything good in the Press of Bengal? Does it not stand to reason that this much abused Press finds it necessary to hold up 'to continual reprobation' officers like Mr. Carey simply because the Government is so immovable? Like Government like Press, we are compelled to say. When the Government is so persistent in upholding a certain class of wrongs, it is but natural that a certain section of the Press will be as persistent in holding up such instances of wrong-doing 'to continual reprobation.'"

Punjab Government Branch Press, Simla—24-5-05—76

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NATIVE NEWSPAPERS

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I—Politics.

(*a*)—*Foreign.*

Japan and India.

1. In the *Tribune* (Lahore), for May 20th, there appears an article commenting on a recent letter written by Mr. Arnold White to the effect that Japan has been made conceited by her victories and is considering the question of wresting India from England. This view the *Tribune* considers childish and ill-informed and an insult to the natives of India especially to the Native Chiefs, regarding whom it was stated by Arnold White that the Japanese had been sounding them with regard to their loyalty to the British. The *Tribune* considers that there may be danger as regards Afghanistan. It then goes on to say—

"But there has certainly been much less of friendly intercourse between Kabul and Simla since 1879; and recently the extraordinary effort made by the Government of India to favourably impress the Amir's son, this mission to Kabul and its prolonged stay there, and particularly the persistent reticence of the Government of India as to its results, have generated in the minds of observant people a feeling of distrust and almost of apprehension."

Indian Immigrants in the Transvaal.

2. The *Paisa Akhbar* (Lahore), of the 19th May 1905, publishes an account of the disturbance the Chinese labourers recently raised at a mine in the Transvaal, and continues the article by the following remarks regarding the Indians in South Africa and their oppression by white men :—

"Another danger to South Africa is the daily-widening gulf between the colonists and Indian immigrants consequent on the maltreatment of the latter by the former. A correspondent of the Arabic newspaper *Alliva* reports that some time back the colonists (at what place the writer does not state) submitted a representation to the Under-Secretary, Mr. Duncan, praying for the expulsion of Indians from the Transvaal. They received a severe reprimand in reply and were informed that if they maltreated the aforesaid immigrants again legal proceedings would be instituted against them. The fact, adds the correspondent, that such gross oppression is practiced should prevent the British Government from calling itself civilised and branding the Russian Government barbarous.

(*b*)—*Home.*

3. The *Tribune* (Lahore), in its issue of May 25th, publishes a leading article in which the question of the probable dissolution of Parliament is discussed. The writer has no doubt that a Liberal Ministry will succeed the present party in power, and this being so the important question arises as to who will be the next Viceroy of India. The devout hope is expressed that Lord Milner will not be appointed as he would be no improvement on Lord Curzon, about whom the following remarks are made :—

Lord Curzon.

"They know that, if that Government is defeated and has to resign, there will be an immediate change in the office of Viceroy in this country, and it is idle to conceal the feeling which dominates all classes of the people in India just at present that the Viceroyalty of Lord Curzon should come to an end. So disgusted the people of India are with some actions of Lord Curzon that they would welcome his departure from their midst irrespective of who is appointed to succeed him."

4. The *Tribune* (Lahore), of May 25th, publishes an article regarding the reported disagreement between Lord Kitchener and the Government of India to the effect that Lord Kitchener is striving to lessen that centralization which is the curse of Indian Administration not to decrease the Military expenditure, but to see that better value is obtained for the money. The paper then writes—

The Military Expenditure in India.

"We would rather have a thoroughly earnest, knowing and practical man like Lord Kitchener carry out his scheme with a free hand, to come to the natural conclusion at last that no country can be defended with the aid of mercenaries only, and that in order to constitute a perfect system of defence *the patriotism and martial spirit of the entire population should be aroused and developed.*"

5. The *Vakil* (Amritsar), of the 17th May 1905, publishes a translation of the summary wired by Reuter of Mr. Balfour's recent statement *anent* the Central Asian problem, and remarks that India being a possession of Great Britain the Imperial Government should pay a part of the cost of the defence of this country, which is too poor to bear the entire burden.

The Cost of the Defence of India.

6. The *Arya Gazette* (Lahore), of the 18th May 1905, remarks that Western education has taught the people of India not to reflect, but to imitate blindly. Educated natives are woefully wanting in the capacity to judge of consequences, and seem to be under the impression that mere talk can accomplish everything. If perfervid speeches at annual political gatherings (the reference is to the meetings of the Congress) could benefit this ill-starred country, Indian political agitators would have attained their object long ago. All that the aforesaid worthies can do is to roar like thunder on the Congress platform. And although nothing has yet come of this, they seem loth to learn a lesson and turn over a new leaf.

Political Agitation in India.

7. The *Watan* (Lahore), of the 19th May, publishes an article advising Muhammadans to abstain from taking any part in protest meetings against the Convocation Speech, which was directed against Bengalis.

Lord Curzon's Convocation Speech.

II.—Afghanistan and Trans-Frontier.

8. The *Observer* (Lahore), of May 24th, publishes a leading article on the Kabul Mission to the effect that the Mission has shown that the Afghan is friendly and that the Afghan is also firm; that the former fact is shown by the visit of the Amir's eldest son to India and the latter fact by the refusal to have a railway in Afghanistan, this proposal having been unanimously refused by the whole of Afghanistan, represented by the Nobles, Sirdars and other leading men.

The Kabul Mission.

III.—Native States.

9. The *Curzon Gazette* (Delhi), of the 15th May 1905, in commenting on an article appearing in the *Tribune* deprecating the decision that no presents should be given by Native States to the Prince of Wales when he visits this country, says that it is the Editor's experience that not infrequently the amount the visit of the Viceroy or a Royal Prince costs a State far exeeeds the value of the presents a Chief had to make to a Royal visitor in pre-British days. It is to be wished that the British Government would oblige the rulers of Feudatory States by forbidding them to spend anything on such occasions on the ornamentation of cities, &c., for the lakhs so spent benefit neither the guests nor the hosts.

The coming Royal Visit to India.

10. The *Wafadar* (Lahore), of the 15th May 1905, remarks that it is to be hoped that the rumour is well-founded that Government is about to restore full ruling powers to the Maharaja of Kashmir and abolish the State Council, under the supervision of which His Highness works at present.

Kashmir Affairs.

11. The *Paisa Akhbar* (Lahore), of the 20th May 1905, reprints a paragraph from the *Manush Sudhar*, which regrets to have to record that while the Maharaja of Kashmir is desirous of opening a College in the State, the Resident is averse to the spread of higher education in His Highness' dominions.

The same.

VII.—General Administration.

(*b*)—*Police.*

12. The *Police Advocate* (Lahore), of the 19th May 1905, remarks that the proposed Police reforms have hit Head Constables very hard. Not only has the maximum pay of these officials been reduced from Rs. 25 to Rs. 20, but it has also been ordered that in very exceptional cases alone should they be promoted to the post of Sub-Inspector. The Editor knows that there are hundreds of respectable men in the Police Department who would on no account accept a bribe and who accepted the post of Head Constable only in the hope of rising higher in course of time.

Grievances of Head Constables.

(e)—Agriculture and questions affecting the land.

13. The *Nur Afshan* (Ludhiana), of 19th May 1905, remarks that Native Christians are the most unfortunate section of the Indian population. Unlike their non-Christian fellow-subjects, who are distinguishing themselves in all walks of life, they are in a very backward state. Again, while both Hindus and Muhammadans have received grants of land in the Bar *Ilaka*, the claims of Native Christians have been wholly overlooked. Should any of these followers of Christ venture to apply for a grant, absurd and frivolous objections are raised against him. Government should look into the matter.

Native Christians and grants of land in the Bar *Ilaka*.

(h)—Miscellaneous.

14. The *Public Magazine* (Amritsar), of the 15th May 1905, publishes a communication in which the writer says that the stoppage of their rations has been greatly inconveniencing the sufferers from the earthquake at Kangra. To make matters worse, the prospects of the next harvest are gloomy in the extreme, and in all probability the wretches aforesaid will have, like the rest of the population of the Kangra Valley, to face a famine. The correspondent then suggests that the Railway authorities having very kindly remitted freight on the articles despatched for the suffering humanity in the valley, part of the relief fund started by Government should be invested in corrugated iron sheets and light iron girders. These should be sent to Kangra to enable the people to build themselves suitable houses, the wages of workmen also being paid out of the fund. The rainy season is near at hand, and if the necessary houses are not erected without delay, even the little property saved will have been damaged. Government should also make arrangements for erecting houses for zamindars and supplying plough cattle for the latter.

The Earthquake.

15. The following is taken from the *Punjabee* (Lahore), of the 22nd May 1905 :—

The same.

"So after all, the cries of the Indian press have been officially proved to be but literally true and the Viceregal assurances heedlessly made in the presence of a stupendous and appaling calamity have been by the same token falsified. The Indian Press without a single exception have, from the very first, proclaimed loudly and hoarsely that the devastation caused by the earthquake on the morning of the 4th April in the Kangra Valley was the greatest in the memory of living man, that the calamity being unprecedented and the distress overwhelming, the need for a generous and universal relief was the greatest and above everything immediate. Promptitude and open-handed generosity was what was required. But Lord Curzon callously cabled to Whitehall that there was no necessity for opening a Mansion House Fund. * * * * The *Civil and Military Gazette* states how at the outset the boundless benevolence of London—boundless when not discouraged—was straight way shut off by an ill-considered statement belittling the needs of the situation in Kangra. The Viceroy and Viceroy alone was responsible for that act, while hundreds, nay, thousands of lives, have been sacrificed on the altar of official indifference. Such is the result of Lord Curzon's oft-repeated love for India."

16. The following extract is taken from the article appearing in the *Tribune* (Lahore), of the 27th May 1905, regarding the earthquake and other troubles that have visited India this year.

The same.

"Lala Lal Chand cries out for the Government or somebody to do something for the removal of the plague from India. Probably Lala Lal Chand overlooks the fact that India has become a veritable plague-spot in the moral governance of the world. By reason of its peculiar position it presents at the present day a field for the play of cupidity, lust, vanity, faithlessness, hypocrisy and all the lower propensities of human nature, alongside with an open defiance of all the higher moral ideals, both in the conquerors and the conquered, in a degree perhaps seldom exceeded, if ever equalled, anywhere in the world before. The physical plague and other troubles are only outer manifestations of a deep-rooted evil. To put the Government or the people into the proper frame of mind to tackle the evil, is needed something more than preaching from the platform or the press * * * ."

17. The following is from the *Punjabee* (Lahore), of the 22nd May 1905 :—

"A Civilian's Honour."

"The British law with its immoral act of limitation is simply a temptation placed in the way of defaulting debtors, and this is the chief reason of the increase in litigation; the other being the multiplicity of courts. And yet with all these facilities for evading lawful debts an Indian gentleman of the right sort would never think of repudiating a just claim, as an Indian Civilian, a District Magistrate, recently did at Oxford in England. But as the incident reveals a hitherto unsuspected trait of Anglo-Indian character, we give the particulars below for the benefit of our readers :—

Here follow details of the suit (one brought by a tradesman) after which the paragraph continues as follows :—

"Later in the day the defendent's pleader or attorney told the court that his client declined to pay the amount. The Judge, bound as he was by the assinine law, was obliged to non-suit the plaint and thus an Indian Civil Servant successfully evaded payment of his just dues. That is a sample of British honesty and these are the men sent to rule over and administer law to us. And yet they have the hardihood to boast of their honesty. Honesty indeed!"

Punjab Government Branch Press, Simla—1-6-05--76.

[Confidential.]

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I—Politics.

(*a*)—*Foreign.*

1. In the *Punjabee* (Lahore), of May 29th, 1905, two or three paragraphs appear, in the first of which the formation of a New Pro-Indian Organization in London is noticed, the objects of the society being—

The formation of a New Pro-Indian Organization in London.

(1) To secure Home Rule for India ;

(2) To carry a Propoganda in the United Kingdom by all practical means with a view to attain the same ;

(3) To propound among the people of India a knowledge of the advantages of freedom and National Unity.

The writer in the *Punjabee* then quotes some remarks by Hyndman, the Editor of the paper *Justice*, and in the second paragraph goes on to say that undoubtedly Home Rule for India is very far off, but quotes Mr. Samuel Smith, M. P., who stated that he considered India seething with discontent at the systematic neglect of her affairs by the English Parliament. On this the writer remarks as follows :—

"There is not the least doubt about the existence of discontent in India. Some of the men who had volunteered their services for the Arya Samaj relief operations in the Kangra Valley told us on their return to Lahore that they had the greatest difficulty in persuading the people to accept relief at their hands. And they only took it when they were convinced that the relief workers were not Government servants and had nothing to do with any Government agency. No argument would convince them that if they took one rupee from Government now they would not be made to pay ten or even twenty times that amount to the Sarkar in the immediate future. That is the sort of cordial relations subsisting between the *ma bap* officials and the ignorant people. As to the educated and knowing communities Mr. Smith is perfectly right in saying that discontent

is seething amongst them. It would be astonishing if it were not so, when such rules as the following are being openly made in defiance, nay, in utter contempt, of the late Queen's Proclamation and the promises solemnly made therein :—

"'In the Office of the Board of Revenue, Lower Provinces, thirty per cent. of the appointments on pay of Rs. 40 and upwards will also be reserved for Europeans and Eurasians.'"

England and Japan.

2. The following is from the *Tribune* (Lahore), of June 1st, 1905 :—

"We are not among the admirers of the Unionist Government; but we believe that the alliance with Japan is the only act of wisdom in its long career to which it can lay claim with confidence—the one rock flower, the one gleam of pink, in the yawning precipice of unrelieved darkness. By entering into an alliance with Japan, and thus preventing a European coalition against her like that of 1894, the Unionist Government has not only done a right thing from a sentimental point of view, such as does honour to the dignity and traditions of the great British nation, *viz.*, of aiding down-trodden races to free themselves from their oppressors, but has done also the right thing from a practical point of view, *viz.*, in Great Britian's 'own direct interests.'"

The Liberal Secretary of State for India.

3. An article appears in the *Tribune* (Lahore), of June 3rd, 1905, discussing the merits and demerits of various persons for the post of Secretary of State for India under the expected Liberal Government. The writer after expessing a hope that the next Secretary will not be Sir Henry Fowler thinks that he will be probably either Mr. Morley or Lord Ripon, regarding the latter of whom the writer remarks : "It will be absolutely the best appointment that can be thought of."

The Apprehended Russian Invasion of India.

4. The *Army News* (Ludhiana), of the 22nd May 1905, remarks that the fear of a Russian invasion of India has cost Government an enormous sum of money during the last sixty-five years. It is this bugbear which has led to the multiplication of taxes in this country, and during the past thirty years has very nearly doubled the military expenditure. Again, Lord Kitchener is of opinion that India should spend several crores of rupees more in order to place herself in a position to repel a foreign invasion. This means that instead of hoping for a reduction in taxation natives should expect to see their burden still further added to. The Editor then goes on to say that Russia has constructed railways almost up to the frontiers of Afghanistan, and that experts are of opinion that she can bring up four hundred thousand troops at any moment.

The same.

5. The *Vakil* (Amritsar), of the 24th May 1905, writes to a similar effect.

The same.

6. The *Punjab Samachar* (Lahore), of the 23rd May 1905, writing on the same subject, remarks that the *Pioneer's* correspondent is not right in stating that all classes of the people of India are discontented with Government and do not wish to live under its rule. It is true that there is some discontent in the country, but the feeling is not so deep as to justify its being looked upon

as a source of danger. Besides, were the authorities so minded they could easily and satisfactorily mend matters. The Indians are a very loyal people, and were Government to rescue them from the clutches of poverty, which is the cause of their discontent, it would be certain to make them thoroughly devoted to it. And if it were also to abstain from making invidious distinctions between them and Europeans, the result would be better still.

The same.

7. The *Curzon Gazette* (Delhi), of the 23rd May 1805, publishes similar remarks.

The same.

8. The *Paisa Akhbar* (Lahore), of the 26th May 1905, endorses the opinion of Mr. Amir Ali, a retired Judge of the Calcutta High Court, that a war between Russia and England is inevitable, and that the greatness of the latter country depends entirely on its possession of India.

The War in the Far East and the people of India.

9. The *Punjab Samachar* (Lahore), of the 20th May 1905, remarks that Japan's success at Mukden has greatly stirred India, and that it is the earnest desire of every native that Russia should receive a thorough beating. Japan has always shown consideration for Indians, witness the special concessions made by her in favour of Indian students. The Editor adds that if Manchuria passes into the hands of Japan she will be certain to offer Indians opportunities to better themselves in that part of the world.

The Hedjaz Railway.

10. The same paper remarks that for some time past Indian Muhammadans have been collecting subscriptions in aid of the Hedjaz Railway and remitting the amounts to the Government of Turkey. They should, however, know that being subjects of the British Government it does not behove them to render pecuniary help to a rival of their Government. Besides, the projected railway is not calculated to confer any benefit on them or on Government.

The same.

11. The same paper publishes a communication from one Muhammad Sikandar Khan, a clerk in the Canal Office, Etawa (United Provinces), who says that Hakim Muhammad Yasin Khan, Munsarim in the local Munsif's Court, who returned from a pilgrimage to Mecca on the 8th May, reports that the Hedjaz Railway is not likely to be built for another thirty years.

(*b*)—*Home.*

The Indian prosperity.

12. The following is from the *Tribune* (Lahore), of 30th May, 1905 :—

"Mr. Chailley Bert, who, it will be remembered by our readers, was sent out by the French Government to India to study British methods of colonial administration, has returned after a sojourn of eighteen months in different parts of this country and made a special report of his observations to his Government. The greatest importance of his conclusions lies in the fact that he did not see India through Anglo-Indian spectacles, and accordingly he has 'found it necessary' to begin his report by destroying 'the very widespread' legend that British India is a vastly wealthy country. * * * *

"It is a notable fact that M. Chailley Bert is neither a Congresswallah nor even a disappointed candidate for service under the Indian Government. And most unfortunately even the charge of malice can hardly be brought against him since so eminent an Englishman, as Sir Frederick Treves during his recent visit to India came exactly to the same conclusion on the subject of Indian prosperity to which this Frenchman has arrived after eighteen months' close observation and careful enquiry."

A suggestion to exercise the strictest control over the Military expenditure of India.

13. The *Paisa Akhbar* (Lahore), of the 24th May 1905, says that it is rumoured that His Excellency the Commander-in-Chief and the Military Member of the Viceroy's Council cannot pull on together. It is, however, a fact that Military expenditure is already thoroughly uncontrolled in India, and that the Military member of the Viceregal Council is not only a mouthpiece of the Commander-in-Chief, but is also as fond of spending money on the army as the latter can be, while his colleagues on the Council simply vote the expenditure in silence, and successive Commanders-in-Chief have been increasing the military expenditure of the country by crores of rupees.

A suggestion that England should pay a part of cost of the Defence of India.

14. The *Army News* (Ludhiana), of the 22nd May 1905, remarks that whether Russia advances towards this country or not, the Military authorities are of opinion that India should always be ready for war. The question, however, is who should bear the necessary expenses. It is within the power of England to make her Indian subjects find the entire money, but the measures to checkmate Russia have not for their object the good of India alone. There is no reason why England should not pay her share of the cost of the defence of India. Justice demands that the expenditure necessitated by Lord Kitchener's re-organization scheme should be paid by her and this country in equal parts.

The British Public and Indian Affairs.

15. The *Paisa Akhbar* (Lahore), of the 24th May 1905, remarks that those who dislike political agitation and consider it wholly useless to hold meetings of the National Congress or send political deputations to England will undoubtedly be surprised to learn that the cry of the well-wishers of India has found an echo in the country of "our" rulers. Thanks to the efforts of Sir Henry Cotton and Sir William Wedderburn, the British public, who take more interest in cricket, races, &c., than in anything else, are beginning to feel drawn to Indian affairs. The Editor then goes on to say that if natives do not demand their political rights of Government they should not expect to receive them. They should employ every legitimate means to gain the end in view, and should request the British public to treat them with justice.

Zamindars and British rule.

16. The *Army News* (Ludhiana), of the 22nd May 1905, says that a correspondent of the *Pioneer* asserts that the agricultural classes in India, who form 80 per cent. of the population, have come to entertain the idea that they should not hope for brighter days as long as the English stay in this country. There is, however, no truth in the assertion that zamindars are displeased with their present Government. They are undoubtedly in strai-

tened circumstances, but they do not ascribe their poverty to their living under British rule. Indeed, the people of India are fatalists, who do not blame anyone for their misfortunes; and it is for this reason that Anarchists, Socialists and Nihilists are not to be found in this country.

III.—Native States.

Jodhpur affairs.

17. The *Rajput Gazette* (Lahore), of the 22nd May 1905, states that in consequence of the Machho Khan imbroglio, Maharaja Arjan Singh has been expelled from Jodhpur for two years, during which time he will be allowed Rs. 1,000 a month and his *jagir* will be managed by the State. The Maharaja has done absolutely nothing to deserve this treatment, the real mischief-makers being certain persons who were envious of his favourite servant, Machho Khan.

VII.—General Administration.

(a)—*Judicial.*

Cases between Europeans and Natives.

18. The *Paisa Akhbar* (Lahore), of the 26th May 1905, refers to the result of the case a European at Agra recently instituted against a native photographer in the Court of the local Joint Magistrate, and says that although the dictum in the judgment that a European will not perjure himself to involve a native in trouble reveals the Joint Magistrate's love for the land of his birth, the authorities will be committing a dangerous mistake by making this belief a general rule in a country like India. If uncorroborated statements made by Europeans against Indians continue to be accepted as true, the Indian Evidence Act will have to be thrown into a river before long. It is highly undesirable that respectable persons should be severely punished on frivolous complalnts like that instituted by the above European of Agra.

(b)—*Police.*

Opium Gambling at Ludhiana.

19. The *Army News* (Ludhiana), of the 22nd May 1905, complains of the prevalence of opium-gambling at Ludhiana, and says that the evil has already proved the ruin of a very large number of persons. The authorities should look into the matter without delay.

How to reform Criminals.

20. The *Police Advocate* (Lahore), of the 26th May 1905, remarks that Indian jails have proved a failure, inasmuch as a residence in them fails to reform the character of their inmates. The reason for this is that the prisoners from the poor classes fare better there than at home, while those who have well-to-do relations outside the prison can have every luxury smuggled in for their use. The only way to ensure a reformation of criminals, therefore, is to inflict extremely severe punishments on them, and keep first offenders apart from the habitual ones.

(c)—*Municipal and Cantonment affairs.*

The Lahore Water-supply.

21. Several papers have published paragraphs commenting bitterly on the mismanagement and insufficiency of the Lahore water-supply. How the rates are increasing and the supply in no way improving.

(d).—*Education.*

The New Regulations of the Punjab University.

22. The *Tribune* (Lahore), of June 1st, 1905, publishes the following comments on the new Regulations of the Punjab University :—

"The regulations for the conduct of examinations have been considerably modified, more especially in the direction of providing suitable penalties for those detected in copying or other objectionable practices in the examination room. We do not think there is anything in the rules as now proposed for the conduct of examinations to which serious objection could be taken. The rules relating to the duties of Superintendents have also been modified, but the changes proposed are mostly verbal, and we do not think any exception can be taken to them. * * * * It will be seen that in the last case (rule dismissing absolutely certain persons found cheating) the prohibition against appearing at any examination is not limited to a number of years. It is proposed to provide that on the expiry of two years, the Syndicate with the sanction of the Vice-Chancellor may in special cases exempt a candidate from the operation of this rule. It must be stated that the proviso in question is nothing new. It is given in the existing rules as a foot-note. It would, we think, be better to limit the prohibition in this case, too, to two years. * * * * These rules (for payment of Fellows and Syndics attending University meetings) will serve one good purpose, they will enable Fellows residing in the mofussil to attend University meetings and to thus keep up their interest in the work of the University. * * * * We have not the slightest hesitation in stating that these proposals, (fining students not attending the first Convocation after obtaining their degree), constitute a great hardship to the graduates. We do not think a single good or cogent reason can be adduced in their support. * * * * All these proposals will place unnecessary obstacles in the way of our students. The authors of these proposals forget that it will be only in exceptional cases that men will absent themselves from the Convocation. We do not think the rules proposed are required at all. If any rules are necessary they should provide that when an applicant has shown that his absence was due to good and sufficient reason, he should be declared admitted to the degree without any payment of any sort. It must be borne in mind that all students are very anxious to be present at the Convocation, and that those who are absent have been compelled to be so for reasons over which they have no control. A man is entitled to the degree for which he has qualified himself when he has passed the necessary examination, and it is quite unreasonable that he should be fined for his absence from Convocation. We hope an endeavour will be made to get these rules either dropped altogether or very considerably modified. Any proposals that needlessly multiply the difficulties of the students of our Colleges deserve to be strongly condemned. It is to be hoped that the proposals adopted by the Syndicate will be challenged at the meeting of the Senate.

"We have carefully gone through the Indian Universities Act, and we think there is nothing in any of its sections enjoining the adoption of any such rules as have been proposed by the Syndicate of the Punjab University for the admission of candidates to the degrees which they have earned. This raises the question whether the Senate of the University has the power to make any such regulations. There are only three sections in the Act which deal with the degrees. One of these refers to the degrees, diplomas,

licenses, titles and marks of honour, the second deals with honorary degrees, whilst the third relates to the cancellation of degrees and the like. The Act empowers the Senate to frame regulations relating to the conferring of degrees, but this does not mean that the Senate have the power to impose fines on those who are absent from the Convocation."

(*f*)—*Railways and Communications.*

Muhammadans in the service of North-Western Railway.

23. The *Observer* (Lahore), of May 27th, 1905, publishes an article (communicated) in which the writer points out how very much Muhammadans are in the minority in the service of the North-Western Railway, and he appeals to the Manager and Traffic Superintendent to remedy this unfairness.

(*g*)—*Postal matters.*

A Postal complaint.

24. The *Paisa Akhbar* (Lahore), of the 22nd May 1905, objects to the Postal Department making it compulsory for all its clerks to pass an examination in Gurmukhi. The change is wholly uncalled for and can lead only to waste of valuable time.

(*h*)—*Miscellaneous.*

The coming Royal Visit to India.

25. The *Arya Gazette* (Lahore), of the 25th May 1905, remarks that it is not difficult to guess who has prompted the Prince of Wales to visit India or has represented to His Royal Highness that the present year is the most proper and opportune for the purpose. This can, however, serve no useful end. The Royal guests are coming, and in spite of the prevalence of plague and scarcity in the country and of the wretched lot of natives, who are dying like dogs, the scenes connected with the Delhi (Coronation) Darbar will be enacted a second time. The people of India are thoroughly loyal to the King-Emperor, but at present they are not in a position to accord a fitting reception to His Majesty's heir-apparent. It is to be wished that the Prince of Wales has paid the visit at a time when Indians could have received him in a befitting manner and shown him what their loyalty is like. All that they can do now is to wish His Royal Highness a long and happy life, and pray that it may be revealed to him that the British Empire in India rests, not on the bayonets of soldiers or on the craft of offensive statesmen, but on the affections of the people.

An Objectionable Proceeding.

26. The *Punja-i-Faulad* (Lahore), of the 21st May 1905, remarks that it can be asserted without fear of contradiction that in Lord Curzon's time some Anglo-Indian officers have grown very bold, hard-hearted and self-conceited. His Excellency is undoubtedly anxious to bridge over the gulf between the rulers and the ruled, but his partiality for his fellow-countrymen has led the majority of Anglo-Indians to look down upon natives and regard them as their bond-slaves. The Editor adds that it has greatly surprised him to learn that it has been ordered at Bannu,—which is a place where the people should be treated in a considerate and gentle manner,—that any one failing to *salam* a European Officer will be punished with imprisonment, which may extend to six months, and fined up to Rs 50. He would like to know whether the Viceroy is cognizant of this.

27. The *Gulzar-i-Hind* (Lahore), of the 27th May 1905, remarking on the same subject, considers the order is calculated to create a very bad impression in the minds of natives, as also to throw an ugly blot on the fair fame of Government. It would be far better if instead of issuing such oppressive orders the authorities kicked the people out of the country. After enquiring whether the innovation has been made with the previous sanction of the Viceroy or the Government of India, the Editor suggests a reference to the Deputy Commissioner of Bannu in the matter.

The same.

28. The *Observer* (Lahore), of June 3rd, 1905, publishes an article pointing out the grave injustice done to Muhammadans in the recruitment of the establishment for the Irrigation Branch of the Public Works Department.

Muhammadans in the Irrigation Branch of the Public Works Department.

Punjab Government Branch Press, Simla—9-6-05—78.

[Confidential.]

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NATIVE NEWSPAPERS

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I—Politics.

(*a*)—*Foreign.*

The Apprehended Russian Invasion of India.

1. The *Vakil* (Amritsar), of the 31st May 1905, remarks that the coming visit of the Shah of Persia to St. Petersburg is suspicious in the extreme. Russia is an enemy of Great Britain and has long had sinister designs on India. And if she wishes to invade this country in the immediate future in order to make up for the loss of her prestige in the Far East, she may be relied upon to do her utmost to win over to her side the powers in the neighbourhood of India.

The same.

2. The *Paisa Akhbar* (Lahore), of the 2nd June 1905, writing on the same subject, remarks that the event is calculated to strengthen the fears of those who apprehend a Russian invasion of India.

The Indians in British South Africa.

3. The following is from the *Tribune* (Lahore), of June 10th, 1905 :—

"The harsh severity and contempt with which our countrymen are treated in *British* South Africa is evident from a new humiliating regulation that has been inflicted on them. A white man has to pay 2 *s.* 6 *d.* for a cycle permit, but the Indian 5 *s.* In addition the Indian is by a recent bye-law compelled to wear while riding in the Municipal area a badge costing 2 *s* 6 *d*! One can understand the various means employed by the unscrupulous and unprincipled European colonists to prevent Indians settling in the country, for they fear the latter's competition. But the imposition of such humiliating and degrading rules is really unaccountable except on the ground that the local whites enjoy torturing their weak and inoffensive fellow-subjects."

(*b*)—*Home.*

Patriotism in the Native Army.

4. The following extract is taken from an article appearing in the *Tribune* (Lahore), of June 6th, 1905, commenting on a letter which appeared in the *Pioneer* above the signature W. B :—

"We must in passing notice one little thing. It is said above that 'the men of whom the Native Army is composed are drawn from races who know no such word as patriotism.'

"That is, if they knew such a thing as 'patriotism,' so paternal and just has been the Anglo-Indian's treatment of them, that that 'patriotism' would at once be enlisted on the side of the Anglo-Indian! This is delusion and self-laudation with a vengeance! That the 'patriotism' of the people of India should be and would be enlisted in favour of their gracious King and Emperor in any crisis is not to be doubted for an instant, but that the Indian bureaucracy or any large section of the white sojourners in India have done anything to promote such a consummation is the purest fiction. The question worth considering is 'are the British trying to draw the budding patriotism and national feeling of the people of India towards themselves' or are they doing the reverse?

* * * * *

Towards the conclusion of his chapter of comforts, the *Pioneer* deals with 'W. B's' second reason for disquietude--the growing belief that under British Rule there can be no real prosperity for the native, chiefly the tiller of the soil. This reason for disquietude is dismissed in a very characteristic fashion. First the very real and just grievance of the people is characterised as '*talk of this kind.*' Then it is said 'there is always some croaking in every agricultural community and much talk of good old times and changed seasons.' The poor down-trodden ryots are spoken of as 'credulous' and 'superstitious,' and then comes the crowning comfort that the generosity of the Government and the unselfish (shall we also say *unpaid?*) devotion of its officers (all Anglo-Indians, mind!) have penetrated the ungrateful hide of the rude Indian peasant—and—and—in short, the Millenium is about to dawn! There is to be love and affection between the 'Sahib' and the nigger henceforth!"

The coming Royal Visit and the Next Session of the Congress.

5. The *Paisa Akhbar* (Lahore), of the 30th May 1905, approves of the suggestion made by a correspondent of the *Indian People* that His Royal Highness the Prince of Wales should be induced to witness the proceedings of the meeting of the National Congress to be held at Benares in December next. As, however, there is no likelihood of the officials referred to advising the heir-apparent to the British throne to attend the meeting, the Congress Deputation to England should petition the King-Emperor and the Prince of Wales to arrange for His Royal Highness being present.

II.—Afghanistan and Trans-Frontier.

The Kabul Mission.

6. The *Vakil* (Amritsar), of the 29th May 1905, remarks that during their stay at Kabul Sir Louis Dane and his colleagues had ample evidence to fully convince them that the Amir is a sincere friend of Great Britain. Indeed, it cannot be believed for a single moment that an able and vigilant ruler like His Highness would prefer the friendship of Russia to that of England.

The Kabul Treaty.

7. The *Zamindar* (Karmabad), of the 1st June 1905, writing on the Kabul Treaty, remarks that it would appear that the Amir has not agreed to any of the new and important proposals made to him by the Mission, the labours of which, as also the money it has cost, have therefore been thrown away.

The same.

8. The following is from the *Punjabee* (Lahore), of June 5th, 1905:—

"We have already given to our readers in our last issue the text of the new treaty with Afghanistan. A perusal of the text leaves no room for doubt in one's mind about the crushing diplomatic defeat Lord Curzon's Government has received at the hands of

the Amir, His Majesty, no longer simple Highness, having, of course, scored all along the line. In fact, all that Mr. Louis Dane has to show for his labours of travelling to and from Kabul and of dancing attendance on His Majesty for five long months in bleak Afghanistan is a sorry document, which actually lowers the position of the Government of India in relation to the buffer state and proportionately enhances that of its ruler in respect of his relations with the Indian Government. The old treaty with His late Highness Amir Abdur Rahman has been confirmed in a sort of half-hearted fashion by the present Amir, but for this he has exacted the heavy price of the acknowledgment of his absolute independence as well as of his right to be styled His Majesty. This is the net gain which the Amir has obtained from the protracted negotiations."

The same.

9. The following is taken from the *Tribune* (Lahore), of June 6th, 1905 :—

"The assumption of the title of 'Independent King' by the Amir of Afghanistan, which is the most noticeable thing in the new Treaty concluded with 'His Majesty' by the British Indian Government, has been sought to be explained away by Mr. Brodrick as a thing of no consequence, but outsiders cannot help commenting that it is the only appreciable outcome of the recent negotiations and may mean a good deal. The Indian Secretary of State said from his place in the House of Commons that the title of 'King' was used by the late Abdur Rahman, and nobody thought of questioning his right to do so. That may be so, but the Amir was by courtesy King in his own dominions, just as the puniest Indian Chieftain is Raja or 'Sovereign' in his own territory, and he was never spoken of as 'His Majesty' in documents having international bearing, in which the customary address was 'His Highness the Amir.' Abdur Rahman was a man extremely jealous of his rights and privileges and would not forego any title that he had a right to, but he never insisted upon being called a 'King' or addressed as 'His Majesty' in any British Indian document. What has happened since his demise to make his son and heir bloom into a full-fledged member of the Royal brotherhood, so as to confer on a footing of equality with King Edward VII or the Czar of Russia? It may be quite true that the new designation will make no difference in the relations between Afghanistan and the foreign Powers, but that is so because the ruler of Afghanistan is not likely to be brought into direct relations with any other Foreign Power except Britian and Russia. So far as his relations with these two Powers are concerned, the Amir has distinctly gained in prestige—no doubt because Russia is now not in a position to resent or protest against any pretensions put on by the Afghan Chief, while Britain is under the necessity of humouring him for her own objects."

The same.

10. Writing regarding the Kabul Treaty the *Observer* (Lahore), of 10th June 1905, remarks as follows :—

"To say that we have achieved the main object, namely, to induce the Amir to renew the engagement with the Indian Government entered into by his illustrious father, will not remove public disappointment as to the work of the Mission. Habibullah was always ready to renew the treaty and Mr. (now Sir) Louis Dane himself bears witness to the Amir's being actuated by this desire. Waste of so much time and money and the fuss made over an object which could have been gained without this monetary loss can be only deplored, if not condemned."

III.—Native States.

Native Chiefs and the Coming Royal Visit.

11. The *Sat Dharam Parcharak* (Jullundur), of the 2nd June 1905, remarks that it is reported that Native Chiefs will spend right royally on organising receptions to the Prince of Wales. There can be no doubt about this : India has always been noted for its extravagance on such occasions.

VII.—General Administration.

(*b*)—*Police.*

The Police Reform in India.

12. The *Police Advocate* (Lahore), of the 2nd June 1905, remarks that the recommendations made by the Police Commission are calculated to render the Indian Police still more unpopular. They have been disapproved by Inspectors, Sub-Inspectors, Head Constables and Constables, all of whom are of opinion that Government has, by giving them nominal promotions, thrown obstacles in the way of their advancement.

(*c*)—*Municipal and Cantonment affairs.*

The removal by the Lahore Municipality of the King-Emperor's Statue from the Upper Mall.

13. The *Paisa Akhbar* (Lahore), of the 1st June 1905, publishes a communication from Lala Sada Nand regarding the removal from the Upper Mall of the statue of the King-Emperor presented by him to the Lahore public. He alleges that the local Municipal Committee wished to remove the statue into a certain locality, but that as he could not consent to its being set up at an unsuitable place he demanded and received back his gift. He adds that as the Municipality's act constitutes an insult to the King-Emperor's statue he intends appealing, if necessary, up to Parliament. It is also his intention to lay the facts before the Prince of Wales on the occasion of His Royal Highness' coming visit to Lahore, and if possible, also to induce the latter to see the statue.

(*d*).—*Education.*

The New Regulations for the Punjab University.

14. The following extract is taken from the *Tribune* (Lahore), of June 6th, 1905, and formed part of an article on the New Regulations for the Punjab University :—

"At the meeting of the Faculty of Science held to consider the revised regulations a resolution was adopted urging the desirability of the establishment of a Central Institute of Science in Lahore which should be open to students of all affiliated Colleges of the University. It was suggested further that in the event of this proposal being approved by the Syndicate steps should be taken to give early effect to it. The Syndicate has as yet come to no conclusion about the proposal; and as nothing has been said about it in the Memorandum forwarded to the Government of India setting forth the entire educational programme of the University, we may conclude that the matter has been allowed to be dropped. A Central Institute of Science thoroughly well-equipped and to be maintained under the auspices of the University is a great want. This Province is sadly lacking in arrangements for the study of and research in the higher branches of the Natural and Physical Sciences, a thing which cannot be sufficiently regretted. Let us hope that the promoters of the idea of an institute of this kind among the Fellows of the University will once again press upon the Syndicate the necessity of something being done in the matter. As things stand at present, the arrangements for teaching Science in the various Colleges in the Punjab are not what they should be."

The same.

15. There appears in the *Tribune* (Lahore), of the 8th June 1905, a further article discussing the New Rules of the Punjab University.

The writer thinks that English has made sufficient progress in the Punjab to warrant the Urdu Examination in Law being abolished.

That the rules for the registration of students are deemed too severe and more suited to persons under surveillance than to University Students.

(e)—Agriculture and questions affecting the land.

The Utility to Zamindars of the Departments of Agriculture.

16. The *Zamindars* (Karmabad), of the 1st June 1905, publishes an open letter to Lord Curzon over the signature of the Editor, who complains that the various Agricultural Farms and Departments of Agriculture in India have so far proved of no use to zamindars. It was the duty of Government to make known in Urdu the experiences gained and the researches made by the above departments and forms, so as to enable agriculturists to profit by the same. Nothing of the kind has, however, been ever attempted. The *Zamindar* was started to supply this want, but the Director of Agriculture in the Punjab and his *confreres* in other provinces have declined to render it any help in the matter. It is therefore the Editor's request that the officers named, as also the Managers of the farms referred to, may be allowed to communicate to the *Zamindar* all information likely to be of use to the tillers of the soil, and also to render help, if necessary, in the preparation of Urdu translations of the communication.

(f)—Railways and Communications.

Grievances of Third Class Passengers.

17. The *Vakil* (Amritsar), of the 2nd June 1905, enumerates the grievances of Third Class Passengers, and regrets that nothing should so far have been done to redress the same. The Editor understands that a society is about to be established at Calcutta to devise means to remedy the evil. He wishes the proposed association every success.

(h)—Miscellaneous.

The Government and the distress in the Kangra Valley.

18. The *Wafadar* (Lahore), of the 1st June 1905, praises Government's noble work in affording relief to the sufferers in the Kangra Valley, and takes those contemporaries to task which are never tired of finding fault with Government and its officials.

A suggestion to forbid the export of Grain from India in certain cases.

19. The *Vakil* (Amritsar), of the 31st May 1905, says that it is a matter for regret that however hard the people of India may be hit, the export from the country of the commodities, which form their chief means of subsistence, is not interfered with in any way. To a certain extent the blame for this rests with Government, which should know that the principles of free trade suit only rich and prosperous nations.

The New Scheme for the Commissariat Department in India.

20. The *Tribune* (Lahore), of 15th June 1905, commenting on the result of the Commissariat Scandals Enquiry in South Africa, resulting in some officers having been made to retire, mentions the new scheme for the Com-

missariat Department in India in which it is laid down that Indians, barring some "Baboos" to be used as clerks, are in future not to be employed in the Department; that this decision is in accord with the custom in India to always blame natives for the evils existing in the Commissariat although it is easy to point to Conductors and other European subordinates who openly live in splendour on comparatively meagre pay.

Punjab Government Branch Press, Simla—16-6-05—78.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 17th June 1905.

I—Politics.

(*a*)—*Foreign.*

The Apprehended Russian Invasion of India.

1. The *Arya Gazette* (Lahore), of the 8th June 1905, remarks that ever since England obtained possession of India she has been fearing a Russian invasion and has spent crores of rupees and lost innumerable lives in the attempt to checkmate her apprehended adversary. Now, however, that Russia has advanced to within a few miles of Herat the English have reason to fear her still more. The Editor is of opinion that instead of soliciting the help of outsiders to repel the apprehended invasion Government should place natives in a position to render it effective help in its hour of trial. The best way to do so is to remedy the poverty of the people and impart a sound education to them.

The same.

2. Commenting on Mr. Balfour's recent speech on the Imperial defence, the *Paisa Akhbar* (Lahore), of the 9th June 1905, observes that there is no valid ground for England to fear Russia. However, the Prime Minister has ventured to speak openly on the subject only when the Russian Bear is sticking fast in the Manchurian bog.

Russia and Persia.

3. The following extract is from the *Observer* (Lahore), of June 14th, 1905 :—

"The shattering of the prestige of Russia by the recent war, welcome though it undoubtedly is to almost all the peoples of the globe, is doubly welcome to the Musalman States. Not only has it diminished the danger of a Muscovite attack on the frontiers of Afghanistan and Turkey, but it has also dealt a knock-down blow to the predominence of influence lately enjoyed by Russia in the Shah of Persia's court."

The Hedjaz Railway.

4. The *Punjab Samachar* (Lahore), of the 6th June 1905, remarks that the construction of the Hedjaz Railway is calculated to affect England prejudicially from a commercial as well as a political point of view. His

Majesty's Muhammadan subjects in India ought not, therefore, to help forward the project with money, seeing that this is inconsistent with their loyalty to the British throne.

(*b*)—*Home.*

The British Garrison in India.

5. The *Paisa Akhbar* (Lahore), of the 8th June 1905, remarks that during the Boer War, when England's condition was very critical and Russia was displaying considerable activity in Central Asia, more than 25,000 British soldiers were withdrawn from India for nearly two years, and still Government had to face no external or internal difficulty. This afforded practical proof of the reasonableness of the late Mr. Caine's suggestion that 50,000 British troops were quite sufficient for the requirements of India. It is, therefore, hardly fair that a garrison of 72,000 soldiers should be kept in India, and that England, the richest country in the world, should shift the burden on to the shoulders of this country, the poorest on the face of the earth. The Editor then goes on to say that India does not need even 50,000 British soldiers. "Cannot natives defend their own country ? and cannot their rulers trust them even now" ?

The Loyalty of Natives.

6. The same paper of the 12th June 1905, says that Mr. Balfour's recent speech in the defence of India has revived the memories of the sepoy mutiny in the mind of many an Anglo-Indian. This would show that the rulers in this country repose not the least confidence in the ruled. They should, however, rest assured that nothing can shake the loyalty of natives.

The Recent Commercial Agreement between India and France.

7. The *Vakil* (Amritsar), of the 7th June 1905, says that the recent commercial agreemeent between France and India is calculated to prove far more beneficial to the former than to the latter. It will not only have the effect of rendering certain Indian products still dearer in this country, but is also likely to increase the consumption of liquor among natives, French wines having been accorded a preferential tariff in India. Another objection to the agreement is that it virtually compels Native States to make the same concessions in favour of French exports as are to be extended to them in British territory.

The Muhammadans and the National Congress.

8. The following are extracts from an article appearing in the *Observer* (Lahore) of June 17th, 1905, entitled "our Political Inaction" :—

"We shall take it for granted that it is impossible for the Indian Muhammadans to take the same side in politics as does the National Congress. Just at present Muhammadans as a community have no particular need for deciding as to whether they should or should not join the Congress. The question was decided long ago and the years that have passed since the adoption of that attitude have increasingly justified the wisdom of the decision.

"But after making these allowances, we should like to put the following question to the leaders of the Indian Muhammadan community. 'What is our attitude towards the present policy of Land Assessment' ? We are quiet as if there were no Musalman zamindars throughout the length and breadth of India. Granted that the Congress is wrong, still have we *any* policy ? Is indifference the right mood of mind for meeting

such problems? We do not live in the land of the Lotos-Eaters. From daybreak to sunset our brethren work in the fields, and this lasts practically from the cradle to the grave. For who is there who has not seen children of 6 or 7 tending herds of cattle? Nay, there are many who have seen women working at the brutalising task of breaking stones by the roadside. Men, women and children—all dying of want and disease like a herd of cattle. And yet the Secretary of State for India in a recent speech considered it a matter of congratulation that the exchecquer of India was in a flourishing condition. Wherein lies the secret of that golden prosperity? The natives of India are admittedly a lazy lot, with no sense of duty and no skill for work. How is it then that while they can do nothing for themselves, can hardly keep body and soul together, they do so much for the Government and fill to overflowing the Imperial Treasury? There must be some cause. Here are huge surpluses in the balance sheet of the Finance Member year after year, and here also the empty pockets and the bare backs of the bulk of the people. Is there a connection between the two? Let us discuss the problem in a dispassionate spirit and let us try to arrive at a just conclusion. Only let us not assume indifference—indifference that invariably kills, for he who will not when he can, cannot when he will.

* * * * *

"That there is an imperative need for some such action as is suggested above, that a community, if it is to preserve its identity, cannot afford to neglect for ever problems of great and momentous importance, that in the right understanding and wise application of the knowledge so gained lies our future prosperity, are truths that can be hardly disputed.

* * * * *

"Before concluding, we must try to answer by anticipation one or two objections that may occur to our critics. The Congresswalas will be inclined to regard this article as a fresh manifestation of the Muhammadans accepting the Congress programme. Nothing of the sort. We do not propose that Indian Muhammadans should forthwith start an association for discussing politics and for airing the grievances of their community."

Home Rule in India.

9. An article appears in the *Punjabee* (Lahore) of May 12th, 1905, entitled "the genesis of the Indian Home Rule agitation" in which the writer quotes John Bright and others as holding the opinion that the only possible reason for the British remaining in India was to make the Indians fit for self-government, but, the writer goes on, the present generation of Englishmen has changed all that. The tide of reaction began to flow as soon as Lord Ripon's term of office had expired and Lord Curzon has managed to turn the flowing tide into a rushing torrent. The article continues as follows :—

"This policy of repression was bound to tell on the people in the long run. So long as there was any chance of their prayers being given a patient and indulgent hearing they had been the very soul of sweetness and moderation and hoped by their modesty to disarm hostility and buy off all opposition. But so far from receiving a courteous hearing they have received nothing but jeers and gibes—sneers and flaunts. And though the more moderate of them may still be anxious to proceed on the lines of least resistance and stand well with the Government, the more *beaux esprits* amongst them have changed their original *modus operandi* and made up their minds to hold Englishmen to their former pledges and promises and be content with nothing short of home Rule in India."

II.—Afghanistan and Trans-Frontier.

The New Treaty with Afghanistan.

10. The *Vakil* (Amritsar), of the 5th June 1905, remarks that the Amir's recognition by the British Government as independent King of Afghanistan has afforded genuine pleasure to the Muhammadan world, and will have the effect of binding His Majesty still more closely to the British throne. The

proof of the latter statement and of Habibullah Khan's anxiety to be of real use to England in the event of a Russian invasion of this country is evident from the report that he has begun to improve the administration of Afghanistan on the lines of the Government of India.

The same.

11. The *Sat Dharam Parcharak* (Jullundur), dated 9th June 1905, remarks that the assumption of the title of King by the Amir of Kabul is not the small matter the Indian Government considers it to be. It is rumoured that some disciples of the Hadda Mulla are already preaching in the Mohmand territory, obedience to the ruler of Afghanistan.

IV.—Kine-Killing.

Kine-slaughter in India.

12. The *Rajput Gazette* (Lahore), of the 7th June 1905, dilates on the great usefulness of the cow to an agricultural country like India, and exhorts the people to devise means to put an end to the slaughter of kine in the land, adding that they should expect no help from Government in the matter.

VI.—Legislation.

The Land Alienation Act.

13. Mirza Sultan Ahmad writing to the *Zamindar* (Karmabad), of the 8th June 1905, says that Sir Mackworth Young continues declaring, that in the long run the Land Alienation Act will lead to injurious consequences. He does not say which party is to be injuriously affected; but in all probability his reference is to the agricultural classes. The writer can assert from his personal experience that so far the working of the Act has proved beneficial to land-owners and he sees no reason why this should not continue to be the case.

VII.—General Administration.

(*d*).—*Education.*

Changes in rules, &c., of the Law College and the Oriental College of Lahore.

14. The *Tribune* (Lahore), of June 17th, 1905, publishes an article on the recent changes in rules, &c., of the Law College and the Oriental College of Lahore. Whilst thinking that the Law College might without loss be done away with and instruction in law given in each of the Colleges affiliated to the University, the writer agrees with the new rules of managment and of the revised scale of fees.

As regards the Oriental College the writer thinks that it has been a sort of white elephant to the University and that it is a matter of regret that the present opportunity of overhauling the whole thing has not been taken, and that it is to be hoped that the Lieutenant-Governor will give the matter his special consideration when the revised regulations come before him for approval.

(*f*)—*Railways and Communications.*

The Indian Railway Board.

15. The following extracts are from the *Punjabee* (Lahore), of June 12th, 1905.

"Lord Curzon's Government has taken credit to itself for having founded, among other new things, the Indian Railway Board. The Board is already in full working order

and must be consuming a lot of stationery including the inevitable red-tape. It must cost the country a pretty stiff sum annually to maintain this bureau and to pay the fat salaries of its officials. But for any sign of appreciable benefit to the general public from this Curzonian innovation, we have strained our eyes to the utmost without perceiving any trace. The woes of third class passengers instead of diminishing are increasing, while as to goods traffic, both the consignors and consignees of merchandise are absolutely at the mercy of Railway officials. * * * * When people see with their own eyes the valuable stocks they booked being destroyed through the criminal negligence and incapacity of Railway officials, you could scarcely expect them to be coherent. Two thousand two hundred and more bags of grain lying in the open quite exposed to wind, rain and sun for more than a week awaiting wagon room for transhipment to destination, imagine what it means ye Railway Board magnates! If this is not gross negligence on the part of the railway authorities concerned, we should like to know what else is?"

The employment of Eurasians on Indian Railways.

16. The *Siraj-ul-Akhbar* (Jhelum), dated 5th June 1905, remarks that since Eurasians have begun to replace Natives in the Railway Department shameful occurrences on Indian railways have become frequent, and gross oppression has been practised on Indian passengers. Natives durst not outrage respectable female passengers, but Eurasians have been doing so in an open and feareless manner. After referring to certain cases in support of this assertion, the Editor remarks that Traffic Superintendents should take steps to put down such scandals. He recommends a larger employment of natives, on the ground that they respect the honour of their countrywomen and are averse to acquiring a had name with the children of the soil, an incentive to good conduct which is absent in the case of Europeans and Eurasians, who are also given to drinking.

The same.

17. The *Paisa Akhbar* (Lahore), of the 14th June 1905, quotes an extract from the *Aftab-i-Hind* to the same effect.

(*h*)—*Miscellaneous.*

A contradiction.

18. The *Panja-i-Faulad* (Lahore), of the 7th June 1905, contradicts the report published in its issue of the 21st ultimo that it had been ordered at Bannu that any one failing to *salam* a European would be punished with fine and imprisonment (*vide* paragraph 26 of Selections No. 22).

Punjab Government Branch Press, Simla—22-6-05—78.

[Confidential.]

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NATIVE NEWSPAPERS

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 24th June 1905.

I—Politics.

(*a*)—*Foreign.*

The Apprehended Russian Invasion of India.

1. The *Panja-i-Faulad* (Lahore), of the 14th June 1905, remarks that, although her internal troubles and the reverses sustained by her in the Far East have rendered Russia wholly incapable of invading India, Mr. Balfour and Lord Kitchener propose spending about twenty crores of rupees on strengthening the frontiers of this country as a safeguard against a Russian invasion. If England, adds the Editor, continues to thus fear the Muscovites for nothing, the entire revenues of India will, before long, be absorbed by the improvement of its defence, and new taxes will have to be levied from the people.

"Asia to get her innings at last."

2. The *Punjabee* (Lahore), of June 19th, 1905, publishes an article entitled "Asia to get her innings at last."

The article starts as follows :—

"Speaking on a memorable occasion in Calcutta, Sir George White, the then Commander-in-Chief of the Indian Army, presumed to pose as Sir Oracle and lay it down as an axiomatic truth that Europeans were God's own chosen people and that before the onward march of European civilisation all other minor civilisations must be swept away like chaff before a storm. He was defending, if we remember aright, the wholesale massacre of the frontier tribesmen by British bayonets and maxim guns because they would not give the British the free run of their country and lay down, at their bidding, everything that made life worth living to them. Their love of independence and readiness to fight for it to the last drop of their heart's blood was the only offence that could be laid at their doors, and for this they were mown down like ripe corn, their huts were set on fire and destroyed and their hamlets and villages were put to the sword and razed to the ground."

After this the writer continues by a description of how the Japanese defeated the Chinese in 1894 and exposed the weakness of China, how the fruits of her victory were torn from her by the European Powers, Russia

getting Port Arthur, how after this the Boxer rising took place, and how the Japanese saved the Legations at Pekin. The article ends as follows :—

"But, thank God, Japan has since knocked the bottom out of European superciliousness and arrogance, and given the lie to those who hold it an article of faith that Asia has been designed by God to do nothing better than only play second fiddle to Europe, to be an instrument for the aggrandisement of European races—a field for European exploitation—a land the fate of which is intended for Europeans to fatten upon, whilst its own children went hungry and empty. The Power that would now pretend to patronise Japan would find itself made the laughing-stock of the world for its pains. For by beating the Russians uphill and down-dale—the Russians who were thought to be the greatest military nation in Europe—by defeating them again and again both by land and by sea, Japan has vindicated the honour of Asia, upheld her right to be supreme in her own house and not fall a prey to the foreign adventurers who have designs on her integrity, and covered herself with everlasting glory and renown. There is not one Power that can now claim precedence over Asiatic Japan. What wonder if the whole of Asia glories in the glory of Japan, and feels that the midnight of misfortune and wretchedness that has so long hung over her is about to be succeeded by a bright and glorious dawn."

The Hedjaz Railway.

3. The *Siraj-ul-Akhbar* (Jhelum), of the 12th June 1905, says that the Hedjaz Railway being intended to add to the comfort of pilgrims to Mecca and Medina, it is the duty of the Prophet's followers in India to help forward the project. It is, however, to be regretted that some Muhammadan newspapers in this country should try to prevent Indian Musalmans from giving money for the Railway and to engender in their minds diversed doubts about the undertaking. To make matters worse, some Hindu papers also have begun to poke their noses into the matter and make uncalled-for attacks on the followers of Islam. The Editor then ridicules the *Punjab Samachar* (Lahore), for its recent remarks about the Railway in question (*vide* paragraph 10 of Selections No. 22).

(*b*)—*Home.*

Lord Curzon.

4. An article appears in the *Vakil* of 14th June 1905, in which the Editor deprecates the campaign of calumny which is being waged against Anglo-Indian officials, and regrets that public morality in this country should be at a very low ebb. He adds that Natives are unfit to make a right use of the concessions which the National Congress has been demanding of Government on their behalf. The best way to raise the people is to reform their morals, to spread true education and civilisation among them, and wean them from bigotry and ignorance.

VII—General Administration.

(*a*)—*Judicial.*

The separation of the Judicial from the Executive.

5. In the *Observer* (Lahore), of June 21st, 1905, an article is published advocating the separation of the Judicial from the Executive. The writer comments on some article written by Sir Edward Candy in a recent number of the *Law Quarterly Review*.

The contention of the writer is that subordinate Native Magistrates are debarred from being conscientiously just by the fear of running counter to the District Magistrate who is head of the Judicial and also of the Police Administration of the district.

The appointment of a European to fill the post of Public Prosecutor at Rawalpindi.

6. The appointment of a European to fill the post of Public Prosecutor at Rawalpindi is made the subject of a long article in the *Tribune* of June 20th. The writer maintains that several qualified senior men who are natives have been passed over and that the appointment is part of the principle of excluding natives from any important post at the disposal of Government.

(*c*)—*Municipal and Cantonment affairs.*

A complaint against the Cantonment Magistrate, Rawalpindi.

7. A correspondent writing to the *Paisa Akhbar* (Lahore), of the 19th June 1905, complains of the imposition by the Cantonment Magistrate of two new taxes in the Rawalpindi Cantonment. One of these is a tax of two rupees a month per cart for bringing sand into the Cantonment from an adjoining stream, the other being a frontage tax of eight annas to Rs. 2 a month per shop. The writer questions the Cantonment Committee's right to levy either of the above taxes, and remarks that the only way to better the lot of the public concerned is to allow them to appeal to District Courts from the orders of Cantonment Committees.

The same.

8. In another communication in the same paper it is alleged that a tree opposite to the Court of the Cantonment Magistrate has fixed to it a board having on it an inscription to the effect that petitions, &c., presented by persons wearing dirty clothes will not be considered. The correspondent can discover no law empowering Cantonment Magistrates to issue orders like the above and says that natives, who have not the wherewithal to satisfy their hunger, cannot afford to wear clean clothes.

(*h*)—*Miscellaneous.*

The coming Royal visit to India.

9. Writing on the coming Royal visit to India, the *Kapurthala Akhbar* (Kapurthala), dated the 17th June 1905, remarks that the event will have the effect of interesting the heir-apparent to the British throne and binding the people still more closely to His Royal Highness, and is calculated to lead to excellent political results.

The Lahore Civil Station Improvements Committee.

10. A few paragraphs are published in the *Tribune* (Lahore), of June 20th, 1905, commenting on the injustice of the proceedings of the Lahore Civil Station Improvements Committee, which is doing everything to improve the Civil Station and nothing for the native quarter or Black Town as it is called, except, the writer satirically remarks, the transfer of the King's Statue to the Black Town Gardens. The writer points out the difference between the well-kept Lawrence Gardens and the tangled jungle which constitutes the City Gardens, and winds up by saying that "The Civil Station Improvements Committee's report is a fresh example of the truth of the old saw as to pouring oil on the anointed head.

11. The following paragraph appeared in the *Tribune* (Lahore), of June 24th, 1905 :—

The same.

"If any one in private life were to borrow and lay out an amount far beyond his means on pure things of fancy, while he had not the wherewithal to pay for his daily wants, he would be called a mad man. But this is exactly what our Municipal Committee is going to do, against the wishes of the majority of the Members, and at the bidding of the dominant minority of the representatives of the Civil Station and their all-powerful friends. Necessaries first and luxuries afterwards, if there be money to spare, but in Lahore the most pressing "material" needs must wait till the purely æsthetic requirements are satisfied. To the north of the city, not more than a hundred yards from Masti and Khizri Gates, there is a big hollow which is converted into a huge swamp in the rains, and in the dry season into a number of detached puddles of black and festering liquid emitting fever-breeding gases. The filling up of this bog is not such an urgent matter, it appears, as the widening of the Mall! We have already pointed out how pitiable is the condition of the City Gardens, which were originally laid out at tremendous cost and labour, as well as the practical absence of lamps on the Circular and other City roads, but we are to take it that the ordinary looking after of these gardens and the lighting of these thoroughfares is not at all so necessary as the putting of barren lands bordering the Mall under grass! And it should be remembered that while the Parisianising of the Mall would afford some pleasure to a few hundred dwellers in the Civil Station, and a not larger number of City folk who furtively "eat the air" there, the effecting of improvements so urgently needed in the City will benefit one hundred and seventy-nine thousand souls.

12. The following is taken from *Punjabee* (Lahore), of June 19th, 1905 :—

The Plague in India.

"* * * During January and February of this year no fewer than 200,000 died of plague in India, "but," said the Secretary of State when giving this information in the House of Commons, "*we are sending out two bacteriologists to India to study the disease.*" And then the said Secretary would go home to a good dinner and over his walnuts and his wine thank God he had done his duty. Blindness like this will get a rude awakening. Plague in London on the same scale would have had a different effect on the Government. Plague has travelled often before from East to West, and it is even now giving hints that its pilgrimage has begun. India is far off and the slaughter of a few millions there is of no account, but let it only touch London and then terror will strike those in high places and make their knees tremble."

13. The following is from the *Punjabee* (Lahore) of June 19th, 1905 :—

The Government service.

"SIR,—A young unmarried Hindu graduate wishes to give up a respectable post in Government service because he thinks in serving Government he is not only killing his conscience but also spending his energies and abilities against the best interests of his country. Can you or any of your readers inform him of the work that he should take up, or any one who would take him as a partner in any business where he will not be serving against the real interests of his country. Please communicate to—

X C/o L. SHIV RAM, B.A., LL.B, *Pleader,*
Ferozepore City."

Punjab Government Branch Press, Simla—29-6-05—79.

[Confidential.]

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No.	Name.	Locality.	Name of Publisher.	Circulation.
	ENGLISH.			
	TRI-WEEKLY.			
1	Tribune ...	Lahore ...	Mul Chand ...	1,700 copies.
	BI-WEEKLY.			
2	Observer ...	Lahore ...	Abdul Rashid ...	1,000 „
3	Punjab Times ...	Rawalpindi ...	Narain Das ...	250 „
	WEEKLY.			
4	Arya Messenger ...	Lahore ...	Arya Samaj, Anarkali ...	700 „
5	Azad Khalsa ...	Do. ...	Lachman Singh ...	450 „
6	Punjab Chronicle ...	Multan ...	M. Baksi & Sons ...	200 „
7	Punjabee ...	Lahore ...	Lala Jaswant Rai, M.A. ...	600 „
	MONTHLY.			
8	Khalsa Advocate ...	Amritsar ...	Khalsa Advocate Committee	1,000 „
	URDU.			
	DAILY.			
9	Akhbar-i-'Am ...	Lahore ...	Govind Sahai ...	2,000 „
10	Paisa Akhbar ...	Do. ...	Mahbub 'Alam ...	700 „
11	Victoria Paper ...	Sialkot ...	Gian Chand ...	300 „
	TRI-WEEKLY.			
12	Vakil ...	Amritsar ...	Ghulam Muhammad ...	1,100 „
	BI-WEEKLY.			
13	Punjab Samachar ...	Lahore ...	Hira Lal ...	2,000 „

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	WEEKLY.			
14	Ahluwalia Gazette ...	Lahore ...	Lahna Singh ...	500 copies.
15	Alhakam ...	Kadian, Gurdaspur District	Yakub Ali ...	350 "
16	Army News ...	Ludhiana ...	Hira Lal & Co. ...	1,000 "
17	Arya Gazette ...	Lahore ...	Atma Ram ...	550 "
18	Bharat ...	Sialkot ...	Sundar Lal ...	250 "
19	Chaudhwin Sadi ...	Rawalpindi ...	Siraj-ud-din Ahmad ...	700 "
20	Civil and Military News ...	Ludhiana ...	Ghulam Mohai-ud-din ...	1,250 "
21	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	3,000 "
22	Dost-i-Hind ...	Bhera, Shahpur District ...	Ram Labbaya ...	400 "
23	Gulzar-i-Hind ...	Lahore ...	Gulzar Muhammad ...	1,200 "
24	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co. ...	1,200 "
25	Haq Pasand ...	Amritsar ...	Ram Nath ...	500 "
26	Hitkari ...	Do. ...	Somraj Sharma ...	1,000 "
27	Kapurthala Akhbar ...	Kapurthala ...	Hamid Husain ...	150 "
28	Khair Khah-i-Alam ...	Delhi ...	Mir Hassan ...	80 "
29	Khair Khah-i-Hind and Rekhta Akhbar.	Do. ...	Maha Narain ...	100 "
30	Khalsa Bahadur ...	Lahore ...	Rajindar Singh ...	300 "
31	Koh-i-Nur ...	Do. ...	Ilahi Bakhsh ...	80 "
32	Lahore Punch ...	Do. ...	Abdul Rahman ...	200 "
33	Mr. Gazette ...	Do. ...	Ali Bakhsh ...	150 "
34	Nur Afshan ...	Ludhiana ...	M. Wylie ...	500 "
35	Paisa Akhbar ...	Lahore ...	Mahbub 'Alam ...	13,500 "
36	Patiala Akhbar ...	Patiala ...	Syad Rajab Ali Shah ...	300 "
37	Police Advocate ...	Lahore ...	Bishen Singh ...	1,000 "

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1905—CONCLUDED.

No.	Name.	Locality.	Name of publisher.	Circulation.
	URDU—CONCLUDED.			
	WEEKLY—*concluded.*			
38	Public Magazine ...	Amritsar ...	Harji Ram ...	600 copies.
39	Punjab Organ ...	Sialkot ...	Brij Lal ...	300 „
40	Panja-i-Faulad ...	Lahore ...	Muhammad Din ...	750 „
41	Rajput Gazette ...	Do. ...	Sukhram Das ...	200 „
42	Sada-i-Hind ...	Do. ...	Din Muhammad ...	500 „
43	Sadiq-ul-Akhbar ...	Bahawalpur ...	Maulvi Ata Ula ...	366 „
44	Ditto ...	Rewari ...	Maqbul Husain ...	700 „
45	Sanatan Dharm Gazette ...	Lahore ...	Pandit Hari Kishen ...	600 „
46	Sat Dharm Parcharak ...	Jullundur ...	Munshi Ram ...	1,500 „
47	Sialkot Paper ...	Sialkot ...	Todar Mal ...	500 „
48	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad ...	500 „
49	Tahzib-i-Niswan ...	Lahore ...	Mir Mumtaz Ali ...	240 „
50	Vakil-i-Hind ...	Delhi ...	Ahmad Mirza Khan ...	1,469 „
51	Wafadar ...	Lahore ...	Fazal-ud-din ...	500 „
52	Watan ...	Do. ...	Insha Alla ...	1,800 „
53	Zamindar ...	Karamabad, Gujranwala District.	Siraj-ud-din ...	800 „
	FORTNIGHTLY.			
54	Anwar-ul-Islam ...	Sialkot ...	Karim Bakhsh ...	900 „
	MONTHLY.			
55	Ishait-ul-Quran ...	Lahore ...	Miran Bakhsh and Muhammad Chittu.	300 „
56	Kakezai Social Reformer ...	Do. ...	Central Kakezai Association, Lahore.	800 „
	HINDI.			
	FORTNIGHTLY.			
57	Punjab Theosophist ...	Lahore ...	Lal Man ...	300 „

[Confidential.]

[Vol. XVIII.] [No. 26.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st July 1905.

I—Politics.

(*a*)—*Foreign.*

The South African Colony and India.

1. There appears in the *Tribune* (Lahore), of June 27th, 1905, a leading article comparing the treatment accorded to the South African Colony and India in the matter of payment of tribute. The writer states that the sum of thirty millions which was to have been recovered from South Africa as her share of the war expenditure has not been recovered, and as it might be dangerous to force the recovery of the money the matter has been allowed to slide and in all probability the sum will never be recovered. This solicitude for South Africa the *Tribune* declares in the following words is in no way shown for equally poverty-stricken India.

"* * * the only question is, why not a millionth part of this anxiety for honourable and liberal dealings with subordinate units of the Empire is never exhibited by our contemporary or any other Britisher in respect of the perpetual tribute of thirty millions or thereabouts a year which the most useful and valuable unit of England's Empire is forced to pay out of her scanty revenues, exacted from an impoverished, disease-stricken, and starving people. When old Dadabhai Naoroji, with greater statesmanship than many a British Cabinet Minister can pretend to possess; calls attention to the matter in his own inimitably direct and forcible manner, he is, to put it broadly, simply called names by men who style themselves Imperialists, but who are really the Empire-wreckers of to-morrow, and many of whom, in point of intellectual or moral worth, are not worthy to unloose the latchet of his shoes. And, while his arguments are never attempted to be met, the bleeding process continues and nobody pays a moment's heed to the dying patient. Contrariwise, every ruler and administrator and official who is sent out ostensibly to do good to her, callously adds to the huge sum total of human misery in India, by perpetuating in an increasingly aggravated form, the same evil system which has produced such disastrous consequences. * * * * South Africa and Australia are allowed to persecute the loyal and peaceful British Indian subjects of His Majesty with impunity, and yet India is

not allowed to retaliate even by way of depriving the natives of these Colonies of posts in her public service. The whole position of affairs seems to be this. That in the judgment of the freedom-loving sons of England, only those deserve justice who can obtain it by compulsion if necessary, and who effectively resent every in justice and every insult; while people like those of India, who can only beg favours and not demand rights, who have no physical power behind them to support their constitutional appeals, and who labour under the sovereign disadvantage of wearing dark and brown and not white skins, have no right to complain if they, like any other beggars are asked to be satisfied with the crumbs that may be thrown from the table."

The Chinese in the Transvaal and the British Indian Problem in the Transvaal.

2. There appears in the *Observer* (Lahore), of June 28th, 1905, two paragraphs, the first entitled the Chinese in the Transvaal and the second the British Indian Problem in the Transvaal. An extract from the first paragraph is reproduced and the second is given in its entirety.

"The midsummer madness which led the Rand mine owners to invite the importation of Chinese coolies in the Transvaal is bearing fruit. The colonists entertain feelings of intense dislike and hatred for British Indians and would prefer the most useless people on earth to work their mines rather than have the law-abiding subjects of the King-Emperor in their midst. As soon as the importation of Chinese labourers was decided upon, all right-feeling Englishmen were greatly excited and condemned the measure in unmeasured terms and called it a new form of slavery. Their denunciations have had a curious effect. The Chinese are now treated in South Africa as labourers of no other nation have been treated before. * * * *

"At a time when excesses perpetrated by the Chinese are winked at, it is not astonishing to find that the new Constitution does not satisfy the smaller towns in the Transvaal, who are eager to have full power to deal as they think fit with the Asiatic question—upon lines which it is easy to guess. A political association has been formed at Bogsburg, one of the most important of the smaller centres of the Reef. A programme, or platform, of five planks was recently laid before the people for consideration, the fourth plank reading: 'A firm and just native and Asiatic policy in accordance with Transvaal ideas.' But this did not suit the Rev. C. E. Greenfield, who is President of the local Vigilance Association. As an amendment he moved that the fourth plank should read as follows: "(*a*) A firm and just native policy in accordance with Transvaal ideas; (*b*) Asiatics: Segregation in locations; no further immigration except in accordance with the Labour Importation Ordinance, and the prohibition of the Asiatics competing with whites in any occupation; (*c*) Asiatic and native questions to be under the control of the Legislative Council.' 'I would rather,' he said, in moving his amendment, 'see India lost to the British flag than South Africa.' Mr. Greenfield's amendment was carried by an overwhelming majority. When reverend gentlemen prove by their actions that they do not believe that all men are descended from the same father and mother, nay, when they show that the Asiatics are made of a much inferior clay than even Europeans of the lowest classes who infest the Transvaal, there can be no wonder that the Indians are treated very shabbily."

(*b*)—*Home.*

How to raise India in the Scale of Nations.

3. The *Paisa Akhbar* (Lahore), of the 22nd June 1905, publishes a communication from one Mahesh Charan Singh, who, writing from Oregan (United States), says that if arrangements were made for sending students from Hyderabad to be educated in the United States, and if the system of education in vogue in the great American Republic were introduced into the Nizam's

dominions, that State would become a second Japan in five or ten years' time, and that, were the Hindus and Muhammadans, to unite the British would not dare treat the descendents of Ramchandra, Asoka, Sivaji, Akbar, etc., like coolies and subject them to the grossest humilities. The enmity of centuries would be forgotten and both would unite to fight their proud oppressors.

Lord Curzon and the Proclamation of 1858.

4. The *Panja-i-Faulad* (Lahore), of the 21st June 1905, remarks that Lord Curzon's interpretation, in his last budget speech, of the part of the Proclamation of 1858 throwing open to natives higher appointments in the service of Government is disgusting in the extreme. His Excellency should have remembered that his words were calculated to make out the document to be so much waste paper and to represent the late Queen-Empress as a lying and deceitful monarch.

The controversy between the Government of India and the Commander-in-Chief.

5. The *Tribune* (Lahore), of July 1st, 1905, in writing about the controversy between the Government of India and the Commander-in-Chief, says that Lord Curzon is reaping what he himself has sown during his Viceroyalty, by his tendencies to autocracy. The *Tribune* advises the Native Press to abstain from participation in the controversy, and winds up by saying that the defeat the Council has sustained will open its eyes "to the limitation of its powers against a helpless subject population."

II.—Afghanistan and Trans-Frontier.

The Anglo-Afghan Treaty.

6. The following extract is taken from the *Punjab Times* (Rawalpindi), of June 21st, 1905 :—

"The mountain has once again been in labour, and has been delivered of a mouse that may raise a smile. However, as smiles are much better than tears, those of us who prefer a mouse to an earthquake have some cause for satisfaction. The honours of the game, and the whole of the pool, are in the hands of His Majesty Habibulla Khan, after his little rubber with our skilful card-players of Simla and Calcutta. We foresee a consequence which it is to be presumed will follow as a matter of course. One of the ambitions of the late Amir was to be represented by an ambassador at the Court of St. James. It was in part to secure that kind of recognition that he sent his son here a few years ago. The answer which was given always was, that ambassadors in London were, and could only be, representatives of crowned heads of independent States. Now, if the new description of the Amir had been expressly contrived to meet this condition, it could not have been worded more aptly, and we have little doubt that before long London will welcome the representative of His Majesty Habibulla Khan, Independent King of the State of Afghanistan and its Dependencies, accredited to the Court of St. James. Of course, our Jingoes—heaven bless them!—are not in the least exhilarated at the result. Looking to the terms of the Treaty, one sees at once that the expense ought to be borne by the Exalted British Government. Or is the Exalted British Government seriously intending to require its helpless clients, the tax-payers of India, to pay the costs? We hope that somebody in the House of Commons will promptly call attention to this matter. It is bad enough that the Indian tax-payers should have to pay the subsidy without having to pay expenses of this superfluous and indeed mischievous mission."

V.—Native Societies and Religious Matters.

The Co-operative Credit Societies.

7. The following extract is taken from the *Observer* (Lahore), of June 24th, 1905 :—

"That the industrial condition of the country is in crying need of improvement, is admitted on all hands. It has also passed into an axiom that the ruin of our industries is largely due to the invasion of European articles on the Indian markets. But while much enthusiasm is shown and much eloquence is wasted in dwelling on these things, no practical steps are taken to revive the dying or dead industries, to improve the existing ones and to alter them all to make them suit to modern requirements. The main obstacle to the realisation of our aspirations in this direction is want of funds. Lack of sufficient capital is killing the industries and throwing those whose forefathers once carried them on, out of work. The result is an enormous addition of contingents to the ranks of the begging class and of people living a hand to mouth existence. Different measures have been suggested for bringing about a better state of affairs, but such are the inhabitants of this country that they will take no active step unless Government or foreigners first stretch forth a helping hand to them. The authorities have played their part in this direction by the passing of the Co-operative Credit Societies Act in March last. It is now the turn of the people to cease talking and do some practical work."

The Circulation of the Bibles.

8. Writing regarding the methods adopted in Christian countries for the circulation of the Bible, the *Arya Messenger* (Lahore), of June 27th, 1905, publishes the following paragraph :—

"The question is, should not the Aryas try experiments on similar lines. We know that it is not as easy to translate the Shastras and the Vedas as the Bible, but small tracts inviting attention towards the prominent teachings of the Shastras and the Vedas can be prepared and circulated broadcast after translating them into other provincial languages. This question deserves serious attention, because we are sure that these tracts will prove a potent force in preaching the mission of the Arya Samaj and removing many of the suspicions that are current in the lower and ignorant classes about it. Every Arya Samaj in the Province can do independent work in this direction, but if this be not feasible on account of the dearth of writers of these tracts, money may be placed at the disposal of the Arya Pradeshak Pritinidhi Sabha, Punjab, for this specific work, so that something may be done to check the study of the Bible by the lower and ignorant classes of India."

VII—General Administration.

(*a*)—*Judicial.*

The claims of Muhammadans to acting appointments in the Chief Court, Punjab.

9. The *Observer* (Lahore), of June 24th, 1905, has a paragraph in which the claims of Muhammadans to a share of the acting appointments which are at present vacant in the Punjab Chief Court are put forward with the hope that they will not be overlooked.

The appointment of Mr. O'Gorman as Public Prosecutor at Rawalpindi.

10. Writing about the recent appointment of a Mr. O'Gorman to fill a temporary vacancy as Public Prosecutor at Rawalpindi, the *Punjabee* (Lahore), of 26th June 1905, makes the following remarks :—

"* * * and it was hoped that the temporary vacancy thus created would be offered to any one of the three best fitted men for the post, *viz.*, Messrs. G. R. Sawhney, A. Ahmad, and Janki Nath, Koul. But instead, the authorities had the effrontery to offer the temporary vacancy to Lala Hansa Raj Sawhney, the President of the Rawalpindi

Bar Association and a lawyer of 24 years' standing. And as they expected, Lala Hansa Raj declined the offer, and forthwith a young European lawyer of barely three years' residence in the province, to wit, Mr. O'Gorman of Lahore, was pitchforked in the post.

The Remedy.

"That being the pronounced tendency, nay, the settled resolution of the present rulers of India, the question before us is what is the best thing to be done under the circumstances. What is the best weapon we can make use of to minimise the evil? To us it looks as if there is only one remedy, one weapon which we can use. It is that all Indians, real sons of Hind, should come to an unanimous resolution not to seek or accept Government service. The population of India is well-nigh thirty crores; out of this huge mass only an infinitesimal fraction, say about four lakhs, might be depending for their livelihood on Government service. Supposing all these four lakhs of Government servants resolved to resign their posts from to-morrow, we don't think they will find it very difficult to procure suitable occupation for their brains and work for their hands to do. All that is necessary is a firm resolution not to have anything to do with Government service, and the thing could be easily done. If we could do this it will mean that we had all of a sudden recovered our long-lost self-reliance, dignity, courage and manhood, and we would be all the better for this act of apparent self-denial. Moreover by this means we will materially help our rulers, who will no longer need to invent excuses and find subterfuges for the entertainment of their kith and kin in the Government Services. They will thank us heartily for not coming in between them and their laudable ambition to provide for their starving fellow-countrymen. As to ourselves they know very well that owing to the beneficient experience acquired in many famines, we are accustomed to starvation. We hope our readers will ponder well over this plan; they will find on mature reflection that there is nothing like it for universal improvement."

(*b*)—*Police.*

The filling of new posts of Inspectors of Police in Bengal.

11. The following is from the *Punjabee* (Lahore), of June 26th, 1905 :—

"Decidely Curzonian policy might be said to be in full florescence just now. It could be summed up—this new policy—in one short sentence: India for Europeans and semi-Europeans: Indians themselves no where. See, how it is bearing fruit; in Bengal there occurred recently 28 vacancies in the grade of Inspectors of Police. 293 Indian applicants claimed these appointments. Four were M. A. B. L's, 17 M. A's, 73 B. A. B. L's, and the rest B. A.'s with the exception of a few undergraduates. Out of this veritable host of well-educated applicants only five were fortunate enough to secure the billets, the rest being sent about their business. The remaining twenty-three appointments were conferred on half-educated Europeans and Eurasians. There is equity for you, or justice as understood by my Lord Curzon of Kedleston. Does not this make quite clear the intentions of the British Government? Our excellent contemporary of Allahabad, the *Indian People*, referring to the incident emphatically asserts that 'if those responsible for the good government of India will not take a lesson from Marquis Ito and Earl Cromer, the imperialists of to-day will only prove themselves to be the empire-wreckers of to-morrow.' These are pregnant words, and yet there are men to-day who are shortsighted enough to disregard their import, men who in their self-conceit think that they have secured the monopoly for the world's output of wisdom."

(*c*)—*Municipal and Cantonment affairs.*

Native residents of Cantonments.

12. The *Gulzar-i-Hind* (Lahore), of the 17th June 1905, remarks that since the promulgation of the Cantonment Code it has become impossible for respectable natives to reside in Cantonments. The Cantonment Magistrate or any of his subordinates, whether the lowest-paid chaprasi, does not now hesitate

to enter, without previous intimation, even a private house at which *purda* is observed. In fact the Cantonment Magistrate is entirely free to do whatever he likes : he can have any house pulled down and can punish whomsoever he likes, the highest military authority as well as the Contonment Committee merely following his lead and not infrequently reversing their previous orders at his instance. The Editor then goes on to say that the orders (contained in Sections 210 and 211 of the Cantonment Code) by which any one can be expelled from a Cantonment after receiving a few hours' notice are tyrannical in the extreme. Can His Excellency Lord Curzon say that a similar law is in force in the Cantonments in Great Britain ? It would seem as if Government does not regard residents of Cantonments as respectable persons or deserving of better treatment. In conclusion, the *Gulzar-i-Hind* suggests that appeals from these orders should lie, not to Cantonment authorities, but to Deputy Commissioners or Sessions Judges.

(*d*)—*Education.*

13. The *Arya Messenger* (Lahore), dated 27th June 1905, publishes the first of a series of articles on the new Regulations of the Punjab University. The article starts as follows :—

The new Regulations of the Punjab University.

"These new regulations deal a deathblow to the prospects of the private students above the Entrance Standard and are so stringent that the door of University examinations has been practically closed to them. In previous years students, who could not afford to join a College, managed to save some time out of their business hours and by private study and assistance prepare for F. A., B. A., or M. A. examinations, but now this right too shall be denied to them like those of the Universities of the sister provinces of India. Only persons belonging to the following classes, not being students of any college affiliated to the University, may be recommended by the Syndicate for admission by special order of the Senate, as candidates in the Faculties of Oriental Learning and Arts other than an examination for matriculation."

The note relating to the punishment of those found cheating is passed over without comment. The rule for the payment of expenses to fellows, etc., attending meetings is approved. The rules for admission to degrees are given in detail with the following comment :—

"How many unnecessary obstacles have been created in the admissions to degrees. The Senate would do well to modify them to a great extent."

14. Writing about female education in the United Provinces of Oudh and Agra, the *Observer* (Lahore), of June 28th, 1905, makes the following remarks :—

Female Education in the United Provinces.

"The Committee do not in the least use any hyperbolic language when they say that the most difficult problem which has to be faced in the consideration of the ways and means for advancing female education is also the one which most urgently presses for solution, and this is the provision of an adequate number of properly qualified mistresses. It is clear that in order to be able to grapple with the problem seriously the creation of a body of Indian mistresses is essential. The services of non-missionary European and American lady teachers will be welcomed by a few select families, but even when such provision can be made they can never take the place of Indian mistresses in any scheme

providing for female education on a scale sufficiently large to secure appreciable results. Considerations of expenditure alone would stand in the way of any general employment of European and American mistresses. They are, however, of opinion that the services of a few European lady teachers may be utilized in directing and superintending female education and in helping the Indian teachers with advice and guidance. The bulk of the work must be carried on by Indian mistresses, and the Committee suggest some means of meeting the apparently insurmountable difficulty of creating a body of female teachers for these provinces. Of these suggestions the following deserve particular notice :

* * * * * * * *

"Besides the opening of regular normal schools where a complete course of instruction in the theory and practice of teaching would be given, it would be desirable to encourage the opening of training classes in connection with every large school of any importance. Also if aided schools are helped by liberal grants-in-aid they would most likely be able to train a few girls every year who, though not possessed of the superior qualifications of the normal school girls, would still be able to do the work of teaching more efficiently than teachers who have no training at all."

(*h*)—*Miscellaneous.*

The plague.

15. The *Paisa Akhbar* (Lahore), of the 21st June 1905, remarks that the *Lancet* is perfectly right in saying that the plague constitutes the greatest danger to India, seeing that it has carried off about 19 lakhs of natives in 1903 and 1904 alone. Had there been as many deaths in England from one disease, the people there would have raised such an outcry over the matter that it would have been impossible for the Government to remain as apathetic as the authorities in India have been. Apparently the British public are completely ignorant of the appalling mortality from plague in India, otherwise their sympathetic hearts would assuredly have been touched. The Editor then takes exception to Dr. Creighton's theory regarding the origin of the disease, and says that in all probability the outbreaks in the Punjab and the Bombay Presidency are due to the net-work of canals in those parts of the country.

The same.

16. An article is published in the *Tribune* (Lahore), of July 1st, 1905, in which the policy of Government in connection with plague is shortly reviewed. The writer agrees with the decision taken to stop all coercive measures, but thinks that the Medical Officers in Government are too apathetic to make real efforts to stop plague by scientific measures ; that this apathy is a distinguishing feature in Government service which is difficult to enter but easy to remain in.

The acquisition of land for public purposes near Government House, Calcutta.

17. The *Tribune* (Lahore), of June 22nd, 1905, quotes the following sentence from the Englishman written in connection with the proposal to acquire land for public purposes near Government House, Calcutta—

"The trial of Machiavellianism is over so many recent acts of Government that the public has inevitably begun *to look out for mental reservations and obscure motives*, even in the Arcadia which is about to take the place of Tank Square."

In commenting on this the *Tribune* makes the following remarks :—

"The italics are ours. It is no doubt a stricking irony of fate that in a leading Anglo-Indian paper, which has the reputation of being semi-official in its traditions and instincts, the tables are so completely turned upon the Viceroy, and the "trial of Machiavellianism" is prominently associated with acts of Government presided over by the illustrious personage who took the Asiatics to task for their turn for "Oriental diplomacy" so soon after that memorable oration. This is retributive justice to be sure. And the wonder of it is that the acts of the Government in respect of which the "trial of Machiavellianism" may be said to be over, are going on multiplying rather than decreasing. A Calcutta native contemporary (*New India*) makes the rather startling announcement that Government has taken upon itself the by no means honourable task of watching the movements of all pensioners, and instructions have been issued to the police throughout the country with that view. If *New India's* information be correct—we hope it is not—the obvious inference is that Government does not trust the people, and how can it expect being trusted in return ? It is confidence alone that can beget confidence.

Organised Philanthropy.

18. The following extract is taken from an article appearing in the *Tribune* (Lahore), of June 22nd, 1905, on "organised Philanthropy," or rather the want of it in India—

"If we are asked to name the two greatest needs of India at the present time we will answer—not political agitation nor social reform, not the development of vernacular literatures, nor even the sending of Indian youths to foreign climes for higher scientific education—but Sanitation and Education; Education to create a spirit of inquiry in the national mind—of the masses no less than of the classes; Sanitation to teach them how to live in the midst of plague, cholera, fevers and the other diseases which have firmly established themselves in India and take their toll of human lives year in and year out; Personal hygiene and domestic sanitation and just enough of education to enable the people to use to some extent the reasoning powers of man for the benefit of himself and his kind instead of his merely possessing the universal animal instinct."

The rustication of two students of the D.-A. V. College, Lahore, in connection with the Punjab University Tournaments.

19. A letter from two Hindu students studying in America is published in the *Punjabee* (Lahore), of June 26th, 1905. The writer comments on the rustication of two students of the D.-A. V. College, Lahore, in connection with a row that occurred not long ago over some game of football, and recommend that the Arya Samajists should start a College of their own.

On this letter the Editor of the *Punjabee* writes :—

"For one thing it shows what even one or two seasons of the free and exhilarating atmosphere of America or Japan might accomplish in the case of our depressed and snubbed Indian students. It broadens and enlarges the mental horizon of the fortunate youth, chastens his spiritual and physical impurities, and his mind and body freed from the crushing effects of tyranny and oppression, become elastic and responsible to every noble and liberal sentiment and thought."

Punjab Government Branch Press, Simla—8-7-05—79.

[Confidential.]

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NATIVE NEWSPAPERS

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 8th July 1905.

I—Politics.

(a)—*Foreign.*

The Russo-Japanese War.

1. The *Panja-i-Faulad* (Lahore), of the 28th June 1905, publishes a communication from Mr. Aziz Ahmad of Glasgow, who remarks that the war in the Far East is the forerunner of the coming struggle between the white and the yellow races, and all Europeans, excepting the English alone, will now have to quit holy Asia. As regards the present rulers of India, they have God's commission to hold this country, and their sense of justice and their treatment of natives have won them the love of the people.

The Tibet Treaty.

2. The *Punjabee* (Lahore), of July 5th, 1905, has the following paragraph regarding the Tibet Treaty :—

"Signs are fast accumulating about the absolute worthlessness of the treaty obtained last year from Tibet by Lord Curzon after enormous expenditure of treasure squeezed from the poor people of India, and by means of the peaceful bloody mission. The Dalai Lama, the sovereign pontiff of Tibet, did not sign the document; neither has it been ratified by China, the admitted suzerain of Tibet. A Reuter's telegram told us last week that Mr. Brodrick, in answer to a question in the House of Commons, announced that negotiations for the ratification of Colonel Sir Younghusband's precious parchment were still going on. The autocrat of the East Indies, however, was discreetly silent about the probable duration of these negotiations. The inimitable Westminster Gazette caricaturist, the celebrated F. C. G., produced last month a cartoon on Mr. Balfour's intentions about the next parliamentary dissolution, and the legend it bore underneath it—this year—this next year—some time—never!—might very well be applied to the negotiations about the ratification of the Younghusband treaty. Meanwhile the Northern Bear, bruised and battered by Japan though he be, has evidently kept his weather eye open in the direction of Tibet. Reuter telegraphed on the 26th ultimo the information that the *Times* Pekin correspondent says that Minister Poketiloff reached Urga on the 14th instant, and presented the Dalai Lama with gifts from the Tsar. So it is quite on the cards that the *soi-disant* peaceful, but really bloody, mission will yet give rise to events before which Mukden, Sha-ho and Liaoyang would be pronounced comparatively bloodless.

(*b*)—*Home.*

Japan and India.

3. In the *Punjabee* for July 3rd, 1905, an article from "Justice" (Editor the notorious H. M. Hyndman) is reproduced, from which the following paragraph is taken :—

"This applies, as we have repeatedly pointed out, to Great Britain too, though Japan is for the time being our ally, and although it is the British fleet which has kept the ring while Russia was being crushed. People who imagine that Indians are wholly uninfluenced by what is taking place out there in Manchuria are wilfully blind. Until within the last eighteen months I have frequently been remonstrated with myself by Indians for expressing my views too strongly concerning our rule in Hindostan. Now there is quite a change. Since the fall of Port Arthur and the catastrophe of Mukden a new spirit altogether is displayed. There is hope for the future—hope that India may ere long take up again the thread of her great history, relieved for ever from our degrading and sordid rule. What Japan is doing why should not India do? That is the talk. Said one of our Indian fellow-subjects when I was descanting upon the prowess and achievements of the Japanese: "And all done on the same food as ours: rice and dried fish"! And there are 300,000,000 of Indians (or nearly six times the population of Japan) who are learning that their interests are identical as against the 200,000 foreigners who drain them of their wealth and deprive them of all freedom.

"Yet our "great statesmen" think that the triumph of Japan has tightened our vampire clutch on India's throat. Fools indeed!"

"Certain Anglo-Indian Consistencies."

4. The *Punjabee* (Lahore), of July 3rd, 1905, has an article entitled certain "Anglo-Indian Consistencies." The article starts as follows :—

"Generally speaking, we do not think it worth our while to worry about the Anglo-Indian view of Indian questions; that view is almost always intensely selfish—it takes no count of the righteousness that exalteth a nation—it recognises no right but that of might. They are here to make money—to line their pockets with gold at the expense of the people whose destinies they hold in the hollow of their hands. And they are in such a hurry to make their pile in double-quick time that they do not mind the least bit if in the process of making it they trample justice and fair-play under foot, outrage every consideration of decency and decorum and fly in the face of every sentiment of humanity and rectitude. The mental vision of such self-centred people is too narrow to allow of their taking a broad and catholic view of any public questions—least of all one, in which their own interests are involved. The many wrongs of our people cannot be righted without detriment to their own vested interests and unfair ascendency, and hence they are always so apt to warn us off their own close preserves, and oppose by every means in their power the concession of a single privilege or right to the Indian people."

After this the writer says that there are undoubtedly many well-meaning persons who consider that Indians are best kept in leading strings and but these well-meaning ones are so intoxicated with the shallow draughts of authority imbibed during the short term of their reign in this country that they seem to think that India is to achieve glory by hugging its chains and not by breaking them. The article winds up with a reference to some article in an Indian Magazine by a retired Anglo-Indian gentleman, who points out that the administration of India is far cheaper than of even the pettiest European States. The writer of the *Punjabee* article, however, declares that this is not true that India is not a twentieth part as rich as any European country and the cost of its administration aught to be one-twentieth that of any European State; that the only remedy is to employ natives. "The replacement of the present costly

European agency by indigenous agency will not only conduce to the best interests of economy, but it will also help to rid the national shield of England of a dark blot that has hitherto stained its whiteness."

The controversy between the Government of India and the Commander-in-Chief.

5. The *Punjabee* (Lahore), of July 5th, 1905, in discussing the recent despatch by the Secretary of State for India on the proposals made by the Commander-in-Chief, writes :—

"By the abolition the military membership the Viceroy will have to decide every military question on his own unaided responsibility, and he will scarcely feel strong enough to veto any proposal from the Commander-in-Chief. The only constitutional check against the unrestricted running of the Military machine has been withdrawn, and we cannot help thinking that the outlook for the poor Indian ryot has become ten times worse and extremely gloomy."

"The immediate question before the public meanwhile is : will the Viceroy resign ? * * * We have however all along considered that Lord Curzon will not resign. His love of despotic power is so great that he will remain in India for the full term for which he has been appointed a second time to the Viceroyalty. Besides, next cold weather, when the Prince of Wales sets his foot on Indian soil for the first time, Lord Curzon will get another opportunity of indulging in parade, pomp and show, and he will not forego it for the sake of a slight slur cast on him by the Secretary of State. And our opinion in this respect is confirmed by the latest news from Simla * * * * Apparently His Lordship has thrown Sir Edmond Elles overboard and taken to Lord Kitchener. That is a masterly strategy on His Lordship's part. As there is perfect accord between Lord Curzon and Lord Kitchener, there is no fear of the Secretary of State refusing to sanction the fresh proposals submitted to him by the Viceroy, and no likelihood of His Excellency's leaving India before his time. More's the pity."

III.—Native States.

The marriage of the Raja of Tamkohi in the Gorakhpur district.

6. The *Tribune* (Lahore), of July 6th, 1905, makes the following remarks on the marriage of the Raja of Tamkohi in the Gorakhpur district.

"It is hardly too much to say that Sir James La Touche has surpassed himself in the astounding pussillanimity that characterises his decision with regard to the high-handed proceedings of the Collector of Gorakhpur noticed in these columns on Saturday last, and the unwilling little Prince has been forcibly married to a girl older than himself amid the piercing lamentations of the poor mother, *who was not allowed to see her son during the marriage*, and will perhaps "never see," as the *Advocate* of Lucknow surmises, "the face of her daughter-in-law."

* * * * * * *

"While congratulating Sir James La Touche on this memorable triumph of the white man's prestige over the tears of a heart-broken mother, we fervently hope and pray that her persecution may end with this shattering blow to her old nerves."

The same.

7. The following extracts are from an article appearing in the *Khalsa Advocate* (Amritsar) of July 8th, 1905, commenting on the marriage of the Minor Raja of Tamkohi in the Gorakhpur District :—

"* * * *. There are, generally speaking, two sides to a question, and the present affair may be no exception to the rule. But while strongly hoping and wishing most earnestly that an authoritative and full statement of the other side, if any, of the case

will be forthcoming before long to enable the public to form a perfectly fair and unprejudiced opinion on the matter, we cannot help recognizing that the public press of the country has no alternative in the absence of such an authoritative statement, but to take its facts from the only version of the affair before it and commenting on them in a *bond fide* spirit of fair criticism.

* * * *. But whatever be the true explanation it is our firm conviction, and we hold it to be almost axiomatic, that matters of a purely social, religious, or socio-religious character such as the celebration of marriages, performance of funeral ceremonies as well as the settlement of certain details connected therewith, such as the fixing of the time and place of marriage, and the selection of the family and age, &c., of the bride or the bridegroom are generally, and should be, left entirely to the discretion of the parents or the only surviving parent, or the nearest relations of the boy or the girl as the case may be, as it is they, that is, the parents or natural guardians of the bride or the bridegroom, that have the greatest stake in the matter, and they alone possess that knowledge of the thousand and one things vitally connected with such affairs which is so essential for their successful management. We cannot help regretting deeply, therefore, that the necessary precaution had not been taken of consulting the Dowager Rani and obtaining her consent, beforehand, in a matter wherein her opinion ought to have carried the greatest weight and in which she had a right to be allowed a powerful voice * * * *."

VII—General Administration.

(*d*)—*Education.*

The New Regulations of the Punjab University.

8. The *Tribune* (Lahore), in its issue of 8th July 1905, publishes an article on the New University Regulations from which the following extract may be noted :—

"The Regulations recommeded by the Syndicate, after they had been passed by the Senate, would be submitted to Government for sanction. Lala Hans Raj proposed that the Regulations, after being passed by the Senate, *should be published in the proceedings* and *then* be submitted to Government for sanction. This proposal was rejected. We cannot help remarking that this involves an important question of principle. It is to be regretted that in our Province there is no strong public opinion in educational matters. The majority of our educated young men, not directly connected with some educational institution, take no interest in University proceedings."

(*e*)—*Agriculture and questions affecting the land.*

A threatened famine in India.

9. The *Vakil* (Amritsar), of the 26th June 1905, remarks that a perusal of the crops reports for the preceding week shows that this unfortunate country is to be visited by another famine more or less acute. It therefore behoves the people to unite in requesting Government to prevent, as far as possible, the export of grain from the country, and make concessions in favour of poor agriculturists in the matter of the collection of land revenue.

Native Christians and land on the Chenab Canal.

10. The *Nur Afshan* (Ludhiana), of the 30th June 1905, publishes a communication from one Buta Mal, a Christian preacher who complains that the condition of Native Christians in India is the reverse of satisfactory. While Hindus, Aryas, Muhammadans and others have their own colleges, places of worship, &c., followers of Christ are entirely dependent on the charity

of America and England. The writer then goes on to say that Native Christians have not been given their fair share of land in the Chenab Colony. They have undoubtedly received some small grants, but these can be of little help to the large body of impecunious Christians. Now that the colony is about to be extended, Government should set matters right by allotting more land to Native Christians, who make good and industrious agriculturists.

(f)—Railways and Communications.

The want of wagons at Chiniot Road Station.

11. The *Punjabee* (Lahore) of July 5th, 1905, publishes a telegram received by the Editor from the merchants of Chiniot Road Station to the effect that 25,000 bags of grain were lying at the station unbooked for want of wagons. After commenting strongly on the inefficiency either of the Railway staff at Chiniot Road Station or of the officials at Lahore, the Editor goes on to advise the merchants to sue Government for any loss that they may sustain.

(h)—Miscellaneous.

The Albert Victor Memorial Hospital at Lahore.

12. Under the title "Bleeding a fine Art" a leading article is produced in the *Punjabee* (Lahore), of 3rd July 1905, criticizing the rules for payment of patients in the Albert Victor Memorial Hospital at Lahore. The writer points out how out of a sum Rs. 35,000, the amount given by the principal donors, only Rs. 5,000 was subscribed for by Europeans. Yet the rules now in force are so drawn up as to practically exclude Indians from taking advantage of the Hospital. A list of charges for surgical operations is next given, the last item in which is "in unusual cases references to be made to the Inspector-General of Civil Hospitals." On this list the writer of the article makes the following remarks :—

"The last vague and elastic item in the above schedule has really taken away our breath. Just as the words, "as far as practicable", in the late Queen's proclamation have provided Lord Curzon with the plea to declare that the British Government has never violated the Royal promise, but has always employed natives of India wherever and whenever practicable, so in this case a fee of a thousand rupees or two might be demanded from an unfortunate patient by calling his case unusal. All these heavy amounts go not to enrich the institution, but to fill the pockets of the licensed surgeon-in-chief. The net result or outcome of these new rules has been that the Albert Victor Memorial Hospital has become a close preserve for Europeans and Eurasians. The Institution practically founded by Indian money to commemorate the visit to the province of the late lamented elder brother of the Royal Prince, who is shortly to visit India and Lahore, has thus become a stranger to all but the richest of Indians. And under the circumstances, how could it keep the recollection of that visit alive in the hearts of the Indians or be instrumental in promoting their loyal attachment to the King-Emperor or his house is best known to those who have drawn up these rules. And, again, is it just and right that an institution which has heretofore conferred benefits on all moderately-meansed subjects of the King irrespective of caste and creed, should now be prostituted to the enrichment of an individual or two? The practical outcome of the new rules is, we are given to understand, that since their promulgation hardly half a dozen respectable Indian sufferers have ventured to cross the threshold of the Albert Victor Hospital for the purpose of getting medical or surgical relief; that whereas formerly the rooms for such patients were almost always occupied, now, thanks to the prohibitive tariff, they are vacant and unoccupied, thus frustrating the aims and intentions of the

large body of Indian donors who came forward with their subscriptions, believing they would thereby be conferring a boon on their fellow-countrymen. The moral to be drawn from this incident as from many others of a like nature, especially by our people, is that in joint enterprises where a few Europeans join hands with a large body of Indians with some laudable end in view, the Europeans will end by elbowing the Indians out when the time of reaping the harvest comes. Beware of European partnership, is, therefore, our concluding advice to all our fellow-countrymen, for you will thus assure yourself against final disappointment."

The plague.

13. The *Tribune* (Lahore)of the 4th July 1905, publishes an article on a recent case decided by the Sub-Divisional Officer at Rupar in the Ambala district, in which a man was convicted of having struck a Hospital Assistant who was on duty inoculating people against plague. The article winds up as follows :—

"In conclusion, we earnestly submit to our benevolent Government that the most urgent need of the country is sanitation, and that as long as people live in the midst of dirty environments, they are bound to catch the plague or any other disease. What are the Sanitary Commissioners doing? Drawing fat salaries, living for six months on the hills and writing annual reports. Alas, for the cause of sanitation in their hands and the hopelessness of moving the Government when its European Officers are concerned! The Deputy Commissioner is now the *ex-officio* President of every Municipality in the Punjab. His presence there has not improved the sanitary condition of Indian quarters at all. Over and above sanitation is the need of education to help the people to get rid of their grinding poverty which is the mother of all diseases and to enable them to live on sanitary principles. It is in these directions that the attention of Government should be directed, instead time, energy and money being wasted on pseudo-scientific remedies of, as Mr. Le Rossignol states, "problematical benefit." So long as the causes that breed plague remain untouched, what is the good of experimenting with supposed remedies that at best try to check a greater with a lesser evil and are not at all taken kindly to by the people? Dr. Creighton hit the nail on the head when he drew attention to the Punjab villager's mud hut and its poison-breeding conditions and surroundings, the removal of which the microscopes of the Bacteriologists sent out from England have not within their view."

Punjab Government Branch Press, Simla—14-7-05—79.

[Confidential.]

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[Vol. XVIII.] [No. 28.]

SELECTIONS

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NATIVE NEWSPAPERS

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I—Politics.

(a)—*Foreign.*

The apprehended Russian Invasion of India.

1. The *Paisa Akhbar* (Lahore), of the 6th July 1905, remarks that although reverses in the Far East and troubles at home have thoroughly unnerved Russia, apparently she has become an object of greater dread to the Indian as well as the Imperial Government. The authorities in India are spending money on the re-organisation of the army in a most heartless manner.

The "Yellow Peril."

2. The *Vakil* (Amritsar), of the 1st July 1905, remarks that the "Yellow Peril" has taken so complete a hold of the Christian nations of the West that they do not feel ashamed of voicing even the most idiotic ideas to avert the danger.

"The Two Perils."

3. A leading article is published in the *Punjabee* (Lahore), of July 10th, 1905, entitled "The Two Perils." In this article many quotations are made from an article by George Lynch which appeared in the *Daily Chronicle* regarding Japan's victory and its effect on Asiatic peoples. The following extracts are by the writer in the *Punjabee* :—

"And as we showed in a previous article, when Japan will have finally attested Asia's right to be mistress in her own house and manage her own affairs according to her own lights, without the interference of foreign intruders and adventurers who have always an eye to the main chance, it will then be Asia's turn to have her innings at last. For, as Mr. Lynch says in the *Daily Chronicle*, the present war can hardly be considered as purely and solely a war between Russia and Japan. It marks the revolt of the East against the aggression of the West. The true meaning of the war is that the East at last, represented by Japan, has called a halt to European spoliation. Mr. Lynch rightly contends that the history of European intercourse with the East has been a long record of robbery and larceny. Japan has just announced to Europe in the name and on behalf of the whole of the Asiatic Continent, of which she forms a part, 'Thou shalt not steal' any longer. The people of the rest of Asia have been profoundly impressed with the heroic achievements of their Japanese brethren. These have put heart into their jaded frames and filled them with high hope and exultation. They now realize

that though long prostrate at the feet of the conqueror with black despair for their only hope, they are not yet a played-out race, and may still under God's providence be permitted some day to achieve their national redemption and raise their dropping heads.

* * * * *

"Hence they raise this cuckoo-cry of an impending Yellow Peril and call upon white men to stand to arms and be ready to defend their hearths and homes against the dreaded agression of the yellow races. They need, however, have no fear. If they keep themselves to themselves and steel nobody else's land and belongings, the Yellow Peril need have no terrors for them. If, however, they have planted themselves in other people's lands and appropriate other people's money to their own uses, they have no right to complain if the Japanese do by them as they themselves have done by others. Such is the law of nature—the dispensation of an all-wise Providence. But if the mere prospect of this Yellow Peril is enough to work Europeans up to such a state of blue funk, what must it be to Asiatics to suffer from the reality of a White Peril, which sits on their breast like a night-mare from year's end to year's end and sucks up their very life-blood."

In conclusion the writer says that it is the White Peril from European nations that has been the reality in Asia, not the phantom of the Yellow Peril; that, however, with Japan's victory the day of the White Peril has passed.

Western and Eastern Civilisations : a contrast.

4. The *Paisa Akhbar* (Lahore), of the 4th July 1905, remarks that the Christian nations of Europe have always treated the peoples defeated by them in a barbarous and brutal manner. On the other hand, there is no parallel to the humanity and magnanimity the Japanese, an Asiatic race, have shown throughout their struggle with the Muscovites. Indeed, they are deserving of all honour for having set an example to civilized Christendom.

(*b*)—*Home.*

The Partition of Bengal.

5. The following is from the *Tribune* (Lahore), of July 8th, 1905 :—

"The scheme for the partition of Bengal has received the sanction of the Secretary of State. This means that the greatest outrage on the feeling and sentiment of the native population since British rule began in this country has been perpetrated. This shows that to keep their own *zid* our rulers do not care a two-pence for the most reasonable objections, and the most earnest and united supplications of the subject population. If a Machiavelli were to bend all the powers of his mind to devising a means for making a loyal and contented people distrustful and discontented, he could not hit upon a plan more ingenious, more diabolical, and more efficacious to effect that object. According to a blood-curdling old German tale, once upon a time the Evil One, who cannot bear the sight of anything good and sweet in this world, tried every dodge to separate a pair of loyal and loving friends, but without success. His chagrin knew no bounds, and to the momentous affairs of his Empire—the Nether World—he never gave so much thought and energy as to inventing some plan to create a breach between the two model friends. At last he hit upon an idea truly Satanic in its horribleness. He ordered a couple of his lieutenants to ceaselessly watch the friends and, whenever they came together, to assume the forms of rotting corpses and lie between them. Whenever the friends met after that they found to their horror the insuperable barrier of decomposing dead bodies stretched between them. They sickened away and fell apart never to meet again as of old. After this heartless trampling under foot of their tenderest feelings the Indians will never have the same sense of trustful reliance on the rulers as before, and the memory of this will be as the barrier of rotting corpses between them which will never allow them to come close on the old terms of cordiality! The Evil Genius (*Alakshmi*) of India—the Spirit which 'presides' over the misfortunes of this country—must have

whispered the suggestion into Lord Curzon's ear, and steeled his heart against the frenzied pleadings and prayers of the threatened Province.

* * * * * *

This culminating act of Lord Curzon's reactionary regime is so outrageous that the popular feeling with regard to it can never be adequately expressed by ordinary means. The stopping of all business and ceremonial intercourse for a number of days; the assuming of the garb of mourning by all men and women; the renouncing of music at private dwellings and at sacred places; the giving up of blowing the *sankhs* and ringing the bells in temples; the closing of theatres and other public places of entertainment; in short, the keeping of strict national mourning would not fully convey the deep grief of Bengal."

The same.

6. The following is from the *Tribune* (Lahore), of July 11th, 1905:—

"The feeling of unutterable grief and dismay created in Bengal by the news of the partition scheme having been sanctioned, is but dimly reflected in the public organs in the Press. Though the repeated and glaring instances in the present regime of absolute and contemptuous ignoring of public opinion had led the people to fear the worst, and to cherish no fond hopes or delusions from the first, yet the blow when it has fallen has produced a crushing, a paralysing, effect. Reason said 'No hope'; but the Heart still prompted to 'hope against hope.' One may be looking forward to an approaching and inevitable disaster for a long time and steeling the heart to face it with resignation; but when it does come all firmness and strength of mind vanishes. In this way though the Bengalis in a manner had felt sure all along about what was coming, they have been crushed by the calamity when it has actually descended on their heads.

* * * * *

* * * * *

The duty Bengalis have to do at this juncture is to make it unmistakably clear that the dismemberment of their Province is deeply abhorrent to the instinct and sentiment of every one of them. But the rulers already knew the depth and extent of the feeling in Bengal, yet it did not prevent their carrying out their *zid*."

The same.

7. The *Tribune* (Lahore), of July 13th, 1905, publishes several paragraphs regarding the partition of Bengal from one of which the following extract is taken:—

"Then there was another important factor in determining Mr. Brodrick's decision. It is openly asserted in many a quarter that at least one of the reasons impelling Mr. Brodrick and his colleagues in the Cabinet to throw over Lord Curzon, as against Lord Kitchener, was that the latter being far the more popular and indispensable man in the eyes of the British public, the Ministry could not in their present tottering condition afford to displease that public by running counter to the Sardar of Khartoum and thus forcing his resignation. Now, however, that Lord Kitchener had been appeased, an effort was necessary to retain if possible the allegiance of Lord Curzon, whose value as a party man could not be questioned or ignored. And so Mr. Brodrick and his colleagues were on the horns of a dilemma—whether sanction the partition of Bengal or permit Lord Curzon to resign. It was easy to see which alternative the Ministry must accept, and the people of Bengal were sacrified to propitiate Lord Curzon in wrath;—furnishing a lesson, we sincerely hope, to the highly sensitive Indian journalists who have been weeping tears of blood because the Secretary of State was going to allow the upper hand to the military element in Indian administration."

8. The *Paisa Akhbar* (Lahore), of the 5th July 1905, writing about the Curzon-Kitchener controversy, says that had Lord Curzon and natives been parties to the dispute, Mr. Brodrick would have supported the former of a certainty, paying not the least heed to the arguments of the latter, however reasonable they might have been. As, however, the contest was between Lords Curzon and Kitchener, and as the British public were in favour of the head of the Army in India, the Ministry has brushed aside the arguments of the Viceroy and his councillors.

The controversy between the Government of India and the Commander-in-Chief.

9. The *Gulzar-i-Hind* (Lahore), of the 8th July 1905, writing on the Secretary of State's order on the recent controversy, says that the only way for His Excellency, to save his face is to repeal the Official Secrets and the Universities Acts, and thereby win over educated Indians to his side.

The same.

10. The following is from the *Punjabee* (Lahore), of July 10th, 1905 :—

The same.

"The all-engrossing topic in India, and one, the issues of which may be fraught with untold possibilities of evil for our Eastern Empire, is the surrender of Mr. Brodrick to Lord Kitchener and the flouting of the Viceroy and all the rest of his Council in their manly stand against what is nothing less than the handing over of India to a Military Despotism. For if Lord Kitchener gets his way, it will be *that* and nothing else. We have often had occasion to criticise the policy of His Excellency the Viceroy, and that too, not in a favourable manner, but on the present question he ought to feel and to be made assured that a united India is at his back in standing up for the supremacy of Civil Government against a bastard Kitchenerism which would spell ruin to India if ever it came into vogue."

11. The *Arya Gazette* (Lahore), of the 6th July 1905, remarks that, although not opposed to the Congress movement, it has always held the opinion that the efforts of the Congress can never be crowned with success. Indeed, the past 25 or 26 years' experience has left no room for doubt that there is not the least chance of the expectations formed of the body, being realised. The *Arya Gazette* has, therefore, all along advised natives to have nothing to do with the propaganda, and to spend their time and energies to a better purpose. The fusion of all races in India is the only possible road to success, and this is a task which the Arya Samaj is performing and may be relied upon to accomplish successfully. The Editor then goes on to say that although some leading Arya Samajists support the Congress movement, it will be a mistake to infer from this that the Samaj is a political body.

The Congress movement.

12. The *Akhbar-i-'Am* (Lahore), of the 8th July 1905, writing about the grant of commissions to certain members of the Imperial Cadet Corps, says that the corps is entirely the creation of Lord Curzon, constitutes a living proof of the appreciation by Government of the loyalty of natives and may be relied upon to prove a useful institution politically.

The grant of commissions to certain Imperial Cadets.

III.—Native States.

Alwar affairs.

13. The *Sadiq-ul-Akhbar* (Rewari), of the 2nd July 1905, publishes a communication in which the writer says that it is rumoured that the Engineering Department, Alwar, is to be made quite independent of the Maharaja and placed under the control of the Political Agent. The writer adds that this is said to be due to the Maharaja having attempted to reduce the expenditure of the Engineering Department from five to four lakhs per annum and to replace the European Engineer by a Native on a smaller salary; that it is strange that while Indian Princes are being forced to reduce the number of their State troops, *thugs* with the exterior of respectable men should be foisted on them as Engineers and Councillors? The correspondent then goes on to say that the expenses incurred by the State on the occasion of the Coronation Darbar and the Maharaja's investiture with ruling powers run up to a figure which takes one's breath away. (On one of these occasions) the unserviceable horses of (Colonel ?) Fagan, the predecessor of the present Political Agent, were brought down from Bombay and fabulous prices were realized for them (from the State). A comparison between the actual cost of certain articles bought (in connection with the Delhi Darbar) and the sale proceeds thereof at a subsequent auction reveals a strange tale. Again, a veil had better be thrown over the purchases made for the State since the establishment of the Political Agency.

VI.—Legislation.

Bill to amend the Punjab Land Preservation (Chos) Act.

14. The *Tribune* (Lahore), of July 13th, 1905, publishes a paragraph approving of the new Bill to amend the Punjab Land Preservation (Chos) Act, but hopes that the new law will be worked with some consideration for the poverty and temptations of the people.

VII.—General Administration.

(*d*)—*Education.*

The new University Regulations.

15. A leading article is published in the *Tribune* (Lahore), of July 15th, 1905, commenting on the new University Regulations. The chief exceptions taken to the rules are (1) that the person deciding whether a student shall be permitted on religious ground to change his College should be the guardian of the student and not the Principal of the College; (2) that Europeans are favoured in having to take up only two compulsory subjects and in having to obtain only 30 per cent. of marks as against three compulsory subjects and 33 per cent. of marks necessary for native students; (3) that the rule preventing students appearing for the Entrance Examination of the Arts until they have completed their 14th year, is unnecessary and a better rule would have been to prevent any child under five or six years of age being admitted to a school.

(*h*)—*Miscellaneous.*

The increase of drunkenness in India.

16. The *Vakil* (Amritsar), of the 8th July 1905, remarks that drunkenness is rapidly on the increase in all parts of India, and that if nothing is done to check its progress disastrous consequences will be certain to ensue.

It is only the authorities who can put down the evil ; but the difficulty is that the desired reform spells loss to Government. There being however, no other way to rid the country of the curse of drink, the various Temperance Societies and the general public should hold meetings to request Government to bestir itself in the matter. It should surely be the duty of a civilized Government to combat the moral evils resulting from drunkenness, even although this should bring about a falling off in its revenues. The *Vakil* calls upon Lord Curzon to tackle the problem, so as to take away the edge from the criticism of the Bengali Press unless he cares to initiate only such reforms as can benefit Government and the " whites."

The Plague.

17. An article appears in the *Tribune* (Lahore), of July 13th, 1905, regarding the attitude of Government towards the plague and saying that officials give the excuse that the fault lies with the people. That the people, says the *Tribune*, may fail to assist Government is possibly true, but that they have some cause for this is witnessed by the stories of official misdeeds that come from Madras.

British Justice.

18. The following paragraph appeared in the *Tribune* (Lahore), of July 11th, 1905, in connection with a case in which an Assistant Engineer burnt down two huts within Railway limits and was fined Rs. 100 by the Judge of the Calcutta High Court :—

"To say that in passing the above judgment his Lordship had taken the accused's colour into consideration would be to cast unworthy reflections on those irreproachable guardians of British justice in India who are known to have convicted Europeans of causing 'simple hurt' when the hurt in question has appeared to have snapped for good the bonds of mortality of its 'coloured' recipients. If it is only 'ignorance of the law,' will his noble Lordship be pleased to enlighten the benighted 'native' as to why 'ignorance of the law' is generally 'no excuse' for poorer members of the 'coloured' community who are sometimes apt to forget that a few rotten twigs of fuel picked up in the vicinity of a Government forest is likely to bring to an end the illimitable resources of the mighty British *Sirkar*."

Agitation by Newspapers in the Punjab and other parts of India.

19. The following paragraph is from the *Tribune* (Lahore), of July 15th, 1905 :—

"Newspaper readers in the Punjab cannot but envy the readiness and freedom with which popular opinion finds expression in some other parts of the country, particularly in Bengal, not only because of the number of public journals unfettered by considerations of deference due to this party or that individual, but also because of the facilities afforded by the numerous public associations, and last, but not least, by an elective Legislative Council. When one compares the amount of discussion and agitation that took place in Bengal over the Universities Bill and the Partition question, with the practical indifference of the Punjab in respect of measures no less vital to her interests, such as the Land Alienation Act and the creation of the N.-W. Frontier Province, one cannot help considering how much there is still left to be done to make the voice of the public in this Province fully audible to the authorities and others concerned. Whether the authorities shall pay heed to that voice or not is quite another matter—the experience of recent years has not been encouraging on that score—but that the educated leaders of the people have a duty to perform in this direction admits of no question.

Government Pensioners.

20. The following is from the *Tribune* (Lahore), of July 8th, 1905 :—

"As we noticed not long ago, our esteemed contemporary of *New India* is responsible for the astounding statement that Government have issued instructions to the Police throughout the country to watch the movements of Government pensioners and submit periodical reports in this connection to head-quarters. To facilitate this "shadowing," a complete list of these gentlemen is said to have been prepared and sent round the country. *New India* is not a likely source of canards, but nevertheless it is natural the statement under notice should be, as it appears to have been, received with caution, so apparently incredible is its significance. A contemporary points out that Government has no power to interfere with the freedom of Government pensioners, or they would have availed themselves of it before now to prevent Hume, Cotton, and Wedderburn attending the Congress. And since they can in no way interfere with the action of Government pensioners, what object, he asks, do they hope to gain by subjecting them to the alleged espionage? But what if they do interfere? We are sure nothing will give our contemporary of *New India* greater pleasure than to find that his information is without foundation; but can it be denied that if a Bill is introduced into the Viceregal Council to-morrow regulating the action of Government pensioners—say, excluding Europeans, for sake of convenience—there is nothing to prevent its passing into law in due course? Even our contemporary, who has gravely questioned the power of Government to interfere with the freedom of Government pensioners, has had to admit in the same breath that he has almost ceased to wonder at anything that may be done by Lord Curzon."

Punjab Government Branch Press, Simla—22-7-05—79.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I—Politics.

(*a*)—*Foreign.*

Agitation against Indian Settlers in South Africa.

1. The following paragraph regarding the present agitation in South Africa against Indian Settlers there, is taken from the *Khalsa Advocate* (Amritsar), of July 15th, 1905 :—

"It is unfortunate that racial feeling as regards Indian labour is gaining ground in South Africa. The disabilities of the Indians as artisans in the Transvaal has formed the subject of discussion, in which a Revd. Mr. Green is said to be taking an active part. His vehement crusade against the employment, and also the free advent of the Indians in South Africa, is scarcely worthy of his cloth. It is, however, gratifying to know that some of the Revd. Mr. Green's proposals which were calculated to completely oust the Indians from the Transvaal, have been pooh-poohed by the majority of his more sensible and considerate countrymen, who, no doubt, remember the hard times when the Indians rendered valuable help to the British Government in securing the successful issue of a most disastrous struggle. Although it was 'a white man's war,' yet in Transport, Commissariat, &c., much had been done by the Indians here and in South Africa to bring about the happy result. The crusade probably includes, also the loyal Sikh artisans, a great many of whom have gone, not so much with the view to earn a livelihood as to be of assistance to the British, as indeed, they have hitherto always been of help in all England's acquisitions, whether as combatants, artisans or labourers. The spirit among the Sikhs has invariably proved itself to be splendid. Whenever men are wanted to fight or render other assistance of almost equal importance, in maintaining or establishing British rule or prestige in foreign lands, Sikhs are in requisition, and many of the flourishing villages of the Punjab are sometimes decimated owing to the number of recruits, who willingly leave their comfortable and happy homes to join the British. Perhaps the Revd. Mr. Green and his shortsighted partisans, are not aware of the fact that the fidelity of the Sikhs, and the manner in which they have more than once fought side by side with the British, against their common enemy of any race or nationality, has created a feeling of more than mutual respect, and it is to be hoped that if measures are ever taken to oust or subject the Sikh artisans and labourers to scant and unjust treatment in Transvaal, the Government of India will interfere on behalf of this loyal, brave and most useful race of the Indians, who, in return for its loyalty and usefulness, expect considerate and just treatment when living or working under the benign and powerful sway of the British flag, no matter where it may be."

(b).—*Home.*

The Partition of Bengal.

2. The following is from the *Punjabee* (Lahore), of July 17th, 1905 :—

"A few days before the convocation of the Calcutta University, a question was asked in the Imperial Legislative Council as to what was the decision that had been finally arrived at in reference to the proposed partition of Bengal. The answer returned was so evasive and misleading that the people to whom the question was one of life and death were thrown off the scent and lulled into an altogether wrong sense of false security. Suppression of truth, in some cases, is said to be as bad as lying. But such equivocation in the presence of an emergency affecting the most vital interests of the people deserves to be stigmatised by a harder name. Whilst the Government thus resorted to this shilly-shallying to put the people on the wrong track and avert the danger of a renewal of the strenuous opposition which the proposal evoked when it was first broached, the question, as a matter of fact, had been as good as settled between the Viceroy and the Secretary of State and they were waiting for the psychological moment to make their decision public. Lord Curzon when he went Home last year had ample opportunities to talk the matter over with the Secretary of State and influence him in favour of his pet scheme. When he returned to India he knew only too well how the land lay and how the Secretary of State was as good as committed to his own view of the case. The matter was a put-up job and if it was suffered to hang fire for a time it was because the moment was not considered propitious to spring such a bombshell upon the people. It was necessary to keep them in the dark to prevent another agitation, and to that end Lord Curzon did not scruple to spin fairy tales to throw them off their guard."

The Curzon-Kitchener controversy.

3. The *Siraj-ul-Akhbar* (Jhelum), of the 10th July 1905, remarks that when a person, drunk with power and position, comes to regard himself as superior to the rest of mankind, nay, begins to doubt the very existence of God, Providence hastens to give him a push down into the abyss of degradation. This very same fate has befallen Lord Curzon, who had of late begun to look down upon every other human being.

Natives and the trade of India.

4. The *Vakil* (Amritsar), of the 15th July 1905, reprints from the *Paisa Akhbar* an article contributed to that paper by Mr. Mahesh Charan Singh. The writer names some of the Indian products, which, he says, could command a large sale in the United States, and enumerates the articles which natives should import from that part of the world.

II—Afghanistan and Trans-Frontier.

The Kabul Mission.

5. The *Paisa Akhbar* (Lahore), of the 9th July 1905, remarks that a consideration of the results of the Kabul Mission drives one to the conclusion that so far as British interests are concerned Sir Louis Dane and his companions need not have undertaken a journey to Afghanistan. On the other hand the Amir would have been perfectly justified in insisting on the despatch of the Mission to his capital, seeing that he has raised himself to the position of an independent king by merely renewing the agreement concluded by his father with the British Government.

V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

6. The *Panja-i-Faulad* (Lahore), of the 14th July 1905, publishes a communication in the course of which the writer, Mr. Aziz Ahmad of Glasgow, says that although the forces maintained by Native States exceed the army in British India in strength, they are as nothing compared with it. He adds that Hindus and Muhammadans form one nation and own very intimate friends among each other. The two communities should develop themselves into a strong and powerful people.

Christian Missions in Asia.

7. Mr. Aziz Ahmad of Glasgow, writing to the *Panja-i-Faulad* (Lahore), of the 14th July 1905, remarks that when Christians of the west are averse to treating Asiatics as their equals even in this world the two are not likely to reconcile themselves to each other in heaven. The writer has 35 years' experience of European Christianity, has preached in thousands of Churches, and has been residing in Great Britain for the last 27 years. His conviction is that Christian Missions in Asia are a sham, the real object in view being the degradation of the East.

VII.—General Administration.

(*b*)—*Police.*

Indian Jails and the Criminal fraternity.

8. The *Paisa Akhbar* (Lahore), of the 11th July 1905, remarks that Indian Jails are wholly incapable of reforming habitual offenders. The prisoners fare better and enjoy greater comfort than at home, while they are made to do only as much work as will keep them in good health. As for first offenders, a residence in jails tends to convert them into confirmed criminals for they are not kept apart from habitual criminals.

(*d*)—*Education.*

The Punjab University Examinations and private candidates.

9. The *Army News* (Ludhiana), dated the 10th July 1905, remarks that the Punjab University has decided that in future no private student, excepting females, teachers and legal practitioners, will be allowed to appear at its examinations. This is tantamount to shutting the doors of higher education in the face of those deserving students who cannot afford to pay the tuition fees charged in Schools and Colleges and are yet desirous of improving their lot by passing University Examinations as private students. The decision in question is one of those mischievous measures which are being devised to retard the progress of education in the country, and goes to show that the fears entertained by educated Indians regarding the University Act were well-founded.

Primary Education in India.

10. An article entitled 'Primary Education' in Japan, appears in the *Tribune* (Lahore), of July 20th, 1905. The facts are taken from an article written by Mr. W. H. Sharp, of the Elphinstone College, Bombay, and are compared with Primary Education in India with the following comments :—

"More than one highly-placed British official has publicly referred to the progress in education made by Japan during the past fifty years, and used it as a peg on which to hang long sermons to the people of India. It is true that the conditions of these two

countries present a sharp contrast in many respects, but it is certainly not fair to hold the people of India responsible for the shortcomings of this country as compared with Japan. In India every thing lies in the power of Government, and the people can do little or nothing without the help or co-operation of the powers that be. We do not maintain that the people do not make light of their obligations in most respects, but we hold that it is wrong to hold them responsible for shortcomings with which they have got nothing to do. In India the strings of the public purse are entirely in the hands of the Government, and the people have no vote or voice in the disposal of the taxes that they have paid. * * * In this country Primary education, along with other branches of it, is more or less neglected by the State. The schools are very few in number and they are not at all properly equipped. * * * In India District and Local Boards which are required to make the educational provision necessary for people residing within their jurisdiction do not at all realise their obligations in this matter. These Boards are, as a rule, run by District Officers, who are rarely keen or enthusiastic about education. In this country Primary education should be a concern of the State, which should consider it a duty to provide every village with an elementary school of the lower Primary grade at least. For Government to leave education to local Bodies, and not to see that these are provided with ample funds to start and maintain efficient schools, is in a manner to shirk one of its most important duties.

"* * * In India we are several years behind time in matters educational. Our schools are badly staffed and they are worse-equipped. We want more trained teachers; we want a sufficient quantity of good and up-to-date appliances and apparatus. All this means that we want more money. Hitherto education in this country has been starved. For the past four years or so it has been treated to occasional *doles* from the Imperial treasury, but it is undeniable that considering the needs of the country the grants so far made are quite inadequate.

"* * * We beg to invite the attention of Lord Curzon to this. We hope that when Mr. Sharp submits his report to Government, this matter of elementary education will receive the careful attention that it deserves."

The Indian Medical Colleges.

11. The following is from the *Tribune* (Lahore), of July 20th, 1905 :—

"A retired Indian member of the Covenanted Medical Service, now practising in Calcutta, in a lecture the other day advised Indian Medical Students to proceed to Japan instead of to Europe for completing their medical studies. The advantage of a medical education in Japan for Indian students would be twofold, namely:—(1) residence in a country which is making rapid strides in all the practical arts, including medicine, would be an education in itself, specially at the present time when by reason of her recent struggles and triumphs her resources for conquests in the material world have been brought out to the full; and (2) thoroughness of training would be guaranteed, in that the Japanese are special adepts in making foreign knowledge their own and would be best able to furnish Indians with an object-lesson in the art of *assimilation*. The force of these arguments is we believe self-evident. But apart from these considerations of a general nature there is gradually growing up an absolute necessity that Indian students should turn their eyes to other countries than their own for obtaining their medical knowledge and qualification to practise the European system of medicine. This necessity is being forced upon them by the attitude of the Indian Medical Colleges which are now-a-days being apparently run on the principle of allowing as few to graduate as possible. Besides this tendency to keep down the number of passes, there is a general complaint about the behaviour of the Professors towards the students, which is said to be one of studied unkindliness bordering sometimes upon cruelty, tales of which bear a wonderful similarity to one another all the way from Calcutta to Lahore. * * *"

(*e*)—*Agriculture and questions affecting the land.*

The Zamindar Conference.

12. The *Siraj-ul-Akhbar* (Jhelum), of the 10th July 1905, writing about the establishment of the Zamindar Conference, says that the movement is likely to prove highly beneficial to agriculturists, who should, therefore, give it all the support they can. The Editor praises Munshi Siraj-ud-din Ahmad for his efforts in connection with founding the association.

Seizure of property of cultivators.

13. Writing about an executive order by the Bombay Government that cultivators able but unwilling to pay the land revenue should have their property seized, the *Tribune* (Lahore), of July 22nd, 1905, makes the following remarks :—

"Of course the Government have their own views of the morality of things; but to the ordinary mind, at any rate, such cruel raids upon the barest necessaries—worth only a few annas or so—of poor defaulting ryots do not appeal as eminently illustrative of the generosity of the British Raj. To put it rather plainly, the official advertisement referred to by the Hon'ble Mr. Parekh is a piece of 'melancholy meanness' to which the only striking parallel in the annals of British rule has been just furnished in the shape of an official order requiring Bhisties and Sweepers with the troops in the Kangra district to make good two and-a-half rupees each from their meagre pay as the price of the free rations granted to them by mistake! These are among the many remarkable things that will commemorate Lord Curzon's pre-eminently historic regime as one of 'unexampled liberality.'"

(*h*)—*Miscellaneous.*

The export of grain from India.

14. The *Panja-i-Faulad* (Lahore), of the 14th July 1905, remarks that most of the demands made by the National Congress are just and reasonable. At the same time it is equally true that, for not a few of the evils, *e.g.*, famines and the poverty of the country, the existence of which the Congress ascribes to Government, the people themselves are to blame to a very large extent. Is it not a matter for shame that while "our" fellow-countrymen are starving "we" should send abroad from the Punjab alone as much as 56,00,000 maunds of wheat every month? In conclusion, the Editor remarks that so long as the export of grain from India is not put a stop to, the country can never become prosperous in the true sense of the term.

British Justice.

15. Commenting on the case in which Stapylton, an Assistant Engineer, was fined Rs. 100 for burning down two huts, the *Punjabee* (Lahore), of July 17th, 1905, makes the following remarks :—

"The two men then filed a complaint against Stapylton before the District Magistrate of Tipperah, who committed him to the Calcutta High Court Session as he claimed to be tried as a British-born European subject. Under the Penal Code the punishment for arson is transportation for life or at least ten years' rigorous imprisonment, but the High Court Judge sentenced him, as mentioned above, to a fine of Rs. 100. When such cases as these are daily occurring, it is no matter of wonder that people should despair of ever getting justice in similar cases."

16. The following is taken from the *Punjabee* (Lahore), of July 17th, 1905 :—

British Rule and British Justice.

"How increasingly oppressive and tyrannical the British Government of this country is becoming day by day will be comprehended and understood by even a superficial observer of passing events. On all sides and in all directions the tendency of the administration is to squeeze as much as possible out of the starving millions of the land, with the result that the Government of the country, which only a couple of decades ago was likened to the rule of King Rama of Ajudhya of blessed memory by the common people, is now disliked nearly everywhere, and in some places regarded with hatred and misgiving. And we have not to go far to find out the causes of this transformation in the mental attitude of the people. How hard the land-revenue and the manner of its collection is pressing on the people is a matter of common knowledge. The same may be said of the forest regulations, which have hit very hard the poorest amongst the poor people of India, namely, the aboriginal hill and forest races, who have from time immemorial extracted a precarious livelihood from the produce of the jungle. The same may be said of the Abkári regulations, and of every other governmental engine invented with a view to bring additional grist to the administrative machine as, for instance, Registration and Stamps. But up to this time we were not aware of the fact that Imperial customs pressed very heavily on a poor and hard-working population. We thought the customs duty might touch the pockets of import and export merchants, mill-owners and large manufacturers, but it could scarcely become an engine for the oppression of the masses. But evidently we were wrong in holding this view as the following story of a hard lot told by the *Satya-Shodhak* of Ratnagiri in the Western Presidency will show. * * * * * That was his crime, and he was arrested for it by the Customs Preventive Service and prosecuted for contravening customs regulations. The trying officer fined the poor fellow Rs. 50, though rice is a duty-free article and there was no shadow of smuggling in the case. * * * * * And his crime was that he landed the rice at his home port before delivering the cargo at the port of destination, which is against customs regulations. The English officer who tried him punished him with a heavy and ruinous fine in order, as he remarks in the judgment, to make an example of him. What cared he if in the process of 'making an example' the poor fellow and his family were to be crushed out of existence. Thus it will be seen how relentless and uncompromising the laws and regulations of the Government of India are becoming every day in their administrative rigour. Under the steam-roller of the British Government, *yclept* the Government of India, all without distinction are being equally crushed and levelled up."

Subscriptions levied for the reception of the Lieutenant-Governor of Bengal when on tour.

17. The following is from the *Tribune* (Lahore), of July 20th, 1905:—

"At the present moment an official circular is going the round of well-to-do people in some of the mofussil towns of Bengal informing them that His Honour the Lieutenant-Governor is expected to visit such and such places on such and such dates, and that a committee under the presidency of the District Magistrate has 'consequently been formed to raise subscriptions in order that His Honour may be given a fitting reception'; and that it is therefore expected that 'you, as a loyal subject, will be pleased to contribute the small sum mentioned below, and will kindly remit the amount within a week to the Secretary to the Executive Committee.' The 'small sum' which the happy recipient of the obliging Circular *must*—as a loyal subject—'kindly remit' *within a week* is Rs. 50. Not a cowry of deduction is permissible though any amount of multiplication; it goes without saying, is exclusively to the donor's advantage 'as a loyal subject.'"

Punjab Government Branch Press, Simla—29-7-05—79.

[Confidential.]

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I—Politics.

(a)—*Foreign.*

Treatment of Indians in South Africa.

1. The following extracts are taken from a leading article which appeared in the *Tribune* (Lahore), of July 29th, 1905, on the treatment of Indians in South Africa—

That matters are steadily going from bad to worse admits of no doubt.

* * * * * *

"Take one of the latest and most emphatic and unequivocal of Ministerial declarations on this subject, that much worked quotation from Lord Lansdowne's speech at Sheffield immediately on the eve of the late Boer war, which Sir Muncherjee Bhownaggree quoted again in the House of Commons and which we will also reprint for perhaps a hundredth time:—'A considerable number of Queen's Indian subjects,' said the then Secretary of State for War, 'are to be found in the Transvaal, and among the many misdeeds of the South African Republic I do not know that any fills me with more indignation than its treatment of these Indians. And the harm is not confined to the sufferers on the spot; for what do you imagine would be the effect produced in India when these poor people return to their country to report to their friends that the Government of the Empress, so mighty and irresistible in India, with its population of 300,000,000, is powerless to secure redress at the hands of a small South African State?' This served the orator's purpose well for the time being; well, the war ended, the small South African State has been absorbed into the British dominions, and how have Lord Lansdowne and his colleagues mended the wrongs suffered by the Indian settlers in the Colony? Not only have they disgracefully failed to act up to a single promise of theirs, but the result of a war entered into for (among other reasons) the sake of avenging the wrongs of the Indian settlers has been that those wrongs have been multiplied several fold! And when those in whose hands lies the power to redress the grievance are reminded of the previous pledges, some of them have the audacity and the shamelessness (this is a strong word, but the facts of the case do not permit us to use a less strong word) to openly justify their departure from plighted word. Take, for instance, this precious sentence penned by Sir Arthur Lawley, the Lieutenant-Governor of the Transvaal, in his despatch last year in reply to Sir Muncherjee Bhownaggree's criticism:—'If the redemption of the pledges upon which Sir Muncherjee Bhownaggree depends both in letter and spirit means that in fifty or a hundred years the country will have fallen the inheritance of the Eastern instead of Western populations, then from the point of view of civilization they must be numbered among promises which it is a greater crime to keep than to

break.' What a civilisation it is which is founded on breach of faith. Perhaps Sir Arthur Lawley is among those who believe with John Bright that having built up the Empire by breaking the Ten Commandments it is too late to think of governing it on the principles of the Sermon on the Mount! Any way it reflects no credit on Sir Arthur Lawley that his thoughts should run in this groove, and still less credit on the statesmen who control the destinies of the Empire that he should have had the courage to express such sentiment without fear of rebuke and that the utterance should have actually provoked no adverse comment at all from the Premier or the Colonial Secretary. And when the Empire is governed on such principles, what hope is there for the Indian settler in South Africa, who has neither vote nor voice, much less physical might to over-awe the timid politicians of Downing Street? * * * * *

"All that the Imperial Government have done for our countrymen in South Africa is to express profuse sympathy with their lot. But as Sir Muncherjee Bhownaggree said, 'mere sympathy, after all, was not a substantial remedy for a grievance of this magnitude.' There is but one effective remedy for this intolerable scandal. The Government of India must pay the insolent Colonies in kind. Let them retaliate in the most complete manner. As a first step, let them stop the Indian emigration to Natal. Let that Colony, which is so hopelessly dependent on imported Indian labour for its development, be starved of its most clamant need. Let the Government of India supported by a unanimous and outraged Anglo-Indian and Indian public opinion represent to the Imperial Government the desirability of forbidding Colonial candidates to appear for examinations for the Indian Civil Service so long as India's children are insulted and oppressed in their land. In a word, as Sir Bhownaggree urged, let kick be returned for kick and blow for blow, and matters will yet right themselves.

(*b*)—*Home.*

The National Congress.

2. In the *Punjabee* (Lahore), of July 24th, 1905, an article is published discussing the attitude of the Conservatives and Liberal Parties towards the Congress movement. In the end the writer finds that neither party cares very much about the delegates, the article ending as following :—

"We must, therefore, learn to depend upon ourselves for the ultimate success of our cause. Once we are able to bring it home to our rulers that we are prepared to sacrifice our *all* for the attainment of our ends and even lay our necks on the block for what we deem to be right, we are sure to get all that we desire. Let us, therefore, trust to ourselves and keep our powder dry."

Government and the people.

3. The *Sat Dharm Parcharak* (Jullundur), of the 14th July 1905, remarks that, thanks to the fostering care of Government, natives have outgrown their swaddling clothes, and that consequently it will not do to treat them like children any longer. The best interests of Government demand that it should now treat the people of India as friends. The Editor then goes on to say that Anglo-Indian newspapers, which see signs of awakening in all parts of the country and which seem afraid lest Asiatics should unite in driving Europeans out of Asia, have of late been in a strange predicament, and their advice to Government is to regard natives with distrust. As however, since the Mutiny, Indians have not been entrusted with high posts and have been excluded in the army from any connection with artillery, they are not in a position to give real assistance to Government. Those Anglo-Indian newspapers, therefore, which advise Government to follow a policy of distrust towards the people are the worst enemies of British rule in India.

The same.

4. The *Punjab Samachar* (Lahore), of the 22nd July 1905, publishes a communication from one J. C. Johar, Manager, Coronation Club, Peshawar Cantonment, who says that quite recently he saw the late Queen Empress in a dream. Her Majesty enquired of him whether the people of India, who had always been loyal to the British throne, had, like the Boers, been granted equal rights with the members of the ruling race. The writer replied that, so far from this being the case, they were grudged even sweet words, which during her reign used to please their ears now and then. They were being called liars, hypocrites and flatterers, which had killed the love they had always borne the British nation. He added that his fellow-countrymen were being ruled over like slaves and savages. The Official Secrets Act had been amended to deprive them of the liberty of the press; a Universities Act had been passed to throw obstacles in their way of receiving higher education; Validating Acts were being passed to promote despotism and escape adverse criticism; and the proclamation of 1858 was being trampled upon in order to deprive natives of their just share of Government service. In short, the authorities were bent on ruling like aliens, impoverishing the country, killing off the population with the aid of famine, plague and poverty, and draining away to England all the wealth of the country. The worst of it, however, was that Lord Milner was to succeed the present Viceroy, which was merely a change for the people from the frying pan into the fire.

An exhortation to natives to unite.

5. The *Nur Afshan* (Ludhiana), of the 21st July 1905, publishes an article to show the truth of the saying that "Union is strength," and exhorts the people of India to unite and make their country a second Japan.

IV.—Kine-Killing.

A complaint in connection with the slaughter-house at Jullundur.

6. The *Akhbar-i-'Am* (Lahore), of the 20th July 1905, remarks that the *Doaba* newspaper of Hoshiarpur complains that although Jullundur is inhabited mostly by Hindus, cows are allowed to be slaughtered inside the city. The slaughter-house is situate near the road leading to the local hospital and the courts and much frequented by Hindus. It is a matter for surprise that the authorities concerned should have disregarded the rule directing the location of slaughter-houses at a distance from towns and away from public thoroughfares. The existing arrangements wound the religious susceptibilities of Hindus, and the Municipal Committee should put an end to the complaint.

V.—Native Societies and Religious Matters.

The Arya Samaj.

7. A correspondent of the *Watan* (Lahore), writing in the issue of the 21st July on the Arya Samaj, says that the power acquired by the Aryas constitutes a great danger to their Muhammadan neighbours. They miss no opportunity of insulting Islam, heaping abuse on the Prophet and wounding the feelings of his followers; while their hatred of Musalman Kings of India, who were so many incarnations of justice and kindness, is so deep that they do not hesitate to accuse Mahmud, Aurangzebe and others of religious bigotry.

It is a matter for shame that this fact and the progress made by the Arya Samajists should have failed to move the Prophet's followers. The writer concludes by exhorting his co-religionists to shake off their lethargy and realize the gravity of the situation.

The Christians and Muhammadans of Dharmkot.

8. The *Nur Afshan* (Ludhiana), of the 21st July 1905, publishes a communication from one Kashi Nath, a Christian preacher at Dharamkot in the Ferozepore district, who says that on the 3rd idem he sent his servant to fetch water from a well near the local Mission House. The Muhammadans of the place, however, prevented the man from doing so, upon which the writer, who was feeling very thirsty, went himself and drew some water from the well. This had the effect of throwing the Muhammadans into a rage, and they used grossly abusive language towards Christians, three of them even going the length of threatening to kill the Christians at Dharamkot. They then went to Lala Atma Ram, a local *Sahukar* and Vice-President of the Municipal Committee, and complained to him about the matter. The Lala, however, who has no bigotry in him and is a loyal subject of Government, told them that as the well belonged not to the Muhammadans, but to the Hindus, and that as it was meant for the use of the entire public, he could not prohibit Christians from drawing water from it.

VII.—General Administration.

(*e*)—*Agriculture and questions affecting the land.*

Some suggestions to better the lot of the zamindars of the Punjab.

9. A Bhera correspondent writing to the *Zamindar* (Karmabad), of the 16th July 1905, makes the following suggestions to benefit the Agricultural community in the Punjab :—

(1) An association of zamindars should be established in every district. These associations should employ agents to teach zamindars scientific methods of agriculture, and should hold agricultural exhibitions once or twice a year.

(2) A provincial zamindar conference should be held every year to devise means for supplying the wants of the Agricultural community.

(3) Efforts should be made to induce well-to-do zamindars to start, with joint capital, agricultural banks in their respective districts.

(4) *Panchayats* should be established to dispose of all civil disputes and non-cognizable cases arising among zamindars, as also to supervise police investigations into cognizable cases.

(5) Every District Board should keep for sale a stock of good seed, agricultural implements, &c., for the benefit of agriculturists.

(6) Experimental farms should be established in all districts to make experiments in agriculture, and to improve the breed of cattle. Should this be impracticable the proposed farms should be started in the canal-irrigated parts of the Punjab

at least. These should be under the supervision of the department of agriculture, and the discoveries made by them should be embodied in pamphlets in Urdu, Gurmukhi and Hindi. The said department should also publish translations, into the languages named, of such English books on agriculture as could improve cultivation.

(7) The Railway Department should be requested to make special concessions in favour of zamindars in the matter of freight for vegetable, manure and bone dust.

(8) Muhammadan merchants in the Punjab should be requested to make arrangements for the preparation of manure from animal bones.

(9) Sweepings from Government salt mines should be sold to agriculturists at nominal prices to be used as manure.

(f)—Railways and Communications.

Railway Management in the Punjab.

10. An article is published in the *Punjabee* (Lahore), of July 24th, 1905, criticizing Railway Management in the Punjab. The writer commences by telling how he recently made a journey in wet weather from Saharanpur to Lahore and saw thousands of bags of grain lying on every station platform waiting for transport in wagons that were not forthcoming ; how some of the bags had burst and the grain had fallen out and the owners were re-packing the wet fermenting stuff into fresh bags and so doing much towards starting cholera, plague and other epidemics. The writer then continues by saying that Station Masters demand palm-grease before they will do anything towards obtaining wagons for shippers, and mentions a case that recently occurred on the Oudh and Rohilkund Railway. After this the grievances of third class passengers in general are made the theme of comment ; insolence and rough conduct on the part of Railway officials, overcrowding, inadequate accommodation in waiting rooms, &c. The article is wound up with the assertion that petitions to Government and high Railway officials are useless, and that the only remedy is combination on part of the sufferers, who would form an association for their own protection and pay agents to travel on the Railways and report all offences by Railway officials or by Railway Managements.

(h)—Miscellaneous.

A complaint in connection with the distribution of relief to the sufferers from the recent earthquake.

11. The *Sat Dharam Parcharak* (Jullundur), of the 14th July 1905, understands that the lion's share of the Lieutenant-Governor's Earthquake Relief Fund is being paid to Europeans, the pecuniary help rendered to the native population being only nominal. In the same way by far the large part of Lord Kitchener's Fund is being distributed to European Military Officers, so much so that those of them desirous of a trip to England can secure a free passage "Home" and back. As regards Native Officers, the amounts offered to them are so small that they do not think it worth their while to accept the same. The Editor does not publish the news in the hope that it may attract the attention of some highly-placed officer, but merely to impress on his fellow-countrymen the desirability of being more careful in future. He

is of opinion that Native *Raises*, &c., should have had nothing to do with the funds started by Government, and should have opened a fund of their own. If they can get the Central Relief Committee to mend matters even now they should hasten to do so.

British jusitice.

12. The following is from the *Punjabee* (Lahore), of July 24th, 1905:—

"Mr. Bonham-Carter, District Magistrate of Saran, recently tried a case of rape against a European Engine-driver, named Isaac, and though the evidence against the accused was overwhelming, the Magistrate had no hesitation in discharging the accused. In fact it has become a rule with the European Magistracy of the country when a European stands before them in the dock as a culprit, to try to save him by hook or by crook from the consequences of his crime. A few more perverse decisions of this description, and railway travelling for native ladies would become positively dangerous.

"And yet in spite of such evidence the judicial conscience of Mr. Carter permitted him to let off the accused. He admits in the judgment that an outrage was committed on the woman by some European, but does not think that it was the accused Isaac. May God save the people from the cluthes of such Magistrates and rulers of districts. If after this the people look upon British justice as a fraud, will they be far from the truth"?

Criminal Justice in India.

13. The following is taken from the *Tribune* (Lahore), of July 25th, 1905, written in connection with a case reported in England:—

"The moral of the story consists in the undoubted result of a similar case in India, that is to say, if the victim were a 'native' and the judge a member of that predominating brotherhood of 'convicting Magistrates' the like of which is hardly to be met beyond the benevelent auspices of the Government of India. What scandalous proportions this convicting tendency has assumed in India will be realised from the very remarkable fact that so pronounced and persistent a pro-Anglo-Indian paper as the *Times of Assam* can bear it no longer and has raised an emphatic protest against the way criminal justice is being administrated in this country. 'To what can we attribute,' it indignantly asks, 'this convicting propensity of our Magistrates'? Is it that 'No conviction, No promotion' circular of Sir Charles Elliot? Or is it due to the inexperience of the Magistrates?' It even goes so far as to subscribe to every word of a recent article in the *Amrita Bazar Patrika* headed 'The Tightening of the Grip,' in which things were said which usually act as red rags upon the Anglo-Indian edition of John Bull. The impressive significance obviously is too precious to be entirely lost upon Anglo-Indian officialdom of one of its warmest friends leaving the old camp in deep disgust over a question in which 'natives' alone are interested and which has so long furnished material for an illimited amount of 'malicious farbrication' to their 'self-appointed' spokesmen, *viz.*, those 'disappointed candidates for Government service' who have turned, through sheer malice, into 'professional agitation-mongers' or 'wire-pullers.'"

Famine in Madras.

14. The following is from the *Tribune* (Lahore), of July 29th, 1905:—

"In spite of official optimism of the most persistent character, the Madras Presidency is now fairly in the grip of famine, and if indications are not misleading—and we devoutly hope they are—the repetition of the horrors of 1876 is only a question of time. Public opinion all over the Presidency is naturally deeply stirred at the widespread human suffering that is heart-breaking in its harrowing intensity, and at the unpardonable official indifference that is shocking in its pachydermatous invincibility to the most piercing lamentation on the one hand and the most persistent hammering of remonstance on the other. A public meeting of the citizens of Chingleput was recently held 'to adopt some practical measures to check, if not prevent, death from starvation'—to prevent death from starvation being beyond their power, that is, without Government support, *which is not*

forthcoming. Significantly enough, the meeting was presided over by the Chairman of the local Municipal Council, and this gentleman had evidently before his mind the gravity of the situation rather than official frowns when he laid before the meeting facts and figures which did not bear out official optimism to the last letter. The price of rice and ragi, it appears from his account, is now *equal to that which ruled the market in the great famine of* 1876, and straw, which sells at two annas a bundle at ordinary times, has risen to ten annas, and the ryots have begun to sell away their reserves *at the risk of sacrificing their cattle.* The oldest inhabitants of the Presidency are unanimous in recognising the gravity of the situation. The Rev. J. H. Maclean of the United Free Church Mission, who spoke at the meeting, was fully in agreement with the Chairman in thinking that an organised effort was needed to relieve the distress of the poor, and he quoted facts and figures from his experience of Sriperumbudur, Walajabad, Tiruporur and other places in support of his statement that the people were 'quite willing to work at famine rates'—that is to say, they have not been able to find work even at famine rates!

"Unexampled meanness' is too mild a term for the official attitude towards the situation. While, for instance, private charity is struggling helplessly and hopelessly to cope with the increasing demand on its limited resources, the official *ma-bap* of the tax-payer is sitting calmly on the fence, regarding the painful, proceeding with undisguised amusement, reading an occasional sermon on the demoralising effect of charitable feeding, hailing the tottering recipients of the scanty morsels as cheats and rogues and their charitable feeders as fools and idiots!

* * * * * * * *

"The next great famine of Madras will be eminently commemorative of the 'unexampled liberality' of Lord Curzon's incomparable regime."

Government Service.

15. In the *Tribune* (Lahore), of July 29th, 1905, an article is published in which the condition attached to the Herbert Spencer and Swami Dyanand Saraswati scholarships that the holders of these scholarships shall not enter Government Service is discussed. After pointing out how the members of the Indian Congress clamour for more and more appointments under Government the article goes on as follows :—

"But here comes Mr. Shyamji Varma who has lived for years at a distinguished seat of learning in England and yet declines to believe in Government service as the panacea for India's fallen condition, and instead of being half-hearted in his opinion he openly puts a ban on Government service by making his scholars agree to never think of entering that service. This naturally raises the question whether service under the Government in India is really detrimental to the best interests of this country. We may state in passing that Mr. Shyamaji Varma is not the only educated Indian who is against his countrymen taking up Government service as a means of livelihood, and that there are several other thoughtful men among us whose experience of the Indian servants of the Government compels them to take the view so emphatically expressed by the distinguished donor of the above-named scholarships. We are free to admit that there is nothing wrong in Government service *per se.* When the rulers and the ruled belong to the same race and their interests are not antagonistic, it is not improper for a member of that race to take service under his Government, because as a servant of the State he will look at the problems of his country from the same point of view as is accepted by the majority of his countrymen. But in a country like India, where there is a wide gulf between the ruling and the subject races and the interests of the two always come into collision, the effect of service under the Government on a member of the subject race is far from satisfactory from the national point of view. The reason is not far to seek. He can do nothing which his European superiors do not wish him to do, and he has always an incentive to do what he finds them doing themselves or approving in others."

Punjab Government Branch Press, Simla—5 8-05—79.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I—Politics.

(*a*)—*Foreign.*

Christian powers and Turkey.

1. The *Vakil* (Amritsar), of the 22nd July 1905, remarks that Turkey is a veritable thorn in the side of the Christian powers of Europe, which are always hatching plans to turn the Turks out of Europe. It is now said that the European powers, particularly England, are at the bottom of the rising in Yemen ; while the English are reported to be fomenting sedition in Arabia and planning to have the Caliphate conferred on the Khedive. The Editor then goes on to say that no action has been taken by the Powers on the recent massacre, by the soldiery, of hundreds of Musalmans and Christians in Russia, and wishes to know whether the enthusiasm of these champions of humanity has cooled all of a sudden, or whether all their sympathy is reserved only for the Christian subjects of Turkey. Had Turkey, he adds, been guilty even of one-tenth of the highhandedness displayed by Russian in suppressing the recent popular risings, she would have been severely taken to task by her Christian neighbours, and made to grant independence to the rebels.

The recent attack on the Sultan's person.

2. The *Watan* (Lahore), of the 28th July 1905, expresses joy at the Sultan's escape from the recent attack on his person, and says that His Majesty being the last hope of Islam his death would have converted the Muhammadan world into a house of mourning.

(*b*)—*Home.*

Indian affairs as discussed in Parliament.

3. An article is published in the *Tribune* (Lahore), of August 1st, 1905, on Indian affairs as discussed in Parliament. The writer is strongly in favour of the amendment brought forward in the recent debate that there should be parliamentary enquiry into Indian affairs ; that such an enquiry would be courted by those who govern India ; that at present many things are wrong, many people are discontented, plague and poverty go hand in hand, and the military burden is crushing the people.

4. The *Paisa Akhbar* (Lahore), of the 26th July 1905, publishes an article on the apathy with which Parliament regards Indian affairs, and the writer bewails the fact that there is no one to relieve India from the burden of unjust taxation from which she has suffered for years.

An appeal to Natives to unite.

5. The *Bharat* (Sialkot), of the 15th (received on the 28th July 1905), publishes a communication from one Mr. J. D. Kochhar, of Peshawar, who remarks that India can never know better days and regain her lost glory unless her children forget their mutual differences and become one. He adds that recently he saw Mother India in a dream and told her how natives were being oppressed in diverse ways, how they had been excluded from higher posts in the public service, and how a new tax was being imposed on them every day. In reply She regretted that not once since the days of the Kurus and Pandus had her children tried to make themselves masters of the country or to oppose their foreign oppressors. She blessed the British Government for having established peace in the country, and found fault with the propaganda of the Arya Samaj, particularly with the doctrine of *niyog*. She added that the fact of her offspring being in the bonds of slavery allowed her no rest, and she asked the writer to tell them from her that they should unite and bestir themselves, relying on God for help. They should also learn patriotism and give a wide berth to modern civilization.

The same.

III—Native States.

6. The *Sat Dharm Parcharak* (Jullundur), of the 28th July 1905, remarks that the visit of His Royal Highness to this country would prove a happy one only if he were to listen to the grievances of the people on the spot and came out with powers to redress the same.

The Native Chiefs and the coming Royal Visit.

7. The *Punja-i-Faulad* (Lahore), of the 28th July 1905, remarks that since the visit to India of the King Emperor as Prince of Wales, a great change has come over the country, and not a few Indian celebrities have been gathered to their fathers. Not only has Tuka Rao Holkar gone over to the majority, but his successor was sent into retirement by Lord Curzon's Government after the Delhi Darbar. The courageous Shah Jehan Begum of Bhopal is dead and so is the famous Sir Salar Jung of Hyderabad, which has, in spite of the Nizam's loyalty and services, been shorn of the Berars by Lord Curzon. Rampur also has changed considerably, and pamphlet after pamphlet is being published against it, although apparently without moving the authorities. As for Patiala, it has been a play-ground for children since the death of the late Maharaja Mahindar Singh, while the rulers of not a few States in the Punjab, Central India and other parts of the country have been deposed and are passing their days in misery.

The same.

V.—Native Societies and Religious Matters.

8. The *Bharat* (Sialkot), of the 22nd July 1905, publishes a communication from America from one Mahesh Charan Singh, B.A., who remarks that Western civilization has completely degeneated native men

Western Civilization and Native Society.

and is now likely to degenerte the women also. The fact that Indians have not yet been lowered to the state of the aborigines of Africa and the Phillipine Islands, is due to their women having so far been kept from the undesirable influences of Western civilization. Once however, this civilization gains admittance into the zenana, utter ruin will be certain to overtake India. The writer then finds fault with certain Bengali women of respectable families for giving *Tableux Vivants* at Calcutta to a mixed audience of Europeans and Natives, and says that the incident shows that Western shamelessness is beginning to find its way into India also. He calls upon the Brahmins to bestir themselves and save their country from the coming ruin. It is useless to hope for any good from natives fond of Government service, seeing that they are nothing but slaves to the English. It is Brahmins alone who can and should exert themselves to preserve the purity of native women and teach them their duties as inculcated in the Shashtras.

The suggestion to introduce the Roman character throughout India.

9. Commenting on a suggestion made that the Roman character ought be used throughout India, the *Sat Dharam Parcharak* (Jullundur), of the 21st July 1905, says that it will be an evil day for India when the various vernaculars of the country are taught in village schools through the medium Roman characters. The innovation will have the effect of putting an end to the individuality of Indians, who will, by and by, come to have no language or thoughts of their own. The writer, therefore, exhorts both Hindus and Muhammadans, particularly the Arya Samajists, to oppose the suggestion tooth and nail.

VI.—Legislation.

The Official Secret Act.

10. The following is from the *Observer* (Lahore), of August 5th, 1905 :—

"When the Official Secrets Bill was about to become law, so great and widespread was the consternation engendered by it that Anglo-Indian vied with Indian journals in condemning the measure. Now that English periodicals are awakening to the drawbacks of the Act, it is to be hoped that they will succeed in having it repealed. Mr. Brodrick has always shown himself very sensitive to English opinion, and it is possible that persistent and systematic agitation by English papers may free the Indian journals from this rigorous censorship of the Press."

VII.—General Administration.

(*a*)—*Judicial.*

The Saran outrage case.

11. The *Bharat* (Sialkot), of the 22nd July 1905, writing on the judgment in the Saran rape case, says that public servants of Mr. Bonham-Carter's type, who are swayed by racial prejudices in the disposal of cases against Europeans, are creating disaffection in the country. Is the Government powerless, the Editor asks, to awaken such officers to their sense of duty and will nothing be done to secure justice in the present case ? Natives may be slaves and a conquered people, still it is the duty of Government to see that justice is done to them.

(*d*)—*Education.*

12. The following is from the *Tribune* (Lahore), of August 3rd, 1905 :—

The Conference of Directors of Education in Simla.

"A Conference of Directors of Education is going to be held in Simla shortly. It is worth noting that in giving the news almost all the native journals have given expression to their fears that this meeting of the Heads of the Department may be the precursor of some new measure of reaction, tending towards discouraging private effort and enterprise for the spread of education. There may be no ground of apprehension in this respect, and the journals may be set down by the bureaucracy as too prone to think evil of Government. But is it not a matter of serious reflection that the reactionary tendency of the Government, as manifested in its recent measures, has created such universal distrust of its objects and intentions that it cannot take the smallest steps in any direction without exciting vague fears and misgivings?"

(*f*)—*Railways and Communications.*

13. The *Sialkot Paper* (Sialkot), of the 16th (received on the 28th) July 1905, remarks that Booking and Goods Clerks on the North-Western Railway have to make good the bad rupees received by them. This is very hard on these officials, especially as they are simply overwhelmed with work and thousands of rupees pass through their hands every month. In case they must continue to be responsible for the genuineness of the coins paid to them, they should be given assistants to test the rupees received. Should this be impracticable, the present testing officials, whose appointment has led to no good results, should be brought under reduction, and the resulting savings distributed among the clerks who are the losers from bad rupees.

A grievance of the Booking and Goods Clerks on the North-Western Railway.

(*h*)—*Miscellaneous.*

14. The *Victoria Paper* (Sialkot), of the 16th July 1905, suggests that the visit of the Prince and Princess of Wales to India should be marked by the making of a special concession in favour of the people, *e.g.*, the abolition of, or a substantial reduction in, the income tax. On the other hand, it behoves natives to erect memorials in all parts of the country in commemoration of the visit.

The coming Royal Visit.

15. The following is from the *Arya Massenger* (Lahore), of August 1st, 1905 :—

Government and Sikhs.

"There are many things to show that our paternal British Government, whose avowed and fundamental policy in respect to matters concerning the rights and privileges of Indians is worth, merit and efficiency, is not strictly following the principle of religious neutrality even among the Indians themselves. The help which the Government gave to the Khalsa College, Amritsar, in raising funds for the financial stability of the institution is known to all, and we by no means grudge the step taken in order to encourage a backward section of the Hindus. The present fanatical cry of the *Neo*-Sikhs that they are not Hindus is, however, to be much regretted. So far so good and well. But we learn that it has been ruled by the Government that no Sikh by birth is to be received in a regiment until he has been formally admitted into the faith which he is supposed

to profess. Such a test will, by no means, add to the bravery of the Sikhs. Then why should have the Government thought this step necessary in face of the principle of religious neutrality which it professes to observe, we cannot understand ?

"We quote our contemporary of *New India* on the point :

"'It is difficult to understand the motive that has led the military authorities to ordain that no Sikh by birth is to be received in a regiment until 'he has been formally admitted into the faith which he is supposed to profess,' as we are informed by *The Khalsa Advocate* of Amritsar. It is a good thing that the Government have undertaken to provide religious instruction, at State expense, to Muhammadan, Hindu and Sikh regiments. Any battalion containing more than three companies of any of these denominations is entitled, according to recent Army orders, to entertain a Maulvi, a Pandit, or a Granthi as the case may be. But why should regular initiation be demanded in the case of the Sikhs, it is difficult to understand. This is not required in the case of Christians. It is not required, we think, even in the case of Hindus. Why should it be required, then, in the case of the Sikhs. Is it because the authorities think that orthodoxy and loyalty go together ? In any case, the whole policy of the Government in regard to this great fighting community of India seems seriouly suspicious.'"

The temporary Establishment of the Public Works Department.

16. The following is from the *Tribune* (Lahore), of August 3rd, 1905 :—

"We have had occasion several times before to draw attention to the anomalies prevailing in the Temporary Establishment of the Public Works Department. The Temporary Engineers do all the work of their 'permanent' brothers, and are subject to the same rules regarding pay, promotion, leave, &c. Only they are not entitled to pension, and this is why they are called 'Temporary.' Transfer to the permanent list is their great ambition, and the reward they look to for good work. The Temporary branch was primarily designed to afford suitable employments for Europeans who had failed to gain a footing in the Permanent establishment. But a number of Indians have been taken on from time to time, and they now form a considerable proportion of the entire body. As regards work and qualifications they are by no means inferior, in some cases superior, to their European colleagues, but, as is the case in every Department, they find that the good things are reserved for the latter. As the notification quoted shows, only Europeans have been selected for appointment to the permanent establishment. A glance at the Civil List shows that there are several Indians who have better claims in point of seniority in service, but their juniors have vaulted over their heads. This is by no means the first time that such a thing has happened, nor is the Public Works Department the only Department which is peculiar for putting the claim of colour above everything else. But the partiality shown is so glaring in the present instance that it cannot be passed over without notice. * * * Of course seniority cannot be the sole title to recognition ; merit and work must also be considered. But in these respects the Indians are by no means inferior, if not generally superior, to their European comrades. It is vain, however, to cry over such examples of race partiality nowadays: our rulers no longer seek to justify their obvious leaning for members of their own race by arguments. They simply leave it to be understood that blood is thicker than water."

The same.

17. The following is from the *Punjabee* (Lahore), of July 31st, 1905 :—

"Here is an instance of Lord Curzon's settled policy or set purpose of excluding Indians from lucrative appointments in the different services. On the formation of new Irrigation circles in the Punjab the necessity for additional Engineers to take charge of them arose, and as competent officers could not be engaged in the United Kingdom, the

occasion was seized to pitchfork into the new berths very junior European Engineers on the temporary establishment. * * * * The claims of very able Indians * * * who are besides senior to the Europeans now promoted, have been entirely ignored. And this is not the first instance of its kind in this particular Department. A few years ago several temporary European Engineers were brought on the permanent establishment, in exactly the same way as now, and then as now the claims of even a single Indian were not considered. Again, look at this picture. In the Overseer Class of the Roorkee College, Indians, European civilians, and soldiers, read in the same class and go through the same course; but after the completion of the course in the final examination, if an Indian tops the list, and, say, the European Civilian stands 10th and the soldier 15th in the list of successful candidates, the soldier is appoined Overseer, First Grade, on Rs. 100 per mensem, the European Civilian gets a billet of Second Grade Overseer on Rs. 80 a month, while the poor Indian, the neglected Cinderella of the impartial British Raj, though he may have stood first in the examination and beat all his class-fellows, is appointed Overseer, Third Grade, on Rs. 60 a month. After a few years' service the soldier is promoted to the rank of Supervisor and the Indian who beat him in the final examination, as likely as not, placed under him as an Overseer, why, simply because he is a black man, a *Kala admi*. Is it just, is it fair? we ask. When even in such minor appointments the Indians are not allowed a free field and no favour—all that they ask for—how could the Indians expect simultaneous examinations in India and in England for the high appointments under the Government? We should learn a lesson from this, and even take it to heart—we should try to be more independent and above all learn to stand on our legs. That is the only way, the only remedy under these circumstances, and not that of running after Government appointments."

Increase in the consumption of liquour in India.

18. The following appears in the *Punjabee* (Lahore), of July 31st, 1905 :—

"As European nations are looked upon as models of modern civilisation, our countrymen, and especially a majority of the Western educated amongst them, try to imitate them in everything; but only, in doing so, as it happens, they imbibe their vices and quite overlook their sterling qualities. Take the case of the drinking habit which is increasing in an alarming proportion. Seeing Europeans drinking, our guileless countrymen take it as the essence of European civilization and make the habit their own, and thus they readily become enmeshed in the net spread by the Imperial Excise Department for their undoing.

* * * * * * * *

"Spreading the total excise revenue for the last year on the entire population of India, it works to five and half annas on each head of the population. What a startling commentary on the civilizing and ennobling effects of the British Raj. But what wonder that consumption of liquor is increasing daily, when we know that those whose privilege it is to instruct and lead the people are the first to set the example in this matter. On the occasion of the Delhi Darbar, it was published at the time in several journals, that several gallons of liquor were consumed, in a single night, in the Indian Editor's Camp. And what does this larger consumption of spirits mean? It means for one thing increased revenue, but along with it it also implies a certainty in the near future of increased corruption, adultry and vice generally. We know of localities, which before the advent of the liquor-shop were considered the most respectable and peaceable of places, become six months after the arrival of the publican there, the most marked in the police diaries for the number of riots and breaches of public peace which had taken place in them; and but only a year after the respectable portion of the older inhabitants had all betaken themselves elsewhere, leaving the place to harlots, gamblers and all manner of people of evil repute to hold high carnival therein every night. Such is the power for evil possessed by a liquor-shop. And yet the Government of India insists on granting more licenses for liquor-shops every year, for our civilization, we suppose. We leave it to the thoughtful reader to take it for what it is—our civilization or our degradation—which?"

Punjab Government Branch Press, Simla—No. 210—12-8-05—.79

[Confidential.]

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NATIVE NEWSPAPERS

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NATIVE NEWSPAPERS

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I—Politics.

(a)—*Foreign.*

The British Invasion of Tibet.

1. The *Tribune* (Lahore), of August 12th, 1905, prints a leading article on a contribution headed "The British Invasion of Tibet," and signed by Muhammad Barkat Ali Khan, which appeared in the New York magazine the "Forum." The writer maintains that the invasion of Tibet was caused by the avarice of England excited by accounts of rich gold mines; that the reasons given by Lord Curzon that the Dalai Lama was making treaties and insulting the Government of India by refusing to receive letters are false; that no less than nine companies had been formed in London to exploit the gold mines even before the army had entered Lhassa.

The Editor of the *Tribune* winds up by saying that even the most ardent supporters of Lord Curzon's policy must now pronounce it a huge fiasco and a colossal blunder.

(b)—*Home.*

Influence of Japan's example on Natives.

2. The *Sat Dharm Parcharak* (Jullundur), of the 26th July 1905, ridicules Mr. Shiamji Krishen Varma for establishing an Indian Home Rule Society in London, and enquires whether India can produce even ten persons for every 100 Irish who would gladly suffer imprisonment for the sake of their country. He asks whether those who would set up a republic (?) in India have ever tried to realize what the withdrawal of British protection from the country would mean, and whether the change will not send Hindus and Muhammadans at each other's throats? There can be no doubt that the time will come, be it two or three centuries hence, when the British will have to leave India.

Rulers and the ruled in Japan and India: a contrast.

3. The *Arya Gazette* (Lahore), of the 27th July 1905, publishes a communication in which the writer says that the wonderful progress made by Japan is due to the Mikado treating his subjects like children, and giving practical proof of his solicitude for their welfare. As an instance in point,

His Majesty has done his utmost to make education—liberal, technical and Military—general among the Japanese, so much so that even the inmates of the orphanages established by him have facilities for acquiring higher education. On the other hand, the relations between the rulers and the ruled in India would appear to be, not those of parents and children, but of conquerors and the conquered. There is not a single orphanage throughout the country which is maintained by Government and the inmates of which are housed and taught according to the requirements of their respective religions. It is true that a few orphanages are maintained by Christian Missionaries and receive handsome grants-in-aid from Government ; but the writer begs to be excused for saying that their sole object is to convert their inmates to Christianity. As regards education, instead of making it general in the country the authorities have been throwing obstacles in the way of its spread. It was the desire of the Arya Samaj to do its utmost to spread education among Hindus, but both Government and the people have been exerting themselves to prevent that desire from being realised. In conclusion, the correspondent calls upon the Aryas to establish well-equipped schools in all districts, and exhorts wealthy Hindus to help in the accomplishment of the work.

The authorities' attitude towards the people,

4. The *Vakil* (Amritsar), of the 2nd August 1905, remarks that for some time past very strange things have been witnessed in India. The earthly and heavenly visitations which now afflict the country had never been heard of in former times. The moral and economic revolutions which from time to time take place in the country also constitute new experiences to the people. The strangest spectacle, however, is the political ideas and policy of the authorities in certain matters. For instance, India, which for some reasons is growing poorer daily, is represented in official papers as a rich and prosperous country, strange logic being employed in support of the contention. An increase in drunkenness in the United Provinces led Sir James La Touche to the conclusion last year that the country was advancing in prosperity every day ! But some officials whom one may call "highly-placed," but from whose conduct their moral condition appears to be low, have recently hit on a still stranger—nay, a still more shameless—way of keeping up the fiction of India's prosperity. The *Vakil* learns from an Anglo-Indian contemporary that the Government of India has issued confidential orders to the effect that the existence of famine in the country should not be officially acknowledged this year, so as to ensure the Prince of Wales not coming to know of the calamity. If this is so, it is difficult to say for certain who the author of the above deplorable plan is. The heir-apparent to the British throne comes here to ascertain the real facts regarding his future native subjects, but selfish Anglo-Indian officials, who do not fear God, are averse to His Royal Highness getting at the truth. The Editor had hitherto been under the impression that it was some flattering and selfish officials of Native States alone, enemies of both the country and the nation, who kept their masters ignorant of the real condition of the State subjects in order to gain their own personal ends. He, however, realises now that such worthies are to be found among Europeans also. He then goes on to say that to deceive the Prince of Wales in the manner proposed will be a gross insult to the Royal Family, as also a moral, nay, a political offence of

the deepest dye. He therefore exhorts the authorities to have some pity on poor natives, who were also created by God, and let the future sovereign of India know the truth about her children. This is the time to bind the rulers and the ruled more closely together, but the authorities would keep the two further apart. They should, however, remember that hypocrisy and show can lead to no good result : these are a source of exasperation to the people, and will be condemned by the King-Emperor when the veil comes to be seen through. The *Vakil* concludes by expressing the hope that the rumour in question is devoid of fact.

The Imperial Cadet Corps.

5. The *Sat Dharm Parcharak* (Jullundur), of the 26th July 1905, says that the grant of commissions recently to four Imperial Cadets had the effect of creating an impression in the country that they would not be Military Officers merely in name and would be placed on a footing of equality with British officers. The *Pioneer*, however, lost no time in disillusioning the people in the matter, and gave out that the Cadets referred to had been appointed Aides-de-Camp to General Officers. This led a certain Bombay newspaper to express the hope that they would be appointed to Command Regiments after a time. This has elicited a rejoinder from the Allahabad daily, which says that it had been clearly pointed out at the time of the formation of the Imperial Cadet Corps that its members would be appointed orderlies to Staff Officers or placed on other than regimental duties. It adds of course that Native Chiefs are free to appoint the Cadets to officer the Imperial Service Troops. This should open the eyes of Indian Princes, who should give up flattery and exert themselves to better their lot. Was it to secure this privilege that the rulers of Jodhpur and other Native States had been feasting and playing polo with *Goras* ?

Lord Curzon.

6. The *Zemindar* (Karmabad), of the 1st August 1905, remarks that Lord Curzon is averse to resigning the reins of the Government of India, especially as there is no one to say him nay ; but that God, to Whom natives have been sending up cry upon cry against him, seems inclined to put an end to the high-handedness practised by His Excellency.

The coming Royal Visit.

7. The following paragraph appeared in the *Arya Messenger* (Lahore), of August 8th, 1905 :—

"The eldest son of our Sovereign will before long be in our midst. We should all receive him as befits his rank and as becomes our sense of loyalty. According to the Hindu (Arya) Scriptures, such a visit as we are going to have ought to prove full of blessings to the ruled. Let us hope he will leave some permanent memorials of his temporary sojourn in this land in the shape of medical assistance and training, rendered more efficient and more easily accessible, in the shape of an increase in the number of Arts and Technical Schools and Colleges, in the shape of more reading-rooms and libraries for the use of his Indian subjects. The saying goes—Much is expected from those to whom much is given."

India and its problems.

8. A leading article is published in the *Tribune* (Lahore), of August 8th, 1905, entitled India and its problems.

The first problem discussed is education. In it the want of Technical Colleges and Institutions is urged. The writer holds that what India requires is not so much lawyers and clerks as Engineers and Mechanics.. He winds up the discussion on education with the following paragraph :—

"Facilities for education, both general and technical, constitute at present one of the greatest (if not the greatest) needs of this country. The extension of Primary education is a problem to tackle which no serious attempt has yet been made by Government. The people themselves have done but little in the matter. As regards Secondary education, we do not at all exaggerate matters when we say that it has been altogether neglected by the State. To technical education the Government of India have paid but little attention. It is true that during the Viceroyalty of Lord Curzon additional funds have been provided for education, but so far as we have been able to gather, the bulk of this money has been spent in increasing the pay and prospects of the higher branches of the Educational service which consist largely of Europeans and Eurasians."

After this the treatment of Indians in South Africa is brought up on which the writer says that the treatment of Indians by the Boers was one of the causes of the war, yet the present treatment of the Indians is now as bad or even worse than before the wars.

The present outlook in India.

9. The *Punjabee* (Lahore), of August 7th, 1905, publishes an article entitled "The present outlcok in India" from which the following extracts are taken :—

* * * * * * * *

"But a ruling race is only too prone to grudge even such small mercies to those whom they have the privilege to hold in bondage. They never care to hide the iron hand in the proverbial velvet glove. The cloven foot is only too prominently in evidence in their treatment of the subject-race. For, as the quality of mercy is twice blessed, and blesseth him that gives and him that takes, so the power that enables one race to hold dominion over another is twice cursed and curseth him that rules and him that is ruled over. In the subject race such dominion stunts the growth of every noble virtue and is a fatal obstacle to a due development of independence and manliness. Lord Curzon taunted us the other day on our lack of truthfulness, independence and honest dealing. And he himself proved that it would not do for a subject-race to tell the truth to their rulers—that truthfulness and plain speech are virtues that a subject-race cannot afford to cultivate—by indulging in a wild denunciation of Mr. Gokhale, who had the temerity to beard the lion in his den—the Viceroy in his Council Hall—and tell him certain unpleasant truths to his face. His Lordship accused the Indian people of sycophancy, servility, and what not, and yet because one of them would not play the toady and the lick-spittle in the Council, because he scorned to flatter the vices and pander to the prejudices of the powers that be— Lord Curzon was down on him like a thousand bricks and addressed him in the words of Douglas to Marmion :—

> And darest thou then,
> To beard the lion in his den,
> The Douglas in his hall,"

" * * * But if in the ruled, subjection is apt to kill all manliness and independence and freeze the genial current of the soul, it tends no less to the detriment of the rulers as well, feeds their self-love, vanity and arrogance and makes them regard the rest of creation as the veriest worm under their feet. It helps to make them callous and indifferent to other people's feelings—consideration for which, according to Cardinal Newman, is the surest

token of gentlemanliness—hardens their heart against pain and suffering and creates in them the imperiousness and pride against which even that high priest of Imperialism—Rudyard Kipling—was constrained to raise a note of protest in his well-known poem—the Recessional—

Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

"The present political situation in India which has been created on the one hand by the arrogance and love of power of the ruling classes, and the apathy, helplessness and the want of self-reliance, union and manliness of the ruled, in the other only helps to emphasize the evils of subjection. Love of power is a thing that grows by what it feeds on, and the rulers of the land are so intoxicated with the draughts of authority which they have so copiously imbibed that they have ceased to be in their right mind and are going back upon the policy which has hitherto been followed by their predecessors with fidelity and devotion and which constitutes, so to say, the very arch and keystone of the British rule in India. In their mad rush for power and supremacy they are shifting the very foundations of British rule which have hitherto rested on justice and righteousness, and placing the same on injustice, despotism and brute force." * * * *

The writer then goes on to say that those privileges which have been given by Government have lately been taken away.

"But if the rulers are not above the meanness of taking away with the left hand what they once gave to us with the right, that is no reason why we should submit to the deprivation with the patience and philosophy with which Job bore the trials that were put upon him by God to test his piety and godliness. * * * Let us profit by the example of the Christians who, though enjoined by Jesus to turn the left cheek to the man who smites them on the right, are never slow to hit back for all they know when they themselves are struck. When Government would not listen to reason and persist in ramming down our unwilling throats at the point of the bayonet measures like the partition of Bengal which are intended to undermine the national strength and unity of the Bengalees, we still throw ourselves at their feet, and ask them to spare us the blows they are aiming at us? As well may the tree ask the axe that is about to fell it to the ground to deal gently with itself, says the *Indian Mirror*, and he is about right. Flouted and taunted by the Government at every turn, laughed to scorn and buffeted about from pillar to post, is it not high time for us to look to ourselves to set our own house in order and to depend on the strength of our own right arm for the consummation of our national redemption. * * * The *Amrita Bazar Patrika* is very despondent and says that India has no future and is doomed to death. This is a policy of despair which our contemporary ought at once to renounce. The longest lane is not without a turning—the darkest hour is said to precede the dawn and the darkest night is followed by the day. When the worst comes to the worst things are bound to work round and mend themselves. Therefore, *nil desperandum*. We say, *Never say die*."

III—Native States.

The Maharaja of Kashmir.

10. Several papers publish paragraphs on the announcement that the Maharaja of Kashmir is to receive 'a larger measure of power than he has lately been entrusted with. As a rule the paragraphs are to the effect that the order is a good one. The *Observer* (Lahore), of August 12th, 1905, thinks the order will be an experimental one and that the people watch with anxiety the effect of an order that is likelier than not to be a reversion to practically the old system.

IV.—Kine-Killing.

Kine-Killing in India.

11. The *Akhbar-i-Am* (Lahore), of the 5th August 1905, publishes a communication from one Chaudhri Habib-ul-Rahman, of Bhagal (Karnal), who dwells on the great usefulness of the cow to India, and says that kine-slaughter has rendered *ghee* and bullocks extremely dear in the country. He adds that Government alone can remedy the evil, and requests them to pass a law forbidding the killing of cows. He also appeals to Musalmans, the large majority of whom lives by cultivation, to afford protection to the cow and give up eating beef.

V.—Native Societies and Religious Matters.

A suggestion to include the Sultan's name in prayers.

12. One Muhammadan Nazir, *S'ad*, of Meerut, writing to the *Paisa Akhbar* (Lahore), of the 5th August 1905, remarks that the Sultan being the guardian of the sacred places of Islam throughout the world, Muhammadans should pray for his Majesty, after every one of their five daily prayers in general, and in the course of the *khutba* at Friday prayers in particular.

Complaint against the *Watan* and the *Bashir*.

13. The *Arya Gazette* (Lahore), of the 3rd August 1905, complains that of late the *Albashir* of Etawah has been publishing inflammatory writings against the Hindus. In one of its issues it names some Sanatanists of Saharanpur and calls them "eaters of night soil"; while in another it exhorts Muhammadans to put forth their best efforts to weaken the Aryas. It may be added that this paper is an organ of the Aligarh College, which was founded by Hindu money and still receives sufficient support from the followers of Hinduism. The conduct of *Albashir* in abusing Hindus and making indecent attacks on them from time to time would show that gratitude forms no part of Musalman character. The Editor then goes on to say that the *Watan* of Lahore is an apt pupil of the aforesaid paper. For some time past it also has been able to find no better occupation than to heap abuse on the devoted heads of the Aryas.

Western civilization and Native Society.

14. The *Sat Dharam Parcharak* (Jullundur), of the 26th July 1905, agrees with Mr. Mahesh Charan Singh that every effort should be made to neutralise the inroads of Western civilization on Hindu homes (*vide* paragraph 8 of Selections No. 31). It, however, ridicules his appeal to the Brahmins to move in the matter, saying that it is idle to expect any good from that backward and superstitious section of the population.

VII.—General Administration.

(a)—*Judicial.*

Corruption among the Judicial *amla*.

15. The *Siraj-ul-Akhbar* (Jhelum), of the 31st July 1005, remarks that bribery and corruption are fearfully rampant among the *amla* of the Courts in the Punjab, and suggests that steps should be taken to put down this state of affairs. It adds that some of the said officials take bribes in an open manner, while others resort to various petty devices for the same purpose.

They even go the length of misguiding inexperienced European Judges and Magistrates into passing judgments in favour of those from whom they have received bribes. And being foreigners these officers not infrequently fall an easy prey to the machinations of the men and become mere puppets in the latter's hands. The result is that grave miscarriages of justice are frequent.

(*d*)—*Education.*

Industrial Education in India.

16. An article is published in the *Tribune* (Lahore), of August 10th, 1905, commenting on the failure of Government to give effect to any of the recommendations made by the Industrial Schools Committee, which submitted a report in 1902, and asks why no explanation is given to the public as to why this is so.

Muslim Education in the Punjab.

17. The *Observer* (Lahore), of August 12th, 1905, makes the suggestion that, to improve the condition of Muslim Education, which is very backward in this Province, Muhammadan Inspecting Officers should be appointed to those Circles chiefly inhabited by Muhammadans.

Students' Life in India.

18. The following extract is taken from a leading article in the *Tribune* (Lahore), of August 12th, 1905, entitled 'Students' life in India':—

"We do not deny that in this country there is little or no private liberality in matters relating to high education. But we should like to state, in this connection, that the way in which Government has proceeded during the past six or seven years to reconstruct the educational arrangements is not at all calculated to stimulate private enterprise and liberality in matters educational. The people of the country have little or no voice in the management of their educational affairs. The Universities of this country have been converted virtually into departments of the State. Private effort has been all but suppressed. The policy which was inaugurated in 1882 by Lord Ripon, *viz.*, to secure the co-operation of the natural leaders of the people with the officials of Government in the promotion of education in all its branches has been ruthlessly set aside in favour of a policy of exclusiveness and distrust."

(*e*)—*Agriculture and questions affecting the land.*

Complaint against Patwaris.

19. The *Punjab Samachar* (Lahore), of the 1st August 1905, publishes a communication in which the writer complains that Patwaris are a corrupt lot, and resort to certain malpractices in order to supplement their income. Their conduct in connection with the fixing of new (Khasra) numbers and effecting mutation of names in connection with alienations of land not infrequently leads to prolonged and complicated litigation, which, in its turn, puts considerable money into their pockets. Again, not unoften they register alienations of land without bringing the fact to the notice of their superior officers; while their reports about the prospects of crops are favourable or otherwise to zamindars according as they receive or do not receive grain, *bhusa*, &c., from the latter at the time of Girdawari inspections. They are also in the habit of exacting these articles from agriculturists at every

harvest time, and should the latter decline to submit to the exactions, the value of which usually exceeds the amount of the land revenue payable by the victims, they are certain to find themselves involved in litigation.

(f)—Railways and Communications.

The lot of Native Female passengers.

20. The *Punjab Samachar* (Lahore), of the 29th July (received on the 7th August) 1905, complains that travelling by rail has become very unsafe for native women. In not a few cases Indian female passengers have been outraged even in moving trains. So far, however, neither the Railway authorities nor the Courts have done anything to remedy the evil. The Editor then publishes the facts of the Saran outrage case, and says that in acquitting the accused Mr. Bonham-Carter, the trying Magistrate, was guided by racial considerations.

(h)—Miscellaneous.

An appeal to natives to give up the use of foreign-made articles.

21. The *Akhbar-i-'Am* (Lahore), of the 3rd August 1905, publishes a communication in which the writer, after deprecating the efforts to create estrangement between the Hindus and Sikhs, reports that the educated natives at Dalhousie have banded themselves together to do something for their country. On the 9th ultimo they held a meeting to consider the matter, on which occasion one of them regretted the tendency of his fellow-countrymen to look down upon Indian-made articles. The result, he added, was that indigenous arts and industries had been killed, the people looked to foreign countries for everything they needed, and the industrial classes had been living on the verge of starvation. The evil was ascribable to educated natives alone, who were in a position to mend matters, but seemed loth to bestir themselves. The speaker then went on to say that it having become well-nigh impossible for Indians to enter Government service, emoluments of which were, besides, going down steadily, it behoved the people to look for other means of livelihood. For one thing, they should vow to use only articles made in their own country, taking in this respect a leaf out of the book of Europeans, who patronised their own manufacturers alone. In conclusion, the writer states that every one present at the meeting took a pledge not to use foreign-made articles, and exhorts educated natives every where else to do the same.

Beet sugar.

22. The *Paisa Akhbar* (Lahore), of the 1st August 1905, remarks that the efforts of the well-wishers of the country to make both Hindus and Muhammadans give up the use of beet sugar have borne no fruit, notwithstanding the fact that they were leased on religious as well as economic grounds. This has well-nigh killed the indigenous sugar industry, and rendered it extremely difficult for one to obtain Indian-made sugar for use even on religious occasions. The Editor deprecates the pusillanimity of his fellow-countrymen in winking at the destruction of the above industry and the draining away of crores of rupees to foreign lands. He also finds fault with the conduct of Government in revising the countervailing duty on beet sugar at the instance of the Brussles Conference, and says that this

has almost quadrupled the import of sugar into India. If the people of India, he adds, allow about seven crores of rupees to be taken out of the country in exchange for a commodity which is used by them very largely and can be produced in the country itself, their case is hopeless indeed.

The increase of drunkenness in India.

23. The same paper of the 31st July 1905 remarks that, in spite of the efforts of the various temperance Sabhas and Associations, drinking is greatly on the increase among the rising generation. It is idle to expect any help from Government in the matter, committed as it is to uphold the principles of free trade.

Punjab Government Branch Press, Simla—No. 237—19-8-05—79.

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I—Politics.

(*a*)—*Foreign.*

The Powers and Muhammadan Kingdoms.

1. The *Gulsar-i-Hind* (Lahore), of the 5th August 1905, reprints an article from the *Alliva* (Cairo), which says that the Christians of the West are at war with the Islamic world and have been using different weapons to encompass the ruin of Muhammadans. Their constant efforts have been to bring the Crescent to the dust, and leave the Prophet's followers not an inch of ground on the face of the earth. The journalists among them are always making attacks on Islam and the believers in it, and resort to strange tactics in order to inflame their respective nations against Musalmans.

The powers and Turkey.

2. The *Vakil* (Amritsar), of the 5th August 1905, remarks that almost all the Christian powers of Europe are, openly or secretly, inimically disposed towards Turkey, evidently because of her possession of the Holy Land. In spite of their boasted civilisation and enlightenment these powers display extreme bigotry and narrow-mindedness in religious and national matters, and in pursuit of their personal ends do not consider it incompatible with humanity to trample on the just right of others and to injure and defame other nations in every possible way. Some European newspapers have, for some time past, been publishing rumours to the effect that the Arabs wish to set up a separate kingdom and no longer acknowledge the Sultan as their Caliph. There is, however, no truth in this, the object of such machinations on the part of Europeans being to prejudice the Arabs and His Majesty against each other.

(*b*)—*Home.*

The Sovereign of England.

3. The following is from the *Tribune* (Lahore), of August 17th, 1905 :—

"Rule over the heart is after all more real than rule over the body. The Autocrat of all the Russians to-day has reason to regard every one of his lieges as a possible regicide, while the Sovereign of England, who in theory is but the ornamental head of the nation, is practically the unquestioned Padshah of his world-wide Empire. His distant subjects in India have had only a passing glimpse of him when he was comparatively

a young man, but the good impression his graciousness to all thus produced, added to the reports of his unremitting and unostentatious exertions for the good of his *raj*, since he has come to the throne, has created a feeling of personal devotion to him in all classes of Indians to which there is no parallel in history. Sir Pheroz Shah did *not* indulge in mere oratorical clap-trap when he said at the Bombay meeting in connection with the coming Royal visit that 'deep personal loyalty was one of the most valued political assets' of Indians. After his recent arduous labours—social, imperial and international—His Majesty is going on a short holiday to the health resort of Marienbad. The name is so like that of Indian towns that, it is not too much to hope, by the force of association it may sometimes remind His Majesty of the 'brightest jewel in his crown.' Alas, the brightness is so often dimmed by the shortsighted blundering of his servants, who are yet trusted with unlimited powers! The prayers of his three hundred million subjects in India for his health and long life will follow him in his holiday retreat. The thought sometimes arises in the minds of his speculative and day-dreaming Oriental lieges whether, if His Majesty were younger and more impressionable, the mystery and romance of the utter dependence of ancient and colossal India on the little island-dot in the ocean would not strike him more powerfully and move him to be in greater personal touch with his Indian millions who were an ancient and already declining people when Rome was born."

India and Japan.

4. The *Paisa Akhbar* (Lahore), of the 11th August 1905, asks the question "can India become a second Japan?" The Editor's reply to it is that the task is beyond the power of the worn-out and effete races of India. It is, however, a fact that the wonderful progress made by Japan and the great successes achieved by her in the Far East have fired all the nations.

Lord Kitchener on the Sepoy.

5. The *Paisa Akhbar* (Lahore), of the 11th August 1905, remarks that all India is grateful to Colonel Younghusband for the able manner in which, in the course of his speech at the last Civil Service Dinner, he refuted Lord Kitchener's unpalatable and insulting remarks about the loyalty and devotion of the Sepoy. It is surprising that the Commander-in-Chief should have said about Native Soldiers, things calculated to give offence, and in which none of His Excellency's predecessors will agree. It is most unfortunate for natives that while the Viceroy considers them liars and deceitful, the Commander-in-Chief suspects the loyalty of their fellow countrymen in the army.

III—Native States.

Government and Native States.

6. The *Paisa Akhbar* (Lahore), of the 7th August 1905, remarks that soon after making a promise or entering into an engagement the Government of India, as distinct from the Imperial Government, hasten to distort the meaning of their plighted word. A perusal of the treaties concluded by the Government of India with the various Native States creates in one's mind the impression that the quickwitted and far-sighted persons who drew up the documents were careful to employ words capable of being interpreted in different ways. Numerous instances can be cited in which a Native Chief has endeavoured to secure a right under one of the provisions of the treaty entered into with his State, but the Political Agent or the Resident has put a different construction on the clause. It is such occurrences which are said to have deterred the ruler of Afghanistan from concluding a new agreement with Government through

the recent Kabul Mission. The Editor then refers to the proposal to revise the treaties with Native States, and regrets that not one among the Indian Princes possesses the political sagacity required for such work. He wishes that they would open their eyes and realise how they can maintain their existing rights and powers, and prevent a modification of the treaties referred to. In conclusion, he calls upon the Congresswallas to take steps to spread enlightenment in the Feudatory States.

Lord Curzon and Native States.

7. An article entitled "Lord Curzon and Native States" appears in the *Tribune* (Lahore), of August 15th, 1905. The article commences as follows :—

"There is a good deal in the treatment dealt out to Native States during the Viceroyalty of Lord Curzon which calls for remarks. It cannot be denied that the Native States have, as the result of that treatment, lost a good deal in prestige, influence and power. The Native Chiefs and rulers feel that their position has been considerably lowered in public estimation. On the occasion of the Darbar in Delhi—a function about which so much fuss has been made—these Chiefs were denied the consideration due to their high rank. They were treated like ordinary Darbaris between whom and the Chiefs no distinction was made except that they were allowed to approach the Viceroy and lay before him their obeisance to the King-Emperor"

and continues by referring to an article on the same subject which appears in the current number of the *Calcutta Review*. In this certain cases are cited, such as the deposition of the Chief of Bhartpur, the case of the Maharaja of Panna, and the cession of the Berars by the Nizam of Hyderabad to Government, and to what are called the leave rules for Native Chiefs, by which is meant the order that Native Chiefs are to obtain the sanction of Government before visiting foreign countries, and that the length of the visits so sanctioned is not to be exceeded. In all these cases the *Tribune* agrees with the writer in thinking that the procedure adopted has been wrong, and, with reference to the depositions of Native Chiefs, quotes the case of the Maharaja Holkar of Indore and the Baroda case as being typical of the manner in which such cases should be disposed of.

Employment of retired members of the Indian Civil Service in Native States.

8. The following is from the *Observer* (Lahore), of August 19th, 1905 :—

"The intelligent anticipations of the Bengal Press have been realized and a circular letter addressed by the Government of India to Local Governments and Administrations stating that in future the previous sanction of the Governor-General in Council will be required in any case in which the Darbar of a Native State proposes to employ, after retirement from the service of Government, any member of the Indian Civil Service or any person who held an appointment usually reserved for that service. This rule is already in force in regard to ex-officials employed by Local Governments, also in regard to some members of the Indian Civil Service employed in Native States, and the letter states that the increasing number of natives of India, who of recent years have been appointed to the Indian Civil Service, has now made it advisable to include such members in the scope of the orders applicable to their fellow-civilians of European domicile. The explanation herein given of the new procedure is certainly far from being satisfactory, and unless Government can publicly give adequate reasons for the restriction now proposed to be imposed on the choice of Native States in the matter of their employés, its action is capable of arousing suspicion as to the real motives of the Government in the matter.

VII.—General Administration.

(a)—*Judicial.*

European Judicial Officers.

9. The following extracts are taken from a leading article published in the *Tribune* (Lahore) of August 15th, 1905, entitled "The Official Conscience :—"

"In our last on this subject, we referred to the habit of going to the hills in which some European Judicial Officers indulge without paying any regard to the convenience of those that have work in their Courts. But the troubles of litigants are due not only to the desire of our officers to live comfortably on the hills, but also to the system of cold weather tours which are intended to bring justice to the doors of the people and afford good opportunities for shooting and fishing to the officials. Men living in the eastern part of a district are dragged before the touring officer in the north, and those that belong to the northern parts have to go to the south to have their cases disposed of. * * * It is not every man who has the courage or the means to bring his case before the Chief Court or the High Court. But if a list were to be made in any district, showing the dates and places of hearing of cases by Judicial Officers on tour, it would disclose the patent fact that our high-minded officers pay very little heed to the convenience of the people. The difficulty of attending before an officer on tour is much enhanced by his failing to give proper intimation of his whereabouts to those that have case in his Court. Sometimes a man's suit is dismissed for non-appearance even when he had no notice of the date or place of hearing.

* * * * *

"This love of personal comfort which leads our officials to live on the hills and prolong their tours confirms them in the habit of looking with indifference towards the interest of the subject people. The latter are considered a lot of barbarians, having no respectability, no business and no sense of pleasure or pain. The European Officer is generally unable to get up early in the morning and therefore to suit his own convenience, the Court time is kept from ten to four even in the hot months of May and June. He begins work at eleven or twelve with the assistance of the punkha, the *tatti* and the thermantidote, while the poor litigants are scorched by the winds outside.

"Another source of trouble to our people is the utter ignorance of law which we find in most of our European Judicial Officers. * * * One wonders at this phenomenal ignorance of law on the part of high officials. The reason is not far to seek. They do not care to study and understand law because they have no sense of responsibility. They do not fear that their mistakes would bring any punishment on them. They have no desire to make an adequate return for the rich salaries paid to them. Some people believe that a deep knowledge of law is not necessary for the administration of equity and justice. But we assure our readers that an incompetent man makes as much mess of equity and justice as he makes of law, and that there is not much to choose between equity or law as dispensed by an incompetent or irresponsible person."

The claims of Muhammadans to acting appointments in the Chief Court, Punjab.

10. The following is from the *Observer* (Lahore), of August 16th, 1905 .—

"The long-awaited announcement has been at last made and the fate of the Muslim community is sealed. Notwithstanding the hue and cry of the Muslim Press, despite all the efforts of the Muslim organs to convince the Government of the necessity of appointing

at least one Musalman to the Judgeship of the Chief Court of the Punjab, and with all the reasons and requests of the community, the Government could not discover throughout this vast Continent, which possesses over sixty millions of Musalmans, one man fit enough to discharge successfully the duties, which as an additional Judge of the Punjab Chief Court were to fall to his lot. Have the Indian Muhammadans gone so low? The natural tendency of the Musalmans towards 'law' has throughout all ages been marked; their ability in this special branch has always remained unchallenged. If the British rule of the last century has poisoned our national characteristics and lowered our ideals, it is indeed very sad. But we believe it has not, though it must be confessed that in these days the Musalmans are the most backward and unfortunate community in India. The Indian Musalmans are showing a steady (though when compared to the rate of progress of the sister-communities, a very slow) advance in the path of progress, and it is but most desirable that the Government should encourage them by every possible means. The way in which things are being managed at present is far from being satisfactory. It leads to the happiness of one party at the destruction of the other's. Moreover, no one cares for the weak, and should they themselves begin to tell you of their sufferings, their doleful strains are lost in the loud songs of merriment of the powerful party. We want justice, we want our legitimate rights. There is nothing unreasonable for us in respectfully asking them from the Government, and no difficulty for the Government in conferring them upon us. If justice is administered, and rights are given to other communities, why should then we be an exception to the general rule?"

(*f*)—*Railways and Communications.*

Grievances of Native female passengers.

11. The *Curzon Gazette* (Delhi), of the 8th August 1905, remarks that although travelling by rail is a source of great inconvenience to natives of the male sex, its worst terrors are reserved for Indian women travelling without a male relation. Grossly shameless outrages on native female passengers have become daily occurrences on Indian railways, but the authorities concerned pay little or no heed to the matter. It is possible to remedy the evil; but just as Anglo-Indian officials look down upon the people they also place no great value on the chastity of native women, although female chastity is valued more highly in Asia than in Europe.

(*h*)—*Miscellaneous.*

Ill-treatment of Natives at Murree.

12. The *Paisa Akhbar* (Lahore), of the 10th August 1905, remarks that the residents of cities cannot form an idea of the hardships to which natives residing in Cantonments or hill stations are subjected by the Military authorities, and with which they have to put up in silence. For instance, these unfortunate beings are not allowed to walk on particular roads or visit certain places of interest. They are also forbidden to use umbrellas at stated times, and can have their houses pulled down at the sweet pleasure of the authorities.

Government Service.

13. An article entitled "Government service and its merits" by Dwarka Das is published in the *Punjabee* (Lahore), of August 14th, 1905.

Dwarka Das starts by stating that hitherto Government service has been looked upon as an honourable and remunerative profession, and the only question that has so far arisen between the people and the Government has been the

reiterated demand by natives that they should receive more extended employment, to which Government has invariably replied that they pitch their claims too high. In their desire for employment the desirability of such employment has been taken for granted by the people. They have not thought that such service may also have its dark side nor what effect it has on the morale of the employed. Indians having for ages been subject to a despotic Government they are unable to see from any but the one point of view that, to be in power is the one thing desirable. The people see every day of their lives how every servant of Government is always paid more respect than a private person is ever accorded no matter what his position. It is to the interest of Government that the people should take this view as no Government can exist that does not to some extent, however limited, enlist the subject races in its services, and it was to encourage them in this view that Lord Curzon spoke as he did in his Convocation Speech on the scope there is for Indians in the life of their country.

The writer continues that the view taken by Lord Curzon is the one that has hitherto prevailed, 'but,' he goes on,—

"there is no reason why we should identify ourselves any further with that sentiment. Our duty is to boldly look the problem in the face and to arrive at a satisfactory solution of it without any further waste of time. By further delay we may do more harm to our best interests and keep those young men, who are now preparing for Government service, in ignorance of the real merits of the case and thus indirectly help them in deciding upon a course which they may find, when too late, to be opposed to the real welfare of our people.

"The first point upon which I cannot too strongly insist in this connection is the well-known fact that our rulers are aliens who differ from us not only in their language and creed, but also in their modes of thought and action and in the general conduct of their whole life. This difference is not one of degree only but also of kind, and it is so deep and wide at times that we wonder whether we can bridge it over by human means. It is, in many cases, still further accentuated by the inexplicable arrogance and the indefensible conceit of some of our European masters. To them a native of India, whatever his education or howsoever high his intellectual attainments, is an abomination, and they always try to keep him at an arm's length. The result is, that there is no sympathy between the rulers and the ruled. The former do not take the latter into their confidence, and as distrust begets distrust, the latter always suspect the former. The rulers have, therefore, to hatch their plans of administration in most cases in secret. Sometimes they even feel the temptation of giving those plans a false appearance—an appearance which is inconsistent both with their object and their scope. A divergence of views thus grows up, and has in our case actually grown up, between our Government and ourselves. This difference is chiefly responsible for several of those measures which, though proved by the people to be prejudicial to their interests, are still persistently enforced against them by the Government on the pretended ground that the latter deems them to be for the good of the people. When to these points of accidental difference you add those on which the conflict of interests between the Government and the subject people is real and unequivocal, you will find that, on the whole, the standpoints from which the two parties look at the questions, which regulate their mutual relations, are as wide apart as the poles themselves. Sometime the idiosyncracies of individual officers, and at other times their pride of race and the vanity arising from their consciousness of irresponsible power and of superior strength, make this tension of feeling more bitter. There are other factors also, more or less pronounced, which add fuel to this fire."

The article then winds up by pointing out that Government measures good or bad cannot be carried out without the co-operation of its servants, and in this way the servants have often to assist in carrying out measures emphatically condemned by the people. These measures "may be directly opposed to the dictates of his moral instincts or they may be at complete variance with the welfare of his countrymen, but that can be no reason for his staying his hand. If he is worth his salt, he must, in the performance of his duties, throw overboard every consideration save that which binds him to his Government."

14. In connection with the above the *Punjabee* (Lahore), of August 14th, 1905, publishes the following :—

The same.

"We invite our readers' particular attention to a series of thoughtful contributions on Government Service from the pen of Lala Dwarka Das, the first of which we publish in our leading columns to-day. The writer's logic and reasoning are simply unanswerable, and we hope our countrymen in all parts of the country, and not only of the Punjab, will ponder over and give their serious attention to the question raised by him, as on its correct solution to-day much of our future well-being depends. Incidentally we might allude to the utter hollowness of Lord Curzon's remark—"I do not say that every Indian Corporal carries a Field-marshal's baton in his knapsack, for the prizes come to few, but I say that none need complain that the doors are shut"—in the passage quoted by Lala Dwarka Das. The essentially untruthful nature of this assertion by one who in the same breath and at the same time was then holding forth on Western truthfulness, will be apparent to the meanest intellect from the fact that even the much-patted Goorkha or the belauded Sikh could on no account cast their longing eyes over and above a Subedar-Majorship. Why make a theatrical allusion to the Field-marshal's baton when even the lowly Subaltern's commission in the effective line is beyond an Indian soldier's reach ?"

Punjab Government Branch Press, Simla—No. 261—24-8-05—72.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I—Politics.

(*b*)—*Home.*

Lord Curzon's resignation.

1. Writing on Lord Curzon's resignation, the *Observer* (Lahore), of the 26th August 1905, makes the following remarks :—

"It is also felt that his retirement must weaken the policy of the Government of India in connection with its foreign affairs, for here are important matters, notably the settlement of Tibetan affairs, which are in a stage where Lord Curzon's expert knowledge and experience would have been invaluable. His successor cannot hope to deal with these exceptionally important and imperial subjects in the manner that Lord Curzon would have done during the next six months."

Muhammadans and the Congress.

2. The *Paisa Akhbar* (Lahore), of the 15th August 1905, wishes that Muhammadans would take part in the forthcoming session of the National Congress at Benares, and make up their political differences with their Hindu fellow-subjects.

The political outlook in India.

3. The *Sat Dharam Parcharak* (Jullundur), of the 18th August 1905, remarks that Indians have been so much fascinated by Japan's successes in the Far East that even the Congress and constitutional agitation seem to have no attraction for them. Home Rule for India is at present the cry of the hour and Mr. Shiamji Krishna Varma is the apostle of the new creed. There is no hope of the advancement of India unless strenuous efforts are made for the physical and intellectual development of her sons. This will hasten the day when "our" British rulers will be obliged to "gladly" make over the government of the country to the children of the soil.

III.—Native States.

Kashmir affairs.

4. The *Arya Gazette* (Lahore), of the 17th August 1905, does not know whether to be glad or otherwise at the restoration of the Maharaja, seeing that he is to continue to play second fiddle to the Resident.

VII.—General Administration.

(*e*)—*Agriculture and questions affecting the land.*

Famine in Madras.

5. The *Khalsa Advocate* (Amritsar), of the 26th August 1905, publishes an article animadverting on the neglect and apathy displayed by the Famine Commissioner in Madras in opening famine relief works soon enough, the result being that when these works were opened many people were so weak from starvation that they were unable to avail themselves of the relief offered.

(*h*)—*Miscellaneous.*

Government Service.

6. The *Punjabee* (Lahore), of the 21st August 1905, publishes an article on Government Service and its merits by Dwarka Das in which the writer instances many ways in which he maintains Native Government servants show the bonds by which they have bound themselves when entering Government Service. How, to curry favour with their superiors, they tell them false stories about their countrymen; how they are the real initiators of all official schemes the object of which is the collection from the public of subscriptions; how they go about telling exaggreated, if not entirely false, stories regarding the usefulness of these schemes. How they are the real promoters of public meetings held to express pleasure at certain measures of Government; how the meetings held in connection with British successes in South Africa were due to native officials who do not consider what is good for their country in their eagerness for self-advancement. That the Punjab suffers more from these native officials than other Provinces. The article ends as follows :—

> "These officials are not only untrue to themselves, but they are untrue to others also. Their treachery to themselves would by itself be a fairly disastrous matter for the country, but when it ends in treachery to others, it becomes a cause of serious national anxiety."

Sale of German and English salt in Calcutta.

7. The *Khalsa Advocate* (Amritsar), of the 26th August 1905, draws attention to the fact that German and English salt is selling in Calcutta at cheaper rates than the indigenous article from Khewra and Sambhar can be bought at, and that this is due both to the tax and to the high rates charged on Indian Railways.

The Excise Administration.

8. An article is published in the *Khalsa Advocate* (Amritsar), of the 26th August 1905, regarding the Excise Administration. The writer commends the policy of making the price of liquor as high as possible and in other ways doing all that can be done to discourage liquor drinking among Indians; that this vice is becoming more common, especially among the poor.

Panjab Government Branch Press, Simla—No. 272—31-8-05—79.

[Confidential.]

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[Vol. XVIII.] [No. 35.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 2nd September 1905.

I—Politics.

(*b*)—*Home.*

The present political situation in India.

1. An article is published in the *Punjabee* (Lahore), of August 28th, 1905, entitled "A word in Season." In this the writer starts as follows :—

"In our recent article on the present political situation in India we asked our people to take heart of grace and be of good cheer despite all the efforts made by reactionary administrators to put a spoke in their wheel and hamper their national redemption and progress. No doubt the rulers of the country are an all-powerful class of men. They have a will of their own, and are given to having their own way in all things, and meddling and muddling with the interests and destinies of the people at their own sovereign pleasure. Possessed of a giant's strength they do not scruple to use that strength like a gaint. The Juggennath car of autocratic rule rolls merrily along mangling and crushing under its wheels all and sundry that have the misfortune to cross its path."

But, the article goes on, in spite of the reactionary efforts of the rulers they cannot stop the spirit of progress. Progress is predestined, and "we must range forward, making a clean sweep of every petty obstacle and barrier that a foolish bureaucracy may see fit to place in our path." The salvation of India, however, is to be obtained not by violence, but by Indians being true to each other. The article goes on with a reference to the Partition of Bengal, regarding which the writer hopes that Parliament having called for papers the partition may be shelved and possibly abandoned owing to the pressure that the Manchester spinners may bring to bear from fear of the effects of the threatened boycott of English goods. The article winds up by declaring that autonomy is bound to come and that England should grant to her law-abiding Indian subjects what America has granted to the rebel Cubans.

2. The following is taken from the *Tribune* (Lahore) of September 2nd, 1905 :—

Lord Minto's appointment as Viceroy.

"People in general have heaved a sigh of relief that the regime of repressiveness and reactionaryism carried on at high pressure has at last come to an end, and that if there is to be no progress there will be at least a freedom from that tension of high politics which under the name of 'reform' has been engaged in tightening the bonds of slavery for the people during the last six years. But there are men who are not without their misgivings that the coming regime may prove an unmitigated evil in another way, that it may make militarism predominant in India under the joint auspices of a go-ahead Commander-in-Chief, with his head full of 'schemes,' and a Viceroy who has been a soldier during the best part of his life. Indeed, the opinion which has been expressed in many quarters is not altogether unfounded, namely, that it is to enable Lord Kitchener to carry out his schemes without any hitch that a Military Viceroy has been placed in charge of Indian affairs, so that the Commander-in-Chief may get all the help possible from the administration and no kind of obstruction."

3. A correspondent to the *Tribune* (Lahore), of 2nd September 1905, writing about the Partition of Bengal, makes the following remarks :—

The Partition of Bengal.

"If it is true that God helps those who help themselves, it is still more true in this case when the Indians fight on the side of truth. The Indians must be as harsh as truth and as uncompromising as justice. They must bear in mind that they are with truth, and truth fears no body whether on heaven or on the earth. * * * It is the time when the whole continent of India should make a bold stand against the ruinous fancies of Lord Curzon. All the Indian Municipalities numbering many hundreds must hold protest meetings and give vent to their indignation at the reprehensible scheme of the 'Partition of Bengal.' They should solemnly pledge themselves not to touch English articles. If the citizens of India unite to oppose abuses of authority they are sure to carry the day. The only thing which is wanted in them is determination and resolution. When any calamity has befallen them, they should not give way to despair; on the country, they should do their utmost to be a match for the crooked schemes of Lord Curzon."

4. The following is taken from the *Observer* (Lahore), of 30th August 1905 :—

Boycott of English goods.

"Heartily as we regret the circumstances which have led the Bengalees to take this step, the regret is tempered by other considerations. It is a good sign that our countrymen are shaking themselves free from the glamour which foreign-made articles have so long thrown upon them. It is an encouraging symptom that they are coming to regard things in their true perspective and to appreciate the advantages of stimulating home industries. It is a happy augury for the future that false notions of respectability which governed our selection of the articles of our daily use are gradually giving way before more enlightened and patriotic ideas. Who can question the utility of the movement? Who can say that the Swadeshi movement, as it is called, if properly worked and persisted in, will not revive indigenous industries, that it will not save from destruction many a one, that it will not help in the creation of several new ones?"

III.—Native States.

5. Writing about Government's secret circular regarding the employment of retired Indian Civilians in Native States, the *Paisa Akhbar* (Lahore), of the 21st August 1905, remarks that this is another example of the

Government and Native States.

manner in which the liberty of the said States is being curtailed by Lord Curzon's Government. It is a well-known fact that in these days Indian Princes are mere puppets in the hands of Political Agents accredited to their States. The deposition of Rana Zalim Singh of Jhalawar and of the Raja of Bhartpur are still fresh in the public mind. These Chiefs could not please the British Agents at their respective courts, and their punishment through the latter followed as a matter of course.

Kashmir affairs.

6. The *Paisa Akhbar* (Lahore), of the 25th August 1905, remarks that it is possible that in return for his enhanced powers, General Sir Partab Singh will have to make some concessions in connection with certain political requirements of Government.

The same.

7. The *Zemindar* (Karmabad), of the 24th August 1905, remarks that it is said that, in return for the additional powers to be conferred on him, the Maharaja of Kashmir will be required to consent to an amendment of the clause of the treaty concluded with the State which forbids Europeans to acquire land in Kashmir. The change is calculated, not only to injuriously affect the zemindars of Kashmir, but, by multiplying the numbers of Europeans in the State, also to create fresh difficulties for the administration and lead to a curtailment, so to say, of the powers of the Maharaja.

The same.

8. The following is taken from the *Tribune* (Lahore), of August 29th, 1905 :—

"It is an ominous announcement that has been made to go the round of the papers to prepare the public mind for the painful surprise that is in store for them, namely, that the Viceroy will utilise the occasion of the so-called granting of powers to obtain 'a concession from His Highness for which many Europeans have long been waiting.' The concession is to consist in 'a modification of the terms under which land may be leased or acquired in the Kashmir State by European British subjects.' Our Jammu correspondent says that while the Maharaja's subjects are eager to see him restored to his powers as a ruling Chief, they are looking forward with serious misgivings to the granting of the concession aforesaid. For if it be granted at all, Kashmir will be before long practically a land of Englishmen whose means do not allow them to live comfortably at home on retirement and who would lord it over the natives in a manner by no means conducive to the latter's prosperity or happiness. Indeed, it would bring about a most unhappy state of things for His Highness' subjects, and it is perfectly a matter of question if the 'new powers' acquired by the Maharaja would enable him to give any protection to the poor people against the encroachments of the swarms of white men who would soon be settling themselves in the Happy Valley. There are many who seriously question if the abolition of the Council, which includes Indian administrators of experience and ability, would not make the Resident all-powerful as he is in most Native States and place the Maharaja entirely in his hands."

V.—Native Societies and Religious Matters.

Complaint against the Aryas.

9. A correspondent writing to the *Watan* (Lahore), of the 24th August 1905, says that the existing disunion in the country is ascribable to Arya newspapers and preachers. These give deep offence to the Sanatanists, Muhammadans, Christians, Sikhs and others, and would, if they could, drive every *malecha* out of the country.

VII.—General Administration.

(*e*)—*Agriculture and questions affecting the land.*

The prevailing drought.

10. The *Paisa Akhbar* (Lahore), of the 24th August 1905, remarks that the prevailing drought has seriously damaged crops in most parts of the country, and relief works have already had to be opened in the Madras Presidency. The question, it adds, is being asked in both official and private circles whether it will be advisable for the Prince of Wales to pay his intended visit to India, the country being in for another dire famine. History speaks of old kings touring in their dominions in times of distress in order to know the truth about their subjects ; but there is no likelihood of the future sovereign of this country being allowed to witness the ravages of an Indian famine. Accordingly a change in His Royal Highness' programme of tour is considered certain ; indeed, the arrangements in connection with the proposed military manœvures at Balabgarh have already been abondoned.

(*h*)—*Miscellaneous.*

The Excise administration.

11. The *Paisa Akhbar* (Lahore), of the 23rd August 1905, finds fault with Government's excise administration, and suggests that no liquor shop be opened anywhere against the wishes of the local public. Government should also do something to check the increasing importation into the country of cheap wines from Germany and other parts of Europe. This is due to the country-made wine having been rendered dear owing to the enhancement of the license fee, and injures the people morally as well as pecuniarily.

The present condition of India.

12. Writing about the failure of the monsoon, the *Tribune* (Lahore), of August 29th, 1905, makes the following remarks :—

"What with plague, famine, and earthquake, storm, tornado, and flood of exceptional descriptions, and an unsympathetic administration of the most pronounced character, India's present condition is unparalleled in the history of the world."

Government service.

13. The following extracts are taken from a further article published in the *Punjabee* (Lahore) of August 28th, 1905, on Government service and its merits, by Dwarka Das :—

"It is not only as executive officers that the native officials behave in this unprincipled manner, but as judicial officers also their conduct is very much the same. When, for example, famine conditions begin to assert themselves in any Province and when it is reasonably certain that a serious scarcity will have to be faced, the native official still tries, sometimes with the connivance of his officers, to keep the fact concealed from them as long as he can. * * * * They continue to keep the people in ignorance of their real rights and try their best to set at defiance all those conditions which are laid down for their guidance in the Famine Codes. The grim cruelties of the famine and the terrible sufferings of the people have no horrors for those merciless fiends. Undaunted by any present fears and regardless of any religious scruples, they hold on to their pre-determined course, trying to cheat the people at every stage and paying such of them as slave

on famine works, at rates much lower than those which they can demand under the codes. The people, notwithstanding their extremely pitiable and wretched condition, are nothing to them and the coffers of the Government everything.

* * * * * *

"As Magistrates our countrymen are the bond slave of the District Magistrate. They read into his most formal and innocent orders, meanings which no twisting of words can by any means enable one to extract from them. As experts in ciphers they think they can find out his real wishes and they try to gratify them in the best manner they can devise. If the District Magistrate or the Government want convictions, there they are, ready to accommodate them. The Police or the District Magistrate has only to send up a case for trial to them, and it is bound to end in conviction. * * * * If you remind these brave people that, instead of giving the benefit of the doubt to the accused, they invariably give it to the prosecution; they will at once retort that according to their jurisprudence, the escape from punishment of a single guilty person is as dangerous for society as the conviction of an innocent man. They are ready to reverse the very first principles of law, and, if necessary, to even become the self-constituted guardians of their society, if by so doing they can succeed in hoodwinking the people and in offering some justification for their unjustifiable acts. The most regretable thing in this connection is, that in our Province at least, men of the highest education are as little free from this tendency as the most ordinary Magistrate. Of course, the former do not allow themselves to be led by the nose by the Police, but they feel no hesitation in basing their convictions on evidence which no lawyer, having any acquaintance with the law of evidence, can pronounce to be sufficient or legally admissible. If there is by chance any recalcitrant spirit among them, he is immediately brought to book and taught a lesson which he never can forget throughout his whole life." * * *

Punjab Government Branch Press, Simla—No. 295—8-9-05—79.

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I—Politics.

(*a*)—*Foreign.*

1. The following is taken from the *Punjabee* (Lahore), of September 4th, 1905 :—

The Treaty of Peace between Japan and Russia.

"In a leading article published only a couple of days after the news of peace was announced by Reuter, the *Pioneer* takes Japan severely to task for concluding such a peace. We have a shrewd guess that the article in question is inspired by a hint let drop from some dizzy Olympian height. But whatever its origin it is certain that the writer in the *Pioneer* would like nothing better than to see both Japan and Russia exhaust themselves completely by continuing the struggle. The present ending is to him an unlooked for one and therefore unwelcome. Of course Japan and Russia if they are agreed on the main issue could afford to ignore the praise or blame of such carping critics. Moreover, though the London Press is just now occupied in singing praises of Japanese magnanimity and generosity, the same Press, we cannot help prophesying, will soon play to a quite different tune. England is virtually baulked of her deep designs by the present conclusion of the war; and if we may be allowed to lift a corner of the curtain and have a peep behind the scenes, the news of the fresh agreement, the offensive and defensive alliance between England and Japan, if not actually a myth, is yét destined to become quite abortive, so far as the chief aim of one of the contracting parties is concerned. Rather it would be much nearer the truth to say that within two months of the signing of the treaty of peace between Japan and Russia another alliance will be made, one of the parties to which would be Japan and the other party will be—well, we leave it to our readers to fill in the gap."

(*b*)—*Home.*

2. The following extracts are taken from an article published in the *Tribune* (Lahore), of September 9th, 1905, entitled Administrative Retrogression under Lord Curzon :—

Lord Curzon.

"But it is clear that its working does not justify the almost superhuman efforts made to make additions and alterations of all kinds. There is not a department of the administration that has escaped careful scrutiny at the hands of the Viceroy. There

is not a department that has not been completely reorganised as the result of that scrutiny. But the effects of that reorganisation have not at all conduced to efficiency. In fact, things in many cases are worse now than they were when Lord Curzon took over his high office from Lord Elgin. It is no exaggeration to say that in many cases the interference of the Viceroy has been nothing short of a meddlesomeness which has done more harm than good to the best interests of the country. More money has been wasted during Lord Curzon's term of office than during that of any of his predecessors excluding perhaps Lord Lytton, the author of the second Afghan War. * * * * In promoting the Chief Judge of Burma to be the Lieutenant-Governor of that Province Lord Curzon has dealt a fatal blow to the independence as well as the dignity of the Judiciary in at least the non-regulation Provinces of India, and as a measure of administrative retrogression this act of Lord Curzon's is quite on a par with several others which constitute an outrage on commonsense and so und reasoning."

The Kitchener Scheme.

3. Writing on the "Kitchener Scheme" the *Khalsa Advocate* (Amritsar), of September 2nd, 1905, says :—

"This unfortunate controversy between two strong-minded men will not be without its evils. The danger signals are up, and under the circumstances it might be demanded by the people in England that the Kitchener scheme should remain in abeyance till the reassembling of Parliament. This is the first instance in the annals of the British rule in India that the representative of the King-Emperor has been, in a way, forced to resign his office to please, or to give effect to the views of, a Commander-in-Chief; by this action of the Ministry the high prestige of the Viceroyalty is held by some to have been somewhat rudely lowered in the sight of the people."

Lord Curzon's resignation.

4. The *Watan* (Lahore), of the 1st September 1905, writing about Lord Curzon's resignation, observes that there can be no doubt that, whatever people may say to the contrary in order to please His Lordship, the people and Princes of India have not much reason to feel thankful to him. He is a well-wisher of his nation before anything else, and did not, therefore, feel the slightest hesitation in trampling on the interests of any (Native) community whenever they clashed with those of his King or fellow-countrymen. The Editor then says that the Viceroy's educational policy, Official Secrets Act and decision regarding the Berars, go to show that he had very little sympathy with natives.

The same.

5. The *Arya Gazette* (Lahore), of the 31st August 1905, writing on the same subject, remarks that Lord Curzon, the greatest, the ablest and the wisest of Viceroys, is about to leave these shores, and there is not a single individual in this vast country to shed a tear at his departure. It can be asserted without fear of contradiction that the feelings with which natives now regard His Excellency are by no means enviable.

The same.

6. The *Panja-i-Faulad* (Lahore), of the 28th August 1905, remarks that Lord Curzon's Government was undoubtedly unsympathetic, but that it has done at least one good to the country, *viz.*, it has drawn the various races of the country closer together.

7. The *Curzon Gazette* (Delhi), of the 1st September 1905, remarks that the fall of the Viceroy, who was in India the monarch of all he surveyed, is fraught with lessons to humanity. His, however, has been the fall of a brave and gallant soldier, while the conduct of the Home Government has been markedly childish throughout.

The same.

8. The *Paisa Akhbar* (Lahore), of the 2nd September 1905, remarks that, unfortunately for India, English education is daily widening the gulf between the two great communities inhabiting the country. It is, therefore, idle to expect Hindus and Muhammadans to meet on a common political platform in the near future and without amalgamation the people will remain unfit to bear the burden of governing themselves.

The relations between Hindus and Muhammadans.

9. The following is from the *Punjabee* (Lahore), of September 4th, 1905 :—

The Partition of Bengal.

"With Lord Curzon out of the way Mr. Brodrick's enthusiasm for the partition scheme is bound to ooze out of his finger-ends and die a natural death. When the Secretary of State himself is anything but keen on the subject of partition, Lord Minto is mighty little likely to give himself any undue trouble on its account. Indeed the chances are that as soon as Lord Curzon's back is turned upon the country, the whole blessed thing would be dropped like a hot potato. Lord Curzon's partition (Parthian ?) shot at the Bengalees is thus doomed to miss fire and turn out a mere flash in the pan."

10. Concerning the boycott movement started in connection with the Partition of Bengal, the *Tribune* (Lahore), of September 9th, 1905, says :—

The same.

"The apathy—amounting almost to blindness—of Englishmen to the situation is not at all surprising. When the great undercurrent of dissatisfaction that culminated in the uprising of 1857 was literally seething among certain classes of the people, the Englishmen who were responsible for the peace and safety of this country quietly slept over it, although distinct forewarning had been given to some of them in time for measures being taken."

III.—Native States.

11. The *Paisa Akhbar* (Lahore), of the 29th August 1905, writing about Government's decision to invest the Maharaja of Kashmir with additional powers, states that the fear is being expressed in all quarters that the event will lead to the colonisation of the State by Europeans. The change may be in consonance with the wishes of Europeans and of Government's requirements in connection with the defence of the North-West Frontier, but it will be strongly disliked by the natives of India.

Kashmir affairs.

IV.—Kine-Killing.

12. The *Sanatan Dharam Gazette* (Lahore), of the 30th August 1905, remarks that Muhammadans also are beginning to realize that the destruction of a useful animal like the cow is injurious to their interests. This is evident from the fact that, with the exception of one or two bigoted newspapers, the entire Musalman press has of late been supporting the cow-protection movement.

Muhammadans and Kine-Killing.

VII.—General Administration.

(a)—*Judicial.*

13. The following is taken from the *Punjabee* (Lahore), of September 4th, 1905 :—

Counterfeit coining.

"We have no sympathy with criminals, and we admit that striking the King's coin and uttering it are offences against the community. Before 1893, however, crimes against the King's coin were very rare, but since the stoppage of the free coinage of silver, such crimes have become very common, and the Government of India is mainly responsible for this particular class of criminality amongst the people. It is the primary duty of Government to lead its subjects to better things and not to directly incite them to crime by its own dishonest dealings. Now how does our Government perform its duty in the special matter of its coinage? They go and foist on the people a dishonest Rupee, a Rupee intrinsically worth at the most ten annas, and expect the people to remain honest at the same time. In other words, Government itself acts with open dishonesty, but tells the people as it were at the same time that if it detects them acting similarly they would be punished severely. If under these circumstances some people like the Poona *Sowcar* fell victims to the temptation dangled before their eyes by the Government itself, is it any wonder? The matter of real astonishment to us under such anomalous conditions is that so few people swerve from the right path * * * *."

(f)—*Railways and Communications.*

14. The following is taken from the *Khalsa Advocate* (Amritsar), of September 9th, 1905 :—

Dining cars for natives.

"The heat and other inconveniences and exposures, concomitant to a long journey, require that only the best and most wholesome food should be eaten. The fares provided by the sweetmeat vendors can hardly be considered wholesome, and the result is that often the outbreak of cholera is traced to the bad food supplied to passengers at railway stations. We think that the time has come when suitably equipped dining cars should be provided to run with every mail train and the principal passenger trains, and we have no doubt that they would be so well patronized that the contractor will have no cause for complaint."

(h)—*Miscellaneous.*

15. An article entitled "the official conscience" appears in the *Tribune* (Lahore), of September 7th, 1905. The following extracts are taken from it :—

"The official conscience."

"We have seen that the European Judicial Officers are indifferent to the convenience of the public, care for their own comforts and are not distinguished for a good knowledge of law. We are sorry to say that their Indian subordinates are open to the same charges. Example is catching, and when an Indian Officer finds that the interests of the people do not carry a feather's weight in the eyes of his European superiors, he naturally does not feel troubled if his own method of work causes any hardship to the public. Similarly does he see his superiors not mixing with members of the subject race and caring very little for law. He takes his cue from them, follows in their footsteps and finds it profitable to do so. English education has done the Indians a lot of good, but there is no denying the fact that it makes the educated man a conceited prig who thinks very highly of himself and does not care to associate with people whom he does not consider his equal. We are all very happy when an Indian succeeds in entering the Civil Service of this country, but what on the whole is the gain of the nation to which he belongs? * * * * He will live in an atmosphere of reserve which it is difficult for

men of his original society to penetrate. * * * * India has no charms for him. The country and its people soon begin to appear uninteresting to him. It is to England that he must go whenever on leave and spend there the money which he has earned in the land of his birth. Is this a great national gain ?"

After this the article continues by stating that all subordinate native officials are under the Deputy Commissioner, bound to do his bidding, and goes on as follows :—

"He (the Indian official) shows an artificial enthusiasm for the scheme simply because the Deputy Commissioner is in its favour under orders from the higher authorities. We have seen that on the death of Queen Victoria, District Officers thought it proper to collect subscriptions from the zamindars and other hangers-on of the officials for memorials. Nowhere have these memorials taken the form of any useful institution. Everywhere they have thought it proper to erect useless or showy buildings on the lines of the Victorial Memorial at Calcutta. In the beginning young Indian officers do not show any sympathy towards their people for fear of the Government. This gradually ripens into a habit, and after some years the idea of protecting the interests of the people never enters their head, so much so that it is a common thing for several Indian officers to abuse helpless witnesses and parties in open Court. No wonder then that Mr. Shyamji Varma, a patriot having views of his own, got disgusted with the ways of his countrymen in Government service and made it a condition precedent that those who accept his scholarships should bind themselves not to enter the portals of Government service. And after all that we have said on the degrading effect of that service on Indian officers, who can deny that Mr. Shyamji Varma has opened the eyes of his countrymen to a grave political danger ? We have lately indulged in a good deal of tall talk. Have we any capacity left in us for sincere action ?"

Indian Poverty and Social Reform.

16. An article on Indian Poverty and Social reform appears in the *Khalsa Advocate* (Amritsar), of September 2nd, 1905, from which the following paragraph is taken :—

"The principal or the greatest and the most potent causes of this regrettable poverty are undoubtedly such as are by no means of the people's own creation and in regard to the removal of which the utmost—nay, almost the only thing—it is in their power to do is humbly to invoke the aid of the Government and make strong and earnest appeals to them (*i. e.*, the Government) to effect it. But there can be no doubt that to a certain—though very small and only partial—extent the people themselves cannot altogether escape the charge of being responsible for this deplorable state of affairs, and there are certain directions in which they themselves can do a very great deal indeed to contribute, in however small a degree, towards ameliorating their economic condition ; although the ultimate and complete solution of this great problem must still depend, it has to be admitted, on the extent to which our benign Government is found prepared to lend its powerful and influential aid to the suffering majority of the people of the country in the laudable task of extricating themselves from the extremely difficult position which circumstances over which they could hardly have any control have evidently driven them to occupy."

The article then goes on to point out how the people can help themselves through Social Reform—chiefly by stopping extravagance at weddings, &c.

The Native Army.

17. Writing about the reported deficiency of officers in the Native Army, the *Khalsa Advocate* (Amritsar), of 9th September 1905, remarks as follows :—

"The opening of the new military academy at Quetta for the sons of the respectable people of the martial races will, no doubt, help the Government to fill up the gap that is caused by the want of efficient officers in the Native Army. We are glad to learn

that the authorities have already discovered very good material from among the leading Rajput and Sikh families, for this new academy, and although the time has not arrived when an opportunity could be given to these young men to prove the grit of which they are formed, but when, God forbid, such an emergency does arise, we have reason to believe that the Government is fully sanguine that the work of these young recruits will be quite up to the expectations and the requirements of the country. The military experts have also noticed a deficiency in the rank and file of the Native Army, and it is just possible that when a sufficient number of really good Sikh and Rajput officers, who have had a sound training in this academy, are made available for active service, recruiting will commence in right earnest, in order to increase the fighting resources and strength of the country. The fact that these new native regiments will be officered, for the most part, by the Indians will make soldiers more popular amongst all classes, and the influence of the young native officers will draw very good soldiers from among the rustics. The paucity of native regiments in India need cause no anxiety, for the Punjab, which is the van-guard of the Indian Army, can supply, as it has always supplied, excellent material for employment as officers as also for the rank and file. In England, however, the army is, we learn, viewed with disfavour by certain classes, owing, it is said, to the condition imposed by the authorities in that country, that candidates for Commission must serve for some time as common soldiers in the army, before promotion to their legitimate rank of an officer. * * * * * It is hardly necessary to repeat that native officers in abundance would be forthcoming when the Military College for Indian youths is put on more sound basis, and removed from Quetta, where it is only temporarily located and established in some central part of India, we would suggest Amritsar, which is the chief recruiting ground of the Sikhs."

The Excise Commission.

18. The following extract is taken from the *Khalsa Advocate* (Amritsar), of September 9th, 1905 :—

"While the Government of India is endeavouring to introduce a few desirable reforms in the Indian outstill system by appointing a Commission on Excise, the danger of drunkenness prevailing through quite another source is unhappily ignored. It is perhaps not generally known that cheap spirits of German manufacture are flooding the country, and seem to be successfully competing with the indigenous produce which is heavily taxed. * * * It is very impolitic to tax a home-made article for the benefit of a foreign article. The tax on liquors imported from Germany is considerably less than that imposed on country liquor, with the result that while efforts are made to reduce the pernicious use of intoxicants by heavily taxing the Indian outstill system, drunkenness is encouraged by placing within the reach of the people foreign liquors which are lightly taxed and are therefore less expensive than the country liquor."

Government service.

19. In a further article on Government Service and its merits by Dwarka Dass appearing in the *Punjabee* (Lahore), of September 4th, 1905, the following paragraph appears :—

"Notwithstanding all the airs which our countrymen in service now and then assume, they sell themselves to their masters, body and soul, and only wait on their pleasure as their slaves. For the country, they are as serviceable as traitors, ready to give it the 'most unkindest cut' of all. The interests of the people they look upon in the light of their private assets, with which they think they can deal as they choose for their own good. Their account of the country's stewardship is represented either by the balances at their Banks to their credit or by the empty titles which they take so much pride in adding after their names. There is hardly any redeeming feature about them, so far as the country is concerned, and yet there is such a precipitate rush for these posts that one entirely losses himself in amazement at the singular spectacle. Our only hope now lies in some strong redeemer who may, by sheer force, be able to change this mad current, and thus for ever put a stop to that immense drain to which the country is being, against its well, so cruelly subjected."

Punjab Govt. Branch Press, Simla—No. 318—15-9-05—79.

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I—Politics.

(*b*)—*Home.*

Government and the people.

1. The *Sat Dharm Parcharak* (Jullundur), of the 1st September 1905, publishes a communication in which the writer "(W. Ch.)" says that the hateful policy of separating the Sikhs from Hindus and intensifying disunion between the latter and Muhammadans which is being followed by Government is well known. Formerly the games to gain that end were played in secret, but now the feelings of one party are wounded by openly showing partiality for another. The writer then comments on the invidious distinction to be paid the Sikhs by the proposed visit of the Prince of Wales to the Khalsa College, and enquires why the D. A.-V. College and other institutions are not to be allowed this honour. The only answer to the question can be that just now Government are anxious to please the Guru's followers. The blame for this unfairness may be chiefly ascribed to the officials on the staff of His Royal Highness, but Government cannot be entirely free from blame.

An appeal to the people of India to unite.

2. The *Arya Gazette* (Lahore), of the 7th September 1905, advises his fellow-countrymen not to hanker after Government service, remarking that the possession of the money earned by slaving in public offices brings no honour to the possessor, and that Government servants (lit. slaves) are invariably lacking in independence. The *Swadeshi* movement set on foot in Bengal should find supporters throughout the country, and people everywhere should vow to give up using goods imported from abroad. This will not only promote the growth of the feelings of nationality in the country, but will also make the land flow with milk and honey.

Lord Curzon.

3. The *Arya Gazette* (Lahore), of the 7th July 1905, remarks that Lord Curzon's once brilliant career has set in gloom and darkness. He was given powers not dreamt of even by the Czar, but his deeds have brought on him a doom which one would wish God to spare even one's enemy. The people of India hate His Lordship's very name and have everywhere held

meetings to condemn his administration. The *Arya Gazette* goes on to say that although His Lordship has managed to put back the progress of India for half a century, still his treatment of the people has been the means of evoking among them feelings for which he deserves to be sincerely thanked. Before his arrival into India as Viceroy educated Natives had no other ambition than to enter Government service. The recommendation of the Railway Conference about reserving for Europeans and Eurasians posts carrying a salary even of thirty rupees had, however, the effect of opening their eyes. And as undue partiality in the distribution of official loaves and fishes became the order of the day, they became still more wideawake.

The same.

4. The *Akhbar-i-'Am* (Lahore), of the 8th August 1905, publishes a communication in which the writer remarks that Messrs. Balfour and Brodrick having turned a deaf ear to all the Viceroy said, the last named has had to tender his resignation. His Lordship used to have everything his own way, refusing to listen to poor natives; and he now has had meted out to him the treatment he used to accord to others. His Excellency's oratory may shield him in this world, but how will it fare with him on the Day of Judgment when India cries to God for justice against him? He had better ask Lord Minto to undo the mistakes committed by him, otherwise he should remember that India—

> "Taking hold of him on the Day of Judgment by the skirt of his garment
> "Will say unto God, 'this and no one else is (my) oppressor.'"

The Partition of Bengal.

5. The *Sat Dharm Parcharak* (Jullundur), of the 1st September 1905, remarks that even the writings of Anglo-Indian newspapers, which would laugh to scorn the agitation against the proposed partition of Bengal, go to show that the opposition to the measure is universal, and that both Hindus and Muhammadans of Bengal are grieved at the coming dismemberment of their province.

The same.

6. The following on the Partition of Bengal is taken from the *Tribune* (Lahore), of September 14th, 1905 :—

"Save for the commendable 'loyalty' of some opium-smokers of Bagbazar, the Nawab of Dacca and a few hereditary basket-bearers of the paternal Sircar—whose reassuring voices are as capable of asserting themselves over the present mighty outburst of popular indignation in Bengal as the murmuring of a number of sea-shells over the roar of the tempestuous ocean—the partition of Bengal has landed Government in the unique, unparalled and unenviable position of having not a single friend left to share the pleasures of its 'splendid isolation.'"

The Boycott movement.

7. The following extract is taken from an article appearing in the *Punjabee* (Lahore), of September 11th, 1905, on the Partition of Bengal and the Boycott movement :—

"It is England who destroyed our industries of set purpose and the ban must be pronounced against English goods and religiously adhered to. Things at present made in India must be used by every one to the rigid exclusion of all. If you cannot have Indian things you must first give your preference to articles made in an Asiatic country like Japan. In case you cannot get an article of household necessity made in India or in an Asiatic country you should buy it of French, or German or American make, but never

buy a thing made in the United Kingdom. That should be the principal article of your Swadeshi faith, and if you adhere to it, stick to it with unflinching resolution; you will gradually see all your wounds healed; and all your ailments, if they do not disappear entirely, would at least have their intensity considerably lessened."

The same.

8. The *Observer* (Lahore), of the 13th September 1905, writes as follows regarding the Calcutta Boycott Movement :—

"The boycott of British goods as a protest against the partition of Bengal is a campaign of aggression and threat which can have the sympathy of few men. The *Swadeshi* movement, undertaken to further the industrial development of the country, would have commanded the support of most patriotic men. But the boycott of *British* goods and a patronage of *German* manufactures is a piece of inconsistency the absurdity of which is apparent on the very face of it to all whose mental vision, self-interest or injured vanity has not blinded. By all means do what you can to help the industries of the country and put a check on the outflow of the Indian capital. But do not resort to it as a threat against the political actions of the Government. That can only bring discredit on what in itself is an inoffensive and useful measure."

The same.

9. Regarding the boycotting movement the *Tribune* (Lahore), of September 12th, 1905, remarks :—

"Why should the *Swadeshi* movement die? It after all involves no great sacrifice, and the little trouble of wearing coarse country cloths is more than made up by the gain of keeping the money in the country. There are unmistakable signs that all India will join. * * * * . In the Punjab the first happy promise of the approaching effort is furnished by the meetings held at Rawalpindi and Amritsar. The other towns will soon follow suit. On Bombay side Mr. Wacha and Mr. Tilak are working like giants. And as to Madras we present our readers with the following hope-inspiring telegram."

The same.

10. The following extracts are from the *Tribune* (Lahore), of September 14th, 1905, regarding the boycott movement :—

"Meet it were therefore that the mischievous power of Manchester should be attempted to be broken, and the long history of injustice and selfishness associated with the growth of the cotton lords, culminating as it does in the humiliation of the people who are their largest customers, should be wiped off under the growth of a new industrial movement in India. * * * * * *
Let every household set up its spinning wheel and weaving loom, and let the wives and daughters of the country ply their hands day and night to cover the shame of their husbands and sons, so as to bring the latter to a sense of the far greater shamefulness of the unmanly life they have been living under the hypnotic spell of an emasculating civilization. * * * * * * *
Whether Bengal is partitioned or left as it is, that Indians should learn to stand upon their own legs in matters of supplying their own every-day needs, and that they should not accept the doctrine of political helplessness and racial inferiority which it has been the set purpose of Lord Curzon's regime to inculate, are things which every Indian who is his 'father's son'—to use a common Indian phrase—is interested to vindicate."

Constitutional Agitation in India.

11. An article is published in the *Tribune* (Lahore), of September 16th, 1905, entitled Constitutional Agitation in India in which the writer first argues how previous methods of Constitutional Agitation have miserably failed; that Constitutional Agitation means agitation by means of which the will of the

people may be enforced upon the Government of a country through constitutional instruments and agencies that can be worked by the people themselves, and that such instruments cannot exist when the people have no vote, and that nothing will meet the demands of India at the present time but a radical change in the Constitution ; that the Secretary of State for India is responsible to no one, and that so far as the people of India are concerned the Viceroy is not responsible to the Secretary of State. The article winds up as follows :—

"Constitutional agitation in a country ruled by an unconstitutional Government—in other words, 'constitutional' agitation by a people without any constitutional means or instrument by which to enforce its will upon those in power—is a grim mockery. The supreme moment has come for deciding betweeen the present mendicant—fondly called 'constitutional'—methods of political agitation, and those demanded and justified by the requirements of the situation. Let Congress leaders take note."

V.—Native Societies and other Religious matters.

Hindus and Muhammadans.

12. A Patiala correspondent ("Z. A.") writing to the *Watan* (Lahore), of the 8th September 1905, says : "The text-books prescribed by the various Education Departments for use in Schools and Colleges in the country are such and contain some such unfounded and inflamatory statements that a perusal thereof creates hatred between Hindus and Muhammadans. And as English education spreads still further, which it is bound to do, the little friendship left between the two communities will cease to exist."

VII.—General Administration.

(*b*)—*Police.*

Police Disturbance in Calcutta.

13. The following is from the *Tribune* (Lahore), of September 12th, 1905 :—

"It is frequently alleged that the secret of Police zoolum in India is the indulgence they too often receive at the hands of superior officers and not infrequently of the ruling powers. At any rate the scandalous conduct of the Commissioner of Police with regard to the extraordinary Police disturbance in Calcutta before Mr. Justice Mitra's house can hardly be said to have a deterrent effect upon the more unruly section of the force."

(*d*)—*Education.*

The Establishment of Town and Village Primary Schools.

14. The *Observer* (Lahore), of September 16th, 1905, writing about a circular letter issued to Commissioners regarding the establishment of Town and Village Primary Schools, the latter to teach a course of studies from which there will in all probability be no continuation to higher education, says that this is grossly unfair to agriculturists and practically debars them from any chance of entering Government service though they have claims on Government far exceeding the claims of other classes ; that if any agriculturist desires to continue his studies in a Secondary School he will have to begin at the beginning again. The article ends as follows :—

"The scheme is certainly open to the most serious objections, and we hope the Standing Committee of the Agricultural Conference at Lahore will try to know more definitely the views of the Government on this vital point."

(*e*)—*Agriculture and questions affecting the land.*

15. The following is an extract taken from a leading article appearing in the *Tribune* (Lahore), of 12th September 1905, on "Village Co-operative Credit in the Punjab" :—

Village Co-operative Credit in the Punjab.

"The Alienation of Land Act in the Punjab was a measure calculated, in the opinion of its authors, to mitigate considerably if not altogether to remove the evils of land indebtedness in the Province. But it cannot be claimed that the measure in question has been a success. The legislation prohibiting alienation of land was on entirely wrong and unsound lines. That it has failed to serve the purposes it was intended to serve is not at all to be wondered at. The village peasant has lost his credit, and the value of his land has greatly decreased. But he has in no way been helped in his efforts to reduce his indebtedness. The money-lender, who with all his faults was often of real service to peasants and landholders alike, has been compelled to look to other directions for his business. The cultivator when he has to borrow money does not know where to go to. At the time of the passing of the Alienation of Land Act it was confidently stated that the State would undertake to provide Agricultural Banks to supplant the village banker. It is more than three years now that the Act was passed, but the Banks have not yet come into existence. It is true that the Government of India have issued very elaborate instructions regarding the establishment of these Banks, but these have not helped to forward matters to any appreciable extent. Things may be said to be where they were when the Act was passed. It is in the power of Government to pass legislative enactments of any kind. And this has been done. But no Government can bring into being Agricultural Banks or village credit co-operative societies. It is true the State in India can do many things, but it cannot interfere with the working of the economic laws without courting the inevitable disaster that must follow any attempts at playing with political economy. The Alienation of Land Act was a high-handed attempt at putting down the village banker, and although it has for a time repressed that individual, it has done the village population no good whatever. It was admitted by the promotors of the legislation aiming to restrict alienation of land that as Agricultural Banks or village co-operative credit societies would follow the Act, there would be no difficulty on the score of the curtailment or even abolition of the credit of the village notable or peasant. The Banks are still in the stage of discussion and are likely to remain there for at least another decade. Meanwhile the Land Alienation legislation is actively at work in its career of uncertainty, if not mischief."

(*h*)—*Miscellaneous.*

16. Writing on the question of intemperance the *Observer* (Lahore), of 16th September 1905, says—

Intemperance in India.

"Evidently the Government do not share the opinion entertained by most medical authorities that liquor of every kind is injurious to health. As for the action that will be taken to discourage the excess of drinking, one can form an adequate conception of it from the fate which overtook the measures proposed by the Hon'ble Mr. Lilly. A detractor of the Government would say that they take to paternal measures in the case of the peasantry, because on the prosperity of the agriculturists depends the prosperity of the Indian finance, while they shirk their duty with respect to drinking, because an increase of the drink habit leads to an increase of the revenue.

Punjab Govt. Branch Press, Simla—No. 328—21-9-05—79.

[Confidential.]

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I—Politics.

(*a*)—*Foreign.*

1. The *Vakil* (Amritsar), of the 13th September 1905, remarks that the recent visit to St. Petersburg of the Shah of Persia is being viewed with apprehension by the Islamic World in general and His Majesty's subjects in particular. It is to be regretted that the ruler of Persia should have so far failed to realise that Russia is his worst enemy, and that his indifference to the interests of his country is calculated one day to place it in the plight in which Morocco finds itself to-day.

The Shah's visit to St. Petersburg.

(*b*)—*Home.*

2. The *Nur Afshan* (Ludhiana), of 22nd September 1905, writes :—

Lord Curzon's Resignation.

"We have abstained from saying anything in regard to the resignation of the Viceroy. We cannot, however, refrain from expressing our sincere regret that he has resigned his office and so brought to a sudden end a carreer so brilliant and so fraught with blessing to India. We believe that time will vindicate his cause."

3. The *Wafadar* (Lahore), of the 8th September 1905, regrets that native newspapers have not only profitted by Lord Curzon's resignation to heap gross abuses on His Excellency, but are expressing joy at his coming departure from India in an extremely disgraceful manner.

The same.

4. The *Sadiq-ul-Akhbar* (Rewari), of the 10th September 1905, writing about Lord Curzon's resignation, says that his regime has not only proved injurious to natives, but has also made them suspicious of Government and created a spirit of discontent in the country which it will be rather difficult to allay.

The same.

5. The following is taken from the *Tribune* (Lahore), of September 19th, 1905 :—

The Partition of Bengal.

"The Partition Proclamation has caused it to be realised, throughout the length and breadth of India, that we have been going on on altogether wrong lines; that we have hitherto been but begging, begging and begging and glorying in this privilege of begging, and that we must begin to work on new lines and in earnest now and ourselves try to provide little by little what we want. Not that we should throw up the Conferences and Congresses; they have a value of their own as a means of bringing the leaders together, and as an educative agency for learning to work unitedly in an organised manner. * * * If we display aught of this determination we must succeed in our first essay in self-help after the disillusionment, the Swadeshi-movement. This is the universal feeling in India to-day, and God be thanked that cruel as the disillusionment is, it has put new hope and courage in Young India instead of disheartening it."

6. Writing about a seditious pamphlet entitled "the Partition of Bengal into two parts—Who is our King?" the *Tribune* (Lahore), of September 21st, 1905, says—

The same.

"In itself it is of little consequence, but it indicates truly enough the rage and despair of the people of Bengal. And the knowledge that the authors of Partition are snapping their fingers at them because their rage is impotent rage literally maddens them. Excepting the vulgar abuse, incitement to violence, and disloyal sentiment the circular faithfully reflects the heat and passion that has been generated in all classes."

7. Commenting on an article that appeared in the *Pioneer* on the Boycott of English goods in which the movement was likened to the cow-killing agitation, the *Tribune* (Lahore), of September 21st, 1905, writes :—

The Boycott Movement.

"To mix up the cow-killing agitation with Swadesh Vastu is too transparent a trick to have any effect except that of causing surprise at the leading Anglo-Indian journal stooping to such a dodge with a view to frightening away the more timid adherents of Swadesh Vastu from its open support. But the *Pioneer* takes no count of the new spirit of doing and daring that has been evoked in Young India by the Partition Proclamation. The cow-protection (*gauraksha*), which the *Pioneer* is pleased to call "cow-killing," agitation was a perfectly legitimate and lawful one. Had it borne fruit it would have been of incalculable good to India. All Hindus, and all sensible Mussalmans, are still in favour of stopping the slaughter of cattle by any means possible. But the few cow-killing riots that occurred, chiefly owing to the shortsightedness of the authorities, and certainly not owing to cow-protection activity, made Government determined to put an end to the Gauakshini Sabhas. So, a highly beneficial movement was stopped by official influence. And timorous folk are still frightened by the name of Gauraksha for fear of the officials. Does the *Pioneer* expect that by its connecting the Swadeshi cause with cow-protection, the Swadeshi movement will be killed? Even the all-powerful Bureaucracy will find themselves defeated if they are so short-sighted as to try to measure their strength with the captains of the Swadeshi campaign."

8. The *Army News* (Ludhiana), of the 11th September 1905, writing about the agitation in Bengal to boycott British goods, thoroughly approves of the idea and remarks that if every native of India were to vow to discard the use of foreign-made articles poverty would become unknown in the country in only four and five years. The agitation should have nothing to do with opposition to Government: it should be kept wholly apart from politics. There is absolutely no connection between the Partition and British goods.

The same.

The same.

9. The same paper publishes a communication from Mr. Tahl Ram Ganga Ram, a zamindar of Dera Ismail Khan, who remarks that every native should not only himself resolve to use Indian-made articles alone, but should also advise his relations, friends and acquaintances to follow his example. The destruction of India's old arts and industries has impoverished the country, and nearly a quarter of the population live constantly on the verge of starvation.

The same.

10. The *Paisa Akhbar* (Lahore), of the 16th September 1905, also publishes an article in praise of the Swadeshi movement.

How to make Natives imitate their illustrious dead.

11. One (The Revd. ?) Ali Bakhsh writing from Oxford to the *Paisa Akhbar* (Lahore), of the 15th September 1905, remarks that the histories of India taught in public schools in the country are "Political Books." They ascribe that all is good to the work of Europeans only and if any reference is made to natives it is made in a fault-finding spirit. Government (*sic*) has abstained from mentioning in the said histories the deeds of the great Indians of the past.

III.—Native States.

Kashmir affairs.

12. The *Punjab Samachar* (Lahore), of the 14th September 1905, remarks that Lord Curzon, in return for the powers to be shortly conferred on the Maharaja of Kashmir, has obtained permission for Europeans to acquire land in the State. This is in contravention of the treaty concluded with the State, and is calculated to tarnish Government's fair fame. The change is, besides, calculated to injuriously affect the rights of the Maharaja's subjects, and it would have been better to confer no additional powers on His Highness.

The same.

13. The *Panja-i-Faulad* (Lahore), of the 7th September 1905, publishes a communication in which the writer observes that if, in return for the additional powers proposed to be conferred on him, General Sir Partap Singh is made to modify the conditions on which Europeans can now acquire land in Kashmir, they will be certain to buy every piece of land situated in a good locality. The correspondent would like his fellow-countrymen to forestall them.

IV.—Kine-Killing.

Muhammadans and kine-slaughter.

14. The *Sanatan Dharam Gazette* (Lahore), of the 13th September 1905, is extremely glad to see that Muhammadans also are turning their attention to the cow-protection movement. Musalman newspapers have joined their Hindu contemporaries in doing their utmost to put down kine-slaughter in their community. Indeed a certain section of the Prophet's followers have gone one step further and are endeavouring to prove that the killing of cows is against the Muhammadan religion. Muhammadan sympathy with the cow-protection movement will not only make the country prosperous, but will remove the misunderstanding and enmity which have existed between the Hindus and Muhammadans for generations past.

V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

15. The *Vakil* (Amritsar), of the 11th September 1905, says that different suggestions have, from time to time, been made to promote union between Hindus and Muhammadans. But not one of them even if adopted is calculated to bring about the desired result, they all being of an impracticable nature. The suggestion put forward by a correspondent in a recent issue of *New India* (Calcutta) is, however, an exception. It is to the effect that the best way to unite the two communities is to make Hindu young men study the Quran with able Maulvis.

VII.—General Administration.

(*d*)—*Education.*

The Education of the Rural Population.

16. The *Tribune* (Lahore), of September 19th, 1905, writes as follows on education :—

"* * * India is governed by an unsympathetic foreign Bureaucracy which misapplies the revenues of the country on the aggrandizment of itself or its kith and kin, or in preparations for defending the country against the aggressions of other foreigners like themselves, instead of applying those revenues, as they ought, solely for the betterment of the condition of the people all round as is being done by the national Government of the Japanese. That education of every sort, whether High, Secondary or Primary, general or technical, is altogether disproportionate and much less efficient here than it is in Japan is an effect of this primary cause. Not to speak of Government's spending little out of the State resources on the education of the people, it *misspends* a major portion of the money levied for the education of the urban and non-urban peoples of India and nominally made over to the District and Municipal Boards for purposes of administration. As to the remedy suggested by the correspondent, we think it is the result of a serious misapprehension of the circumstances of the country. The Government has clearly given unmistakeable proofs of its being an enemy of private enterprize. People as yet will not betake to private schools unless they are 'recognized' by the Government, and Government demands such a high scale of efficiency from private institutions that it is beyond the means of such amongst us who have the interests of the country at their heart. * * *"

Lord Curzon's Educational Policy.

17. Writing on Lord Curzon's Speech on his Educational Policy, the *Tribune* (Lahore), of September 23rd, 1905, says :—

"But for the sake of truth it must be said that though his reign has been marked with great activity in the direction of regulating and organising or rather *officialising* education, very little good has resulted or is likely to result in actual outcome. What has been done is simply to increase the control of officials on education. Lord Curzon's unqualified condemnation of past work in the field of higher education must be taken as mere rhetorical exaggeration considering what an uplifting effect that education has had in every direction."

Agricultural education.

18. The *Khalsa Advocate* (Amritsar), of September 23rd, 1905, writes as follows on the needs of agricultural education :—

"The introduction of the scientific methods of agriculture, in order to render the lands more fruitful, seem absolutely necessary. Institutions for teaching the latest methods of agriculture, and model agricultural farms should be started in some parts of the Province, where the proper use of manure, rotation of crops and the scientific

methods of ploughing, sowing and reaping may be taught. Besides these, agricultural exhibitions should be held in the different agricultural centres, where, in addition to livestock, the recent agricultural implements in use in Western countries, should be exhibited, in order to popularize the use of machinery for field work among the Indian agriculturists.

* * * * * * * *

"The real problem in India is how to endow the land with that power so as to secure a much greater produce than it is doing at present. The use of bone and other means of manure should be popularised, and for this purpose bone-crushing machines and other implements for the use and manufacture of manure should be introduced. The Punjab is so well irrigated, and so many large tracts of the country have already been reclaimed and are under cultivation, that the real development of agriculture in this Province lies in developing the existing areas by scientific means, rather than discovering new ones."

(*f*)—*Railways and Communications.*

The management of the North-Western Railway Fine Fund.

19. Writing about the management of the North-Western Railway Fine Fund, the *Tribune* (Lahore), of September 23rd, 1905, remarks :—

"From what we know of the North-Western Railway we can easily assert that the money of the Fine Fund is a great blessing to the European employés. They pay very little, but enjoy their entertainments in holidays and splendid baths in Railway Institutes out of the blood extracted from the Indians. These Institutes have to be kept up and the flow of the income should be preserved. Who knows that this is not an incentive with many to impose and collect fines from the poor Indians ? Whatever be the case, the imposition of fines on Indians should be restricted and the money collected from them should be given back to them in some shape or another."

(*h*)—*Miscellaneous.*

The *anti*-plague inoculation.

20. The *Punjab Organ* (Sialkot), of the 12th September 1905, suggests that now that the time for the people to get themselves inoculated is drawing near, one Doctor of a kindly and considerate disposition should be posted to every district to start inoculation operations. Inoculation, it adds, has proved a great preventive against the plague. Not one of those who underwent the operation at Sialkot last season was attacked by the disease.

Punjab Govt. Branch Press, Simla—No. 340—28-9-05—79.

[Confidential.]

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(h)—Miscellaneous—

Nil.

[Confidential.]

[Vol. XVIII.] [No. 39.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 30th September 1905.

I—Politics.

(*b*)—*Home.*

The Seistan Boundary Commission.

1. Writing of the strict secrecy which has been maintained in regard to the operations of the Seistan Boundary Commission the *Observer* (Lahore), of the 27th September 1905, says :—

"Perhaps one of the darkest blots on the splendid achievements of Lord Curzon as the Governor-General of India is the pernicious policy of official secrecy which has been deliberately pursued throughout the whole term of his office. There can be no doubt as to His Excellency's good intentions in having consistently followed this policy, nor can there be any dispute about his feeling a sincere regard for the well-being of the Indian peoples. But his besetting illusion is that he regards the tax-payer as entirely unfitted for comprehending the complexities and complications of some of the momentous problems that the Government has to grapple with ; he feels that the natives of the country cannot at all understand questions particularly connected with the foreign policy of the Indian Government ; he thinks that to submit these matters to public criticism would be prejudicial to the best interests of the people."

"Wanted—A Little Relaxation."

2. The following extract is taken from an article entitled "Wanted—A Little Relaxation" which appeared in the *Tribune* (Lahore), of the 26th September 1905 :—

"After the Annexation the passion for sport and manly exercises began to decline rapidly. The trouble of obtaining licenses for guns ; the rapid passing away of means and influence from various causes, and the dejection of mind inseparable from the consciousness of being a subject-people made racing, shikar and other sports a thing of the past within a couple of decades. How 'cast down' and humiliated the better classes felt immediately after the Annexation will be evident from the fact that many members of the highest families in Lahore and other large towns made no attempt to preserve their properties, even their hereditary jagirs, under the *Faringhi raj*, as it was called while clever adventurers and upstarts enriched themselves by playing on the credulity of the new White Hakims.

* * * * * *

"If the upper classes have come down to this state of stagnant putrefaction, the middle classes (of the higher, intermediate and lower strata) are no better."

3. The *Akhbar-i-'Am* (Lahore), of the 23rd September 1905, remarks that the *Pioneer* was the first to publish a translation of the seditious broad-sheet (who is our king ?) which is said to be circulating in Assam, and publishes the substance of the remarks of the Bengali press on the subject, and says that it is being asserted with considerable force that seditious doings like the above have nothing to do with constitutional agitation against the partition of Bengal.

The alleged circultation in Assam of a seditious broad-sheet.

4. The *Ahluwalia Gazette* (Amritsar), of the 24th September 1905, remarks that it is to be wished that the alleged circulation of a pamphlet of this description in question would turn out to be a canard. After observing that the relations between a Government and its subjects are those of master and slave, the Editor refuses to believe that the Bengalis can deliberately anger the King-Emperor. He adds that if the broad-sheet proves to be apocryphal the *Pioneer* will have laid itself open to the charge of attempting to prejudice Government against the people.

The same.

5. The *Army News* (Ludhiana), of the 25th September 1905, says that apparently the broad-sheet is the handiwork of some foolish but excessively zealous Bengali, in which case the entire Bengali community cannot be blamed for what only one of its member has done. It is also possible that some one jealous of the Bengalis for their present patriotic fervour has forged the document in order to bring discredit on them. At all events, the *Pioneer* has tried to make a mountain out of a mole-hill, while Urdu newspapers also have been ill-advised in publishing translations of the pamphlet. Does it become newspapers, asks the Editor, to fill their columns with the ravings of mad men ?

The same.

6. Writing on the same subject, the *Sat Dharam Parcharak* (Jullundur), of the 22nd September 1905, remarks that if the broad-sheet has really been issued by the Bengalis their conduct cannot be condemned too strongly. No true lover of India can approve of their action, which is likely to create enmity and unpleasantness between the rulers and the ruled. Although according to the Western methods of agitation the publication of such matter is no offence, still the Hindu Shashtras, which speak of the relations between a king and his subjects as those of father and son, do not countenance such proceedings. It is a sort of cowardice to make Government suspicious of the people for nothing by underhand doings like the one in question.

The same.

7. The following are extracts taken from the article in the *Tribune* (Lahore), of the 28th September 1905, on the Partition of Bengal :—

The Partition of Bengal.

"Our contemporary tells us that when the Partition of Bengal was proposed about two years ago, a very high official remarked in one of the conferences held at Belvedere that if the masses took an interest in public affairs, the country would have to be governed on very different principles. Never, we may be permitted to observe, was greater truth uttered. The educated few who have only brain-power for their weapon, may be despised with impunity. But when the unenlightened masses, who are not swayed by reason, but by instinct, who have not the gift of seeing into the future and can consequently care

only for the immediate present, are discontented and take it into their heads that the rulers are responsible for their hard lot, then indeed will the Anglo-Indian bureaucracy have a rude awakening unless it changes its methods betimes. And for the first time in the Indian history of our times have the masses been roused to take a leading part in agitation against a measure of the State by the partition of Bengal.

* * * * * *

"The Proclamation has not allayed but intensified it. The Government has no conception of the strength of public feeling which lies behind the movement. Its anticipation has been falsified.

* * * * * *

"These are very sound and necessary resolutions to arrive at, and we cannot but congratulate our brethren of Bengal on the admirable manner in which they have risen to the height of a great occasion. * * * what the Maharajah of Cossimbazar described the other day as 'a political blundur of the gravest magnitude': the project on which our obstinate bureaucrat of Simla is bent is being pushed through, and will be an accomplished fact by the middle of next month. This is how India is governed. How *can* any intelligent man have faith in the *honesty*, not to say good sense, of the Government of India?"

The same.

8. Writing about the Police order recently issued forbidding meetings in connection with the Partition Agitation being held on the Maidan at Calcutta in consequence of the disorder that occurred at a meeting, the *Tribune* (Lahore), of September 30th, 1905, says :—

"It is *this* particular political agitation that is tabooed. There may be disorderliness in connection with other agitations—for instance, if the Europeans were to get up one against the Swadeshi movement just as they did against the Ilbert Bill. But what are the proofs in the hands of the Calcutta Police Commissioner that it was the students connected with the agitation and not *hired agents of the Police* who were responsible for the disorderly conduct alleged? This 'disorderly conduct' and the mythical inflammatory circular may have one and the same sort of origin, after all."

The *Swadeshi* movement.

9. The *Sat Dharam Parchark* (Jullundur), of the 15th September 1905, remarks that the Bengalis have come to realize that the *Swadeshi* is the only movement, success in which cannot only benefit the country but can also enable the people to take revenge for that oppression which has plunged not only Bengal but entire India into mourning.

The same.

10. The *Arya Gazette* (Lahore), of the 21st September 1905, publishes a communication from one Nanak Chand, a student of the B. A. Class in the Dayanand Anglo-Vedic College, Lahore, advocating the *Swadeshi* movement and saying that the *Swadeshi* movement owes its origin to Swami Dayanand, that the Arya Samaj and the College aforesaid have been helping forward the movement, and that the good work was begun in the land of the Five Rivers. He then exhorts Punjabis to co-operate with the Bengalis in putting down the use of foreign-made articles.

The same.

11. The following is taken from the *Punjabee* (Lahore) of the 25th September 1905 :—

"All that is necessary on our part is a firm determination joined to sustained industry, and our *Swadeshi* Gospel would become a supreme regenerator of our dead and drooping industries in a short time; and the same Gospel would be a powerful constitu-

tional weapon in the hands of the people to make the rulers of the land concede to them their just political demands. * * * * And we cannot help concluding here with a warning to our people that in Swadeshism lies their terrestrial salvation, if it lies in anything. Victory to Swadeshism! Swadeshism for ever!"

Lord Curson's resignation.

12. The *Sat Dharm Parchark* (Jullundur), of the 15th September 1905, remarks that most of the telegrams sent to Lord Curzon to express regret over his resignation are from the (managing) committees of mosques made up of Mullas, from other similar Muhammadan bodies or from toadies desirous of ingratiating themselves with the authorities. The cowardly and selfish spirit displayed by Muhammadans on this occasion is fraught with deep moral lessons. Again, their holding themselves aloof from the useful *Swadeshi* movement has rendered it still more difficult for Hindus and Musalmans to unite.

The same.

13. The following extracts are taken from an article appearing in the *Punjabee* (Lahore), of the 25th September 1905, entitled "Lord Curzon and His Jackals."

"Now that Lord Curzon has sent in his resignation and broken finally with the Ministry in power, he should not be allowed to stay here a day longer than can be helped. Even during the time when he basked in the sunshine of Ministerial favour and rubbed on along with them without a hitch anywhere, he was always on the alert to tread on their toes and over-reach them by fair means or foul. * * * Who knows that to spite his superiors, with whom he has managed to quarrel, he may not do something during the interval between his resignation and his successor's arrival in India which might place the Ministry in a hole, compromise their position in the world's eye, and make them look extremely foolish. Indeed, His Excellency's precipitancy in carrying out the partition of Bengal in entire defiance of Mr. Brodrick's promise to Sir Henry Fowler and Mr. Roberts to make further inquiries into the matter and place more papers on the table of the House—unless it had been surreptitiously sanctioned by the Secretary of State himself who was playing a double part and only trying to put off inconvenient 'heckling' so as to give Lord Curzon time to squeeze his proposals through—may have been occasioned by the proneness to over-reach his superiors which is such a promient trait in His Excellency's character. The longer he remains the more mischief he will make, and unless the Ministry want to be betrayed by him into a queer and awkward position they had better look alive and hasten Lord Minto's departure for India."

The same.

14. The *Zamindar* (Karamabad), of the 16th September 1905, publishes a communication over the initials S. D. A. and entitled 'A Political Dream.' In the article the writer gives an immaginary conversation that takes place between His Majesty the King and Lord Curzon on his return from India. In this conversation Lord Curzon describes his policy during his reign as Viceroy how ten millions had died from plague induced by famine, how nothing had been done to prevent famines by improving Education: indeed that Education had been purposely restricted to prevent the people from becoming enlightened and therefore difficult to rule over; that famines were also due to the depression in native industries caused by British competition and to the use of antediluvian implements of agriculture; that the Land Alienation Act had been passed so that educated natives might not get hold of the land and by improving the methods employed improve the outturn and so injure British interests by competition; that the safest policy to pursue was to keep the country sunk in

ignorance and the Muhammadans antagonistic to the Hindus, instead of according them the mild and beneficient rule of the times of Akbar and Jehangir ; that in the same way the safest policy towards the Native Chiefs was to let them know no rest and keep them from attending to the welfare of their subjects, for were they to have quiet and to live free from care they would become a menace to British rule, and to further ensure this only certain specially selected retired Civilians were to be given permission to take service in Native States so that the advancement of such States should be retarded as much as possible. Finally the conversation turns on the Partition of Bengal in which His Majesty, who has of course disagreed in toto with every act of Lord Curzon's policy, exclaims in great anger : "You have brought ruin on my peaceful, loyal and devoted subjects in India."

The same.

15. The *Wafadar* (Lahore), of the 15th and 22nd September 1905, remarks that the reprehensible conduct of the Bengalis and their newspapers in connection with Lord Curzon's resignation is demeaning in the extreme and calculated to bring disgrace on the entire population of the country.

The people and Government.

16. The *Arya Gazette* (Lahore), of the 21st September 1905, publishes a translation of Mr. Hyndman's review in *Justice* of Lord Curzon's administration, and remarks that Indians, who are cognizant of the blessings conferred on them by the British Government, are thoroughly loyal to their King-Emperor, although they cannot but endorse Mr. Hyndman's views.

The British public and India.

17. The *Paisa Akhbar* (Lahore), of the 19th September 1905, remarks that the people of India should feel deeply grateful to Sir Henry Cotton for his efforts to benefit them by acquainting the British public with what is calculated to promote their welfare and which the highly-placed officials in India would keep secret.

The National Congress.

18. The *Sat Dharam Parcharak* (Jullundur), of the 22nd September 1905, says that there can be no doubt that not only the Prophets' followers, but also the crores of Hindus of whom the Congress is the self-constituted representative, are wholly ignorant of the objects of the propaganda. As long as congress reports, &c., are not published in all the vernaculars of the country and do not reach the hands of every literate Indian, and as long as Congress ideas are not spread even among the uneducated section of the population, the "Indian National Congress" will remain a misnomer and its efforts cannot be crowned with success.

III.—Native States.

Kashmir affairs.

19. A correspondent writing to the *Panja-i-Faulad* (Lahore), of the 14th and 21st September 1905, remarks that the proposed investiture of the Maharaja of Kashmir with full powers of government will prove the forerunner of the annexation of the Happy Valley. The fact that in return for these powers His Highness will permit Englishmen to acquire land in Kashmir

leaves no room for doubt that the English are shortly to become the virtual masters of the country in question. The change will be followed by the zamindars concerned selling or mortgaging their lands to Englishmen and earning their bread by working on the farms owned by the latter, who are already searching for good plots of land in Kashmir. The writer promises to publish shortly an article on the subject and adduce proof to show that the English wish to obtain virtual possession of the Happy Valley.

The same.

20. The *Sat Dharam Parcharak* (Jullundur), of the 22nd September 1905, enquires whether it is a fact that the investiture of the Maharaja of Kashmir has been considered the best way of converting the Happy Valley into a European colony.

VII.—General Administration.

(*d*)—*Education.*

Lord Curzon's Educational Policy.

21. The following extracts are taken from an article published in the *Tribune* (Lahore), of the 26th September 1905 :—

"It is clear that the Viceroy when he spoke did so under the impression that he was replying to a farewell address presented on behalf of the entire educational service of India. This is certainly a misapprehension which it is very desirable to correct. Mr. Orange certainly spoke on behalf of the Directors of Public Instruction assembled in Simla, but his claim to speak on behalf of the educational services throughout the country is quite unsupported. It is well known that the Indians engaged in educational work in the various parts of the country do not conceal their dislike of the educational policy of Lord Curzon, and that there are several European educationists who certainly feel by no means enthusiastic in the matter. Lord Curzon himself should be the last person to talk about the way in which the University Act and afterwards the Validating Act were carried through the Council. Any impartial person after reading the history of both these Acts will come to the conclusion that the spirit which inspired that legislation was as far as possible removed from statesmanship. So far as the people are aware nothing has been done to multiply the facilities for Primary education placed at their disposal. Nothing has been done to improve the system of education or to provide schools with better and more appropriate text-books. In the matter of Secondary education things are actually worse than they were before Lord Curzon intervened in the business. Nothing has been done to improve the efficiency or equipment of Middle and High Anglo-Vernacular Schools. Nothing has been done to improve the pay and prospects of teachers in either Primary or Secondary Schools. As regards University education things are the worst imaginable. The Senates of these bodies have been so reconstituted as to reduce the independent Indian element therein to a minimum. New and more stringent shackles have been forged for private enterprise in education and every possible endeavour has been made to repress it as much as possible. And the result of Lord Curzon's educational reforms will be—and it is most to be deplored—that the man of poor or moderate means will find the doors of the University practically shut upon him."

The same.

22. The following extracts are taken from a leading article appearing in the *Tribune* (Lahore), of the 28th September 1905 :—

"We had no mind to make any references to this unpleasant business, but Lord Curzon's remarks have, in a manner, forced us to change our mind. Will Lord Curzon explain why there was not a single native of India on this Conference? Does Lord Curzon conscientiously hold that in the whole of India a single Indian was not

to be found competent to take part in the deliberations of the Conference? Again, if there is nothing worth concealing, why are the proceedings of the Conference still regarded as private and confidential. Let Lord Curzon publish these, and then it will be seen whether the charge levelled at the Conference and those who took part in it is well-founded or not. * * * All sections of the native community were represented on the Commission that Lord Ripon appointed, and the Report of that Commission will continue to be regarded for all time by all impartial and fair-minded persons as a document of very considerable educational importance and value. But this can scarcely be said with reference to any of the Reports or Resolutions relating to education issued during the past seven pears. * * * We fail to perceive that any good has resulted from the appointment of a Director-General of Education except that another fat berth has been created for the benefit of the Europeans. So far as the public can see the Director-General has been a complacent tool in the hands of Lord Curzon. * * * In this country all branches of education are allowed to starve, and the utmost possible indifference is shown towards Secondary and University education so far as the State is concerned. The total expenditure of the Government of India on education is less than one-twentieth of what it should be. * * * It is a sad commentary on Lord Curzon's interest in the welfare of the Indians that whilst nothing has been done to increase the pay of the teachers, a large part of the additional funds assigned to education in more than one Province has been spent in adding to the number of European Inspectors and improving their pay, prospects and position. * * * A splendid array of phrases and figures of speech no doubt. But if Lord Curzon had said that the measures adopted under his auspices would result in a complete transference of the control of education to European and official hands, he would have been more near the truth. One thing is quite clear, and it is that the best talent among the people has been dissociated as completely as was possible from the control of the Universities. * * * The feelings of the educated classes of Indians towards Lord Curzon's educational upheaval can be summed up in two words 'Bitterness and resentment.'"

Punjab Govt. Branch Press, Simla—No. 367—5-10-05—79.

[Confidential.]

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Nil.

(g)—Postal matters—

Nil.

(h)—Miscellaneous—

Nil.

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1905.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	ENGLISH.			
	TRI-WEEKLY.			
1	Tribune ...	Lahore ...	Mul Chand ...	1,700 copies.
	BI-WEEKLY.			
2	Observer ...	Lahore ...	Abdul Rashid ...	1,050 copies.
3	Punjab Times ...	Rawalpindi ...	Jiwa Ram, Thapar ...	300 „
	WEEKLY.			
4	Arya Messenger ...	Lahore ...	Arya Samaj, Anarkali ...	350 copies.
5	Khalsa Advocate ...	Amritsar ...	Khalsa Advocate Committee	1,000 „
6	Punjabee ...	Lahore ...	Lala Jaswant Rai, M.A. ...	600 „
	URDU.			
	DAILY.			
7	Akhbar-i-'Am ...	Lahore ...	Govind Sahai ...	Between 2,000 and 3,000 copies.
8	Paisa Akhbar ...	Do. ...	Mahbub 'Alam ...	700 copies.
9	Victoria Paper ...	Sialkot ...	Gian Chand ...	200 „
	TRI-WEEKLY.			
10	Vakil ...	Amritsar ...	Ghulam Muhammad ...	1,150 copies.
11	Punjab Samachar ...	Lahore ...	Hira Lal ...	2,000 „
	WEEKLY.			
12	Ahluwalia Gazette ...	Amritsar ...	Lehna Singh ...	500 copies.
13	Alhakam ...	Kadian, Gurdaspur District	Yakub Ali ...	900 „
14	Army News ...	Ludhiana ...	Hira Lal & Co. ...	1,300 „
15	Arya Gazette ...	Lahore ...	Bhowani Das ...	550 „
16	Bharat ...	Sialkot ...	Sundar Lal ...	300 „
17	Chaudhwin Sadi ...	Rawalpindi ...	Kazi Haji Ahmad ...	300 „

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18	Civil and Military News ...	Ludhiana ...	Khwaja Ghulam Mohai-ud-din	1,325 copies.
19	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	4,000 „
20	Dost-i-Hind ...	Bhera, District Shahpur ...	Ram Labhaya ...	200 „
21	Gulzar-i-Hind ...	Lahore ...	Gulzar Muhammad ...	1,200 „
22	Hamdard-i-Hind ...	Do. ...	Sarb Dyal ...	1,200 „
23	Haq Pasand ...	Amritsar ...	Ram Nath ...	500 „
24	Hitkari ...	Do. ...	Atma Ram ...	850 „
25	Kapurthala Akhbar ...	Kapurthala ...	Hamid Husain ...	155 „
26	Khair Khah-i-Alam ...	Delhi ...	Mir Hasan ...	110 „
27	Khair Khah-i-Hind ...	Do. ...	Maha Narain ...	50 „
28	Khalsa Bahadur ...	Lahore ...	Rajindar Singh ...	800 „
29	Koh-i-Nur ...	Do. ...	Niaz Ali ...	80 „
30	Lahore Punch ...	Do. ...	Abdul Rahman ...	200 „
31	Mr. Gazette ...	Do. ...	Ali Bakhsh ...	150 „
32	Nur Afshan ...	Ludhiana ...	Revd. Dr. E. M. Wherry ...	500 „
33	Paisa Akhbar ...	Lahore ...	Mahbub 'Alam ...	13,500 „
34	Patiala Akhbar ...	Patiala ...	Syad Rajab Ali Shah ...	300 „
35	Police Advocate ...	Lahore ...	Bishan Singh ...	1,000 „
36	Public Magazine ...	Amritsar ...	Harji Ram ...	300 „
37	Punjab Organ ...	Sialkot ...	Brij Lal ...	300 „
38	Panja-i-Faulad ...	Lahore ...	Muhammad Din ...	750 „
39	Sada-i-Hind ...	Do. ...	Din Muhammad ...	500 „
40	Sadiq-ul-Akhbar ...	Bahawalpur ...	Ata Ula ...	392 „
41	Ditto ...	Rewari ...	Safdar Husain ...	200 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1905—CONCLUDED.

No.	Name.	Locality.	Name of publisher.	Circulation.
	URDU—CONCLUDED.			
	WEEKLY—*concluded*.			
42	Sat Dharm Pracharak ...	Jullundur City ...	Munshi Ram ...	1,670 copies.
43	Sanatan Dharm Gazette ...	Lahore ...	Pandit Hari Kishen ...	600 „
44	Sialkot Paper ...	Sialkot ...	Todar Mal ...	500 „
45	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad ...	450 „
46	Vakil-i-Hind ...	Delhi ...	Ahmad Mirza Khan ...	249 „
47	Wafadar ...	Lahore ...	Fazal-ud-din ...	600 „
48	Watan ...	Do. ...	Muhammad Insha Alla ...	1,800 „
49	Zamindar ...	Karmabad, District, Gujranwala	Siraj-ud-din Ahmad ...	750 „
	FORTNIGHTLY.			
50	Anwar-ul-Islam ...	Sialkot ...	Karim Bakhsh ...	900 copies.
	MONTHLY.			
51	Ishait-ul-Quran ...	Lahore ...	Anjuman Ahl-i-Koran ...	300 copies.
52	Kakezai Social Reformer ...	Sialkot ...	Malik Fazl Din ...	800 „
53	Arya Musafir Magazine ...	Jullundur ...	Wazir Chand ...	1,300 „
54	Hafiz-i-Sihhat ...	Lahore ...	Hakim Ghulam Nabi ...	500 „
	HINDI.			
	FORTNIGHTLY.			
55	Punjab Theosophist ...	Lahore ...	Baij Nath ...	300 copies.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 7th October 1905.

I—Politics.

(a)—*Foreign.*

The treaty between England and Japan.

1. The *Paisa Akhbar* (Lahore), of the 30th September 1905, remarks that the new treaty between England and Japan will no doubt ensure peace in the East, but its beneficial effect will be left in India only if it succeeds in making the burden on the tax-payers light and in driving away for ever the bugbear of Russian invasion from the minds of Englishmen in India.

Turkish affairs.

2. The *Nur Afshan* (Ludhiana), of the 29th September 1905, deprecates the *Paisa Akhbar's* remarks that the Christian subjects of Turkey are mainly responsible for all the troubles which are at present agitating that country. Is the *Paisa Akhbar* aware how grossly the Christian subjects of Turkey are oppressed by their Muhammadan rulers? The Editor then quotes from Canon McColl's article published in the *Times* of the 2nd January 1890 in which that gentleman showed that the laws of Turkey were framed in a spirit of bitter hostility towards the Christians, who are consequently oppressed in a grossly cruel and highhanded manner.

(b)—*Home.*

The Curzon-Kitchener controversy.

3. Referring to the Curzon-Kitchener controversy, the *Khalsa Bahadur* (Lahore), of the 21st September 1905, remarks that the Sikhs, who are mostly employed in the army, are naturally jubilant over Lord Kitchener's triumph, but that viewed in the light of the grave political issues which it involves, the decision of the Secretary of State appears to be fraught with serious consequences to the country and is likely to cause serious differences of opinion between the two most powerful heads of the Indian Empire. The manner in which the Home Government has thrust the new Military Scheme upon the Government of India is much to be deplored as it bodes ill for the future. The Sikhs are naturally glad over Lord Kitchener's success, but the thinking and the educated portion of them sympathise with Lord Curzon.

The Imperial Cadet Corps.

4. The same paper remarks that when Lord Curzon founded the Imperial Cadet Corps hopes were entertained that the scions of the ruling families of India who form the corps would receive commissions in the Army. Those hopes are, however, now blasted and hence it is that the sons of noble families show little or no desire to enlist in the corps. It will be a graceful act on the part of Lord Curzon if on the eve of his departure he grants to the Cadets commissions in the Army, especially on the occasion of His Royal Highness the Prince of Wales' visit to this country.

The "Swadeshi" movement and the partition of Bengal.

5. The *Vakil* (Amritsar), of the 25th September 1905, remarks that every patriotic Indian will naturally feel entire sympathy with the "Swadeshi" movement, for there can be no doubt that India will ever remain sunk in the depths of poverty unless her sons make a vigorous effort to foster and develop their indigenous arts and industries. The manner in which the Bengalis have launched this movement is, however, objectionable in the extreme, and the agitation set on foot in Bengal in connection with the partition scheme not only shows pettiness and childish ebullition of temper on the part of the Bengalis, but is positively seditious.

Political outlook in India.

6. The *Pasia Akhbar* (Lahore), of the 30th September 1905, remarks that the present is a very stirring period in the annals of this country. There are on all sides signs of re-awakening and vigorous activity. The manner in which the Congress work is being pushed on at Benares and the arrangements which are being made to make the Industrial Exhibition to be held in connection therewith a success, the impetus which the Muhammadan Educational Conference at Aligarh is going to give to the cause of Muhammadan education in general and of female education in particular, and above all the "Swadeshi" movement, all these show that the people of India are working in their own way for the progress and advancement of their country. It will, however, be disgraceful if the farewell to the Viceroy is not made in a polite and considerate manner characteristic of the Indian people. It will also be a gravely impolitic act if the mourning in connection with the partition of Bengal should mar the enthusiastic reception of the Heir Apparent of the Throne. The "Swadeshi" movement, on which the prosperity of the country so largely depends, must, however, be persevered in at all hazards.

Punjab Govt. Branch Press, Simla—No. 392—12-10-05—79.

[Confidential.]

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4. The Political Situation in India *(Ibid)* 276
5. The same *(Ibid)* ... ... *ib*
6. Lord Curzon's Speech at the United Service Club, Simla *(Paisa Akhbar)* ... ... *ib.*
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8. The same *(Punjab Samachar)* ... ... *ib.*
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10. The same *(Patiala Akhbar)* ... ... *ib.*
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16. Muhammadans and the Partition of Bengal *(Paisa Akhbar)* ... ... *ib.*

II.—Afghanistan and Trans-Frontier.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 14th October 1905.

I—POLITICS.

(*a*)—*Foreign.*

Indians in South Africa.

1. The following is from the *Tribune* (Lahore), of October 12th, 1905:—

"But the British South Afrikanders prefer that the greater part of the arable areas in the Colonies should remain uncultivated rather than Indians (subjects of the same Crown) should settle in their midst and enjoy a share (even though won by their own labour) of the produce of the country. This dog-in-the manger policy is approved of by almost all the Colonial leaders. Europeans of any race or creed, though openly hostile to the British, may become citizens of British South Africa, but Indians must never think of going there except as coolies and small temporary traders. What is this if not Swadeshism run mad; a sort of hideous caricature of the Swadeshi creed? How coarse, barbarous, and unfair does this monstrous form of Swadeshism—this determination to forcibly exclude Indian fellow-subjects from enjoying a small share of the advantages of new openings offered by a new country—appears compared with the sound and just resolve of Indians to prefer home-made articles to those of foreign manufacture, even if the manufacturers be Europeans"

Russia and England.

2. The *Sat Dharam Parcharak* (Jullundur), dated the 6th October 1905, remarks that Russia is massing a huge army on the frontier of Persia. If Russia does not mean to attack Persia, she certainly aims at overawing that country by a show of force. She appears to harbour similar designs against Afghanistan, seeing that she is erecting a bridge near Mazar-i-Sharif on the frontier of Afghanistan.

(*b*)—*Home.*

The Visit of His Royal Highness the Prince of Wales to India.

3. The following is from the *Tribune* (Lahore), of October 12th, 1905:—

"When our Gracious Emperor visited India as Prince of Wales a wave of indescribable joy and enthusiasm passed over the country. Old Calcutta men still talk fondly of the great outburst of loyal fervour that marked the advent of the then Royal Highness. But in how different a frame of mind the approaching royal visit is contemplated! The repressive and reactionary rule of the last few years has killed the warmer impulses in the hearts of our countrymen towards the British Raj and its representatives. The partition of Bengal has not only filled all classes in that Province with discontent, but alarmed the thinking public in all parts of India. How can the hearts of a people warm towards rulers who have displayed such *zid* in carrying through an unnecessary project in spite of the protests and entreaties of 80 millions of loyal subjects?"

4. The following extracts are taken from an article appearing in the *Tribune* (Lahore), of October 10th, 1905, and entitled "The Political Situation in India":—

The Political Situation in India.

"In reorganising every department of the administration Lord Curzon and his coadjutors have taken care to see that natives of the country are all but excluded from the well-paid appointments of trust. When he will be gone the bureaucracy will make it a point to see that the administration is carried on faithfully on the lines in this respect chalked out by him."

* * * * * * * *

"It is quite clear that although Lord Curzon will leave this country in a few weeks more, the anxiety that is now troubling everybody in India as to the future of the community is by no means over. We do not know what manner of man Lord Minto may turn out to be. It is true that we are all hoping for the best, but it cannot be said for certain that Lord Minto will not take Lord Curzon as his guide in matters relating to internal administration. It seems improbable in the highest degree that Lord Curzon's successor will do anything to undo his work."

5. The following extracts are taken from another article appearing in the same paper:—

The same.

"We are passing through an acute, we had said an agonising, national crisis All our puny efforts at reform and regeneration have seemingly proved futile. * * * * The National Congress and the Indian Press, supported by such non-official members of the Legislative Council as Sir Pherozeshah Mehta and Mr. Gokhale, have year after year and day after day prayed for a reduction in military expenditure and for greater supremacy of the constitutional over the autocratic in the constitution; and we have been met by a rapid increase in army expenditure as well as a change in the constitution of the Government in a sense directly opposite of what public opinion demanded; * * * * We have been crying for the larger employment of Indians in the public service and we have been answered by the public service Resolution of last year in which the pledges solemnly made in the Queen's Proclamation were openly flouted and race ascendancy bare-facedly asserted as the principal qualification for employment in the superior branches of the public service. The National Congress urged for the concession of self-government to Indian Universities, and it was answered by such an officialisation of these bodies as to make them practically indistinguishable from departments of the Government. Our prayer for the reversal of the forward military policy has been met by the expedition to Tibet and the commercial and political missions to Persia and Afghanistan, our resolutions of the Congress in favour of a more liberal military policy have been answered, again in the usual manner, by the more narrow-minded and suspicious working of the Arms Act and by the systematic and deliberate degradation of the status of the Indian Officers of the army. Our countrymen wanted that Indian Ruling Chiefs must be treated in a manner more becoming their dignity than was the case, and in the result they have been more and more humbled and humiliated. Old Dadabhai Naoroji has been killing himself with his cry for a reduction of the annual drain of wealth which is steadily impoverishing the land and making the people constant preys to famine and plague, and, unmistakably, the drain is being added to in one shape or form year after year without fail and without break."

6. The *Paisa Akhbar* (Lahore), of the 4th October 1905, writing on Lord Curzon's recent speech at the United Service Club, Simla says it is to be wished that His Excellency had taken advantage of the occasion to acknowledge the ability, honesty and devotion to work of the few native members of the Indian Civil Service.

Lord Curzon's Speech at the United Service Club, Simla.

7. The following is from the *Punjabee* (Lahore), of October 2nd, 1905, regarding the seditious pamphlet "Who is our King?"—

The Seditious Pamphlet.

"Since the *Pioneer* published the seditious pamphlet which we quoted last week in these columns, European Police Officers in Calcutta and in the adjacent districts have taken to scenting sedition in every book or pamphlet sold or distributed in the street. They forget that by such despotic acts they will but raise sedition where none exists at present. When people see that they are arrested as sedition-mongers though they were quite innocent of the crime, they will take to sedition in right earnest."

8. The *Punjab Samachar* (Lahore), dated the 30th September 1905, writing on the circulation of a seditious pamphlet remarks that neither the *Pioneer* nor Government has so far succeeded in discovering the author of the pamphlet. On the other hand, the Bengali newspapers and their correspondents in the Muffassil are declaring that they know nothing about the matter. This would at least show that no Bengali has had a hand in the circulation of the broad-sheet. The document must be the handiwork of those who think that by resorting to such tactics they can frighten the Bengalis into giving up their opposition to the partition of their province and abandoning the Swadeshi movement.

The same.

9. The *Arya Gazette* (Lahore) holds the same opinion.

10. The *Patiala Akhbar* (Patiala), of the 29th September 1905, says that the document cannot benefit India in any way, rather it is calculated to lead to undesirable consequences by creating unpleasantness between Government and the people. Not a few persons are of opinion that the Bengalis, who are noted for their culture and wisdom, could not have been guilty of publishing the pamphlet. The general impression is that the alleged seditious broadsheet is the production of some mischief-maker, and the Editor hopes that this will turn out to be so.

The same.

11. Writing about a disturbance that occurred in Calcutta in connection with the Swadeshi movement, the *Tribune* (Lahore) of October 12th, 1905, gives the following account :—

The Swadeshi Movement.

"What is this 'terrorising' and beating of shopkeepers of which so much capital is made? A rascally shopkeeper palms off a Manchester dhoti as a Swadeshi one on a customer. The deception is soon detected and the purchaser comes back with some students to return the cloth. The dealer refuses to take it back and his friends support him in his act of cheating. The justly irate buyer and the students thrash them for this persistence in *budmashi* The Police sees no reason to interfere and keeps off. What is there in all this to make it the subject of an alarming telegram? And as to the students shouting *Bande Mataram* and flourishing walking sticks (a weapon so deadly, indeed, as the *walking stick!*), well, young men are given to displaying their exuberance of spirits on festive occasions, and it was the *Vijaya Dasami* day. This tendency to make mountain of a molehill cannot be too much deplored."

12. The *Paisa Akhbar* (Lahore), dated the 3rd October 1905, remarks that the people should feel grateful to Lord Curzon for those acts of His Excellency which are calculated to injure them. It is these measures which have opened the people's eyes, and made them realize the utter ruin which has overtaken them, and induced them to take steps to ameliorate their conditions.

The same.

13. The *Vakil* (Amritsar), of the 30th September 1905, remarks that now that attempts are being made to drive foreign-made articles out of Indian markets, it is to be wished that the well-wishers of the country would turn their attention to putting a stop to the importation of foreign spirituous liquors.

The same.

14. The *Wafadar* (Lahore), of the 1st October 1905, publishes a communication from one Muhammad Nur Khan, a retired Risaldar at Agra, who regards the Bengalis' attitude in connection with the *Swadeshi* movement as seditious, and advises the people in other parts of India, especially Muhammadans, to have nothing to do with them.

The same.

15. The following is from the *Punjabee* (Lahore), of October 2nd, 1905:—

The Partition of Bengal.

"His Lordship's last great act of cruel vandalism in partitioning Bengal placed the coping stone to his despotic autocratic régime. But this might in the end prove a blessing in disguise. Partition has given birth to Swadeshism—not a puny consumptive bantling, but a vigorous offspring which ere long is destined to be the political darling of every patriotic Indian heart. Retrograde and reactionary as His Lordship's régime has been in an eminent degree, the future historian might yet have to recognise him as the greatest benefactor of the Indian people."

16. The *Paisa Akhbar* (Lahore), of the 7th October 1905, remarks that the three Muhammadan societies in Calcutta display great zeal in presenting loyal addresses to the authorities and demanding of Government more rights for the Prophet's followers. It is to be regretted that they should have given no sign of life at a time when Bengal is going to be rent in two, but should have given suitable advice to the community they represent, and informed Government of the views Bengali Muhammadans hold regarding the partition.

Muhammadans and the Partition of Bengal.

IV.—KINE-KILLING.

17. The *Akhbar-i-'Am* (Lahore), of the 23rd September 1905, publishes a communication from one Chaudhri Habib ul-Rahman, Head Master, Bhagal (School), Karnal District. The document is an appeal to the Prince of Wales from the cow, which begins by stating how it used to be revered by the Hindu Rulers of India and how prosperous it made the country during their time. Muhammadan Kings, with the exception of Akbar, did not appreciate its worth and ill-treated it and its offspring. Its sufferings were added to in the reign of the Queen-Empress. The animal next appeals to the Prince of Wales to put down kine-slaughter in India, remarking that the practice affects the country, especially zamindars, prejudicially.

Kine-Killing in India.

VII.—General Administration.

(*a*)—*Judicial.*

The alleged murder of a lad by a European Soldier at Malabar.

18. The *Punjab* (Lahore), of the 8th October 1905, publishes a communication in which the writer refers to the case of the European soldier who recently kicked a native lad to death at Malabar, and remarks that the natives hesitate to go to the courts in such cases because they know that they can never obtain justice there. The European soldiers have fallen extremely low in morality and civilization and have by their savage deeds lost all claims to be regarded even as members of the human race. Their brutal conduct when travelling in a railway carriage has made a Railway journey, so far as Indian women are concerned, a scourge more terrible than the plague itself. They carry away . . . (women ?) in broad daylight in the cantonments without any notice of their conduct being taken by the authorities. The Military Officers are in fact greatly to blame for this state of things because they connive at their deeds and treat Indians with great want of consideration by not allowing them to use umbrellas and smoke cigarettes in cantonments. The soldiers follow the example set by the officers, and unless the entire machinery of law is set in motion to bring them to their senses, these white savages will never mend their ways.

(*d*)—*Education.*

Lord Curzon's Educational Policy.

19. In criticising Lord Curzon's recent speech before the conference of Directors, the *Public Magazine* (Amritsar), of the 2nd October 1905, remarks that His Excellency was wholly wrong in likening his educational reform in India to a campaign. Against what enemy did he undertake this war ? and what sort of victories has he won ? If the Viceroy regards those Indians who opposed him in the matter as foeman worthy of his steel he is greatly mistaken in thinking so. They can be, and were actually, silenced with the aid of Government's legislative machinery, officials being in the majority in every Legislative Council and having things their own way. The *Public Magazine* further remarks that, in spite of Lord Curzon's boast that in religious matters Government followed a policy of strict neutrality, it is noteworthy that although Government spends from the public treasury lakhs of rupees annually in aid of the Christian religion, it renders not the least pecuniary help to Hinduism and Islam.

Education of Europeans in India.

20. The following is from the *Tribune* (Lahore), of October 14th, 1905, and appears in an article entitled "Education of Europeans in India":—

"Let us contrast with the deliberation and mature thought bestowed on the question of European education, the hot haste and hurry with which the question of the education of the people was dealt with. In the latter case things were simply rushed through. Lord Curzon issued his fiats and these were crammed down the throats of the people. Their protests, which were both loud and persistent, were of no avail. In making changes in the educational arrangements which concerned them most intimately their wishes were completely set aside. The result is that so far as the natives of the country are concerned, there has been quite a crop of speeches, resolutions, proposals, conferences, and the cause of education has not in any way gained. On the contrary,

official control over education of all kinds has been tightened, private enterprise has been severely discouraged, and the Senates of Universities have been very largely officialised. In the opinion of many among our countrymen whose opinions are entitled to weight all this will affect most injuriously the best interest of education of all kinds. The education of Europeans will, as the result of the conferences held to consider it, be really improved."

(*h*)—*Miscellaneous.*

21. The following is from the *Punjabee* (Lahore), of October 2nd, 1905:—

The Indian Forest Department.

"A paragraph, evidently an inspired one, appeared in the *Civil and Military Gazette* some time back. It reads:—'The Local Governments are now being consulted in the matter of the improvement of the Imperial section of the Indian Forest Department. Thus after the Indian Medical Service and the officers of the Public Works and the Police Departments it is the turn of the Imperial Forest Service to get fat additions to their already fat salaries. It is, of course, the European members of the service who stand to profit by the concessions of the Viceroy, who has no scruples to give largesses to his well-to-do countrymen always at the expense of the dumb overtaxed millions of this sorely-tried and stricken land. 'How long, Oh Lord,' is the anguished, though silent, utterance of every Indian's heart in his helpless condition."

Punjab Government Press, Lahore—26-10-05—79—J. B.

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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Received up to 21st October 1905.

I.—POLITICS.

(*a*)—*Foreign.*

The Anglo-Japanese Treaty.

1. The following extract is taken from an article on the "Anglo-Japanese Treaty" which appeared in the *Tribune* (Lahore), of the 17th October 1905:—

"They know to their cost that the bugbear of a Russian invasion of India has cost this country quite a mint of money. They have a right to expect that now that the fear of a Russian invasion of this country has been quite dispelled, the authorities in India as well as in England will change their policy which is responsible for the extravagant expenditure on the army in India incurred during the past two decades and a half. We trust that the alliance now concluded will lead to a thorough revision of the redistribution scheme of Lord Kitchener in the light of the security now ensured on the North-Western Frontier of the British Indian Empire."

The Powers and Turkey.

2. The *Vakil* (Amritsar), of the 11th October 1905, complains that the bigotry and envy which mark the treatment of Turkey by the Christian Powers of Europe are daily on the increase. The only Muhammadan kingdom in the European continent is an eyesore to the powers named, which are consequently always devising plans to injure it and drive back the Turks into Asia.

(*b*)—*Home.*

The Coming Royal Visit and Bengal and Rajputana.

3. The following is from the *Panjabee* (Lahore), of the 16th October 1905:—

"Lord Curzon has succeeded in goading the people of Bengal to such a state of desperation that they are sure not to go out of their way to profess for the Prince a loyalty which they do not honestly feel. There is no controlling the emotions of the human heart. And the best method by which the people are to be confirmed in their loyalty to the British throne does not after all lie in the policy of repression and despotism which Lord Curzon has lately been practising towards our countrymen in Bengal. We consider it mean and cowardly on the part of the powers that be to do violence to the tenderst susceptibilities of the Bengalees, tax and strain their loyalty to a breaking-point, and then appeal to them in the name of loyalty to play the role of hypocrites and humbugs and approach the Prince of Wales with lies on their lips and fulsome

adulation in their mouths. This is exactly what they seem to be doing at the present moment. For an attempt is being made to hector and bully the Bengalees into a demonstration of spurious loyalty in order that the Prince be sent home rejoicing and may have nothing to complain of, on the score of want of enthusiasm and ardour, and the lack of loyal devotion on the part of the people. The London *Standard* observes 'that anything will come of the threat to refuse a loyal welcome to the Prince of Wales seems altogether unlikely.'

"And why pray? Because, you are bold enough to hope that the people would be obliged to accord a loyal welcome to the Prince, at the point of the bayonet. Why talk of threats where none have been used. What the people say is that with despondency and despair gnawing at their vitals—that with the iron rankling in their scared and lacerated souls they would not be able to get up a show of rejoicing at the royal visit, and must not be expected to take any part in the festivities that the officials propose to hold in commemoration of that visit. They have prescribed to themselves a self-denying ordinance because of the monstrous and unheard of outrage that Lord Curzon has offered their beloved mother-country. They are in mourning now, and, cast as they are into the lowest depths of dejection and despondency, they would be less than buman if, at the bidding of the very men to whom they own all their present sufferings and woes, they were to dry their tears, close up their sobs, and putting on a dismal glad face approach the Prince with hypocritic professions and deliberate lies on their lips. This they would not do, even if their lives were to be forfeited, as the people are sure to keep aloof from the reception of the royal couple in Calcutta—a few toadies and lickspittles, who have been 'sporting' and pawning their household gods, their jewels and precious stones to be able to procure the werewithal for large subscriptions to the Wales' Reception Fund, may dance attendance on the King's son, but they need not count—the whole affair is sure to be altogether too tame, stale and unprofitable. This much for Bengal. We find that in Rajputana the gaunt spectre of famine is already stalking over the land. There is famine in every Indian State, and the resources of Indian Princes are being strained to their utmost by the calls entailed upon them by the present condition of affairs. Every pice that the Princes could spare ought now to go towards the saving of precious human lives. If they were to divert the money into other channels and play the handsome to the Prince by inviting him to their territories, it would mean only so many deaths from starvation to their subjects,—deaths that would lie on their conscience to their dying day and hand them down to the scorn and execrations of generations yet unborn. The Prince cannot, therefore, visit Rajputana, and yet to leave Rajputana out of such a tour is almost the same as leaving Hamlet out of the play of Hamlet. The visit ought, therefore, to have been postponed. We hope to revert to the subject by and bye."

The Coming Royal Visit and duty on salt.

4. The *Vakil* (Amritsar), of the 11th October 1905, says that it is rumoured that in honour of the coming visit of the Prince of Wales to India duty on salt will be abolished altogether. If this is so, the removal of the impost will be certain to make the people feel thankful to Government. No civilized Government, besides, taxes necessaries of life like salt, and it does not look well that the British Government should lag behind its compeers in the matter.

The Partition Papers.

5. The following extracts are taken from the *Tribune* (Lahore), of the 21st October 1905, from an article on the partition of Bengal :—

"We cannot congratulate the authors of the Government of India's despatch to the Secretary of State on either the spirit in which that document is conceived or the weight of arguments marshalled therein. The Roman hand of our Imperialistic Viceroy with all his notorious contempt for public opinion is plainly discernible in it. Let

us at once say that the entire despatch seems to be a shrewd attempt at making the worse appear the better reason. With this controversial method we have indeed been made fully familiar by Lord Curzon, but we venture the assertion that never before was it so glaring as in this. * * * * * *

The only effects of the undignified and unbecoming assault made by Lord Curzon will be to create greater suspicion than ever of the Government's intentions, to widen the yawning gulf between rulers and the ruled, to weaken, partially at least, that faith in the honesty of purpose of British rulers which is the sheet anchor of British rule and many other equally undesirable things. * * * *

The Sixteenth of October, on which the dismemberme t of the ancient province took place, will long be remembered in history as one of the darkest in the annals of British Indian rule, and Lord Curzon will be immortalized in its pages as the Viceroy who had the unwise boldness to flout public opinion and to outrage and shock and scandalise public feeling by perpetrating an act of vandalism unparalleled in the history of the British connection. * * * * * *

And long after the insincere official papers—carefully edited and containing only half the facts—are forgotten, the phenomenal agitation against the partition will be remembered to the credit of our injured and unfortunate brethren of Bengal. * * * * * What is the warrant for the assertion that the public opinion against partition, or the public opinion on any subject for the matter of that, is generated only from one centre and originates with a comparatively small number of people? * * * * * *

Is it seriously contended that the many hundreds of demonstrations of princes and peasants, traders and agriculturists, the classes and the masses, are all hollow, sectional, manufactured, got up? Nothing is more untrue, and no one but a determined enemy of India and its people would have uttered this flagrant untruth."

Muhammadans and the Partition.

6. The *Paisa Akhbar* (Lahore), of the 10th October 1905, remarks that there can be no denying the fact that the attitude of Muhammadans as a community towards the agitation has so far been marked with indifference. This is due to the attitude in the matter of their leaders, who, headed by the Nawab of Dacca, have been impressing on their co-religionists that the partition is calculated to benefit the Muhammadans of Bengal.

The same.

7. The *Nur Afshan* (Ludhiana), of the 13th October 1905, remarks that meetings to advocate the use of country-made articles have been held throughout the Punjab also, but the province has hitherto abstained from following the example of Bengal. The Punjabis should maintain their present attitude in the matter and see that they are not included among rebels.

The same.

8. Writing on the Swadeshi movement, the *Tribune* (Lahore), of the 17th October 1905, says:—

"And as regards the Swadeshi movement, a wonderful spirit of unanimity and common purpose, unheard of in India before, at least within historic times, is animating all classes of the population in all parts of the Empire. Can the forced witticisms in the Anglo-Indian journals at the expense of Swadeshism, the elaborate attempts to cover the votaries of Swadesh Vastu with ridicule, and the threats and abuse levelled at the Swadeshi leaders, alter the significance of the fact that in Bengal the biggest landholders, the most powerful leaders of the nobility, the most influential 'popular heroes,' the chief spiritual guides and preceptors and other recognised heads of Bengali Society—each of whom wields far greater (moral) authority over the people than the whole bureaucracy combined—are all heart and soul devoted to the cause and devoting their best energies to it?"

9. The same paper remarks that the opposition offered to Lord Curzon by the foolish and "free" among natives has made the authorities realize how a section of the ruled in different parts of the country have done their utmost to bring Government into discredit and disturb public tranquility. The most prominent among the offenders are a number of journalists, who have left no stone unturned to defame the Government of India and prejudice the people against British rule.

The same.

III.—Native States.

10. The *Paisa Akhbar* (Lahore), of the 10th October 1905, publishes a communication in which the writer remarks that those who can dive beneath the surface of things are afraid lest the investiture of the Maharaja of Kashmir with additional powers may prove the forerunner of the annexation of the Happy Valley. The condition regarding Europeans being permitted to acquire land in Kashmir, coupled with the coming change, will be certain to one day prove the undoing of the State and place it in the hands of the English. Indeed, Mr. Mitchell and Mr. Hadow, agents of certain two English companies, are already busy advancing money to zamindars on the security of land and on conditions calculated to swell one rupee of the principal into Rs. 16 in two years. As soon as Europeans have been granted the permission referred to, the above companies will hasten to buy out their agricultural debtors, and in a few years Englishmen alone will be seen in Kashmir.

Kashmir Affairs.

VI.—Legislation.

11. Writing on "The Recruitment of Indian Factory Labour," the *Tribune* (Lahore), of the 21st October 1905, says:—

The Recruitment of Indian Factory Labour.

"The humanity of the Government of India, as evidenced by the contemplated *enforced* supply of labour at the current rate of wages, is equalled, if not surpassed, by its ignorance of the causes that have contributed to the lamentable tendency of wages of unskilled labour to rise. It is a well-known fact that the prices of the necessaries of life have during the last quarter of a century risen by 50 to 100 per cent., while the money wages have only risen by 20 per cent; and the writer in the *Madras Review* calls attention to the significance of the fact that the Government, which never fails to remind the people of the increase in prices, while defending its policy of enhancing the land revenue, has chosen in this instance conveniently to forget the same."

VII.—General Administration.

(*c*)—*Municipal and Cantonment Affairs.*

12. The *Paisa Akhbar* (Lahore), of the 13th October 1905, writing about the local Municipal Committee's decision to spend Rs. 2,000 on presenting an address to Lord Curzon, remarks that if the members of the Committee must assure the Viceroy of their loyalty and thank His Excellency for Lahore's obligations to him, they should collect from among themselves the money required for the purpose, as was done in connection with the

The Lahore Municipality and Lord Curzon.

address to Lord Elgin. If the Editor remembers aright Sir Dennis Fitzpatrick was wise and considerate enough to order in 1893 that in presenting addresses to highly-placed officials Municipalities should not make unfair use of public funds, the members finding the money needed. He is at a loss to understand why the above orders are being honoured only in the breach.

(*h*)—*Miscellaneous.*

The Desertion of Dharmsala by Government Officials.

13. The following is an extract from an article entitled "The Desertion of Dharmsala" which appeared in the *Panjabee* (Lahore), of the 16th October 1905 :—

"In the first place we are constrained to say that in deserting Dharmsala the Government officials have shown the greatest cowardice. The natives of the places destroyed by the earthquake have not run away from the scene of destruction, and if hundreds of thousands of the natives, who can never afford to get earthquake-proof houses, have stayed there at the risk of life, it is certainly surprising that fear should have overtaken the handful of officials of the district, who can easily afford to have earthquake-proof houses to live in."

Punjab Government Press, Lahore—27-10-05—79.

[Confidential.]

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[Vol. XVIII.] [No. 43.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I—POLITICS.

(*a*)—*Foreign.*

The suggested Anglo-Russian Alliance.

1. The *Vakil* (Amritsar), of the 16th October 1905, remarks that the Anglo-Russian alliance which England is being advised to bring about can lead to no good results. Turkey at least has serious cause to fear the proposed *entente* : those Russian and British statesmen who are inimically disposed towards her will assuredly take advantage of the union to do her what injury they like. The alliance will also be certain to prove harmful to the Prophet's followers living in Central Asia and on the North-West Frontier of India.

The Powers and Macedonia.

2. The following is from a note headed " The Macedonian Reforms " in the *Observer* (Lahore), of the 28th October 1905 :—

" Do the powers intend to establish another Crete in Macedonia, and do they seriously believe that Turkey's concern should be only to acquiesce in anything that emanates from them ? The world is by this time getting sick of European protestations of love of humanity and civilization, and it has realised that European indignation is reserved for occasions where non-Christian nations can become its objects."

(*b*)—*Home.*

Estrangement between the Rulers and the Ruled.

3. The following are extracts from a leading article which appears in the *Panjabee* (Lahore), of the 23rd October 1905, entitled " The Estrangement and its Authors " :—

" Signs which are becoming daily more marked, show that the feelings of estrangement between the rulers and the ruled in this country are daily growing stronger and stronger. Such an estrangement between the two classes, whose safety and well-being depend upon the continuance of agreement and friendly relations between them, is fraught with the greatest dangers to both, and must be contemplated with the greatest regret and alarm by the thinking portion of both the classes. Before, however, anything can be done to prevent this evil from growing very serious, it is necessary to study the causes which have produced it. In the first place we must make allowance for the fact that the two classes have differences for which nature is responsible. The ruling race differs from the ruled in colour and creed, language and manners, and all the characteristics which go to form a nation. The phenomenon of one race being governed by an alien race becomes still more unnatural when the ruling race is so situated as never to be

able to enter into the feelings of the subject race, to study its character, and share its joys and sorrows. Feelings of friendliness can scarcely exist between peoples which are cut off from one another by such natural differences as divide the Britons and the Indians."

* * * * * * * *

"Instead of making any advances to win the good-will of the natives of the soil, we see that the members of the ruling race have ever kept an attitude of haughty indifference towards them and have never entertained the idea, for a moment, that the natives of the soil, though black and down-trodden, are the subjects of the same Sovereign and as such their equals. This political haughtiness has gone to such an extreme that the members of the white race think it nothing short of pollution to sit in a Railway compartment or a ship cabin in the company of a native, howsoever clean, rich or educated and mannerly he may be."

* * * * * * * *

"This much would not be intolerable to the Indians who are inured to such things by long usage, but the pity is that cases are not rare which show that the white men are not willing to class their coloured fellow-subjects even as human. Otherwise, is it possible for any human being to shoot a fellow-being and say that he thought it to be a dog? Would it be possible for any but the basest brute to pick up an innocent infant and to play football with it until its brains are knocked out. Such instances are daily multiplying in India, and we are sorry to say are contributing immensely to widening the gulf between the two races.

"It may, however, be urged that instances of such brutality are furnished only by the military men who commit such irrigularities in a drunken state. At first sight the reasoning seems to be conclusive as the guilty persons in such cases, with some exceptions, are soldiers. But when we turn from the brutal and beastly drunken Tommy to the learned guardians of law and sober dispensers of justice, we find very little difference. Judges, no doubt, have never yet been guilty of shooting down a fellow subject, or playing football with an innocent child, but we cannot help asserting that these Judges have seldom dispensed justice with an even hand when one of the parties has happened to be of their own kith and kin. Such cases are disposed of either because one white man is more trustworthy than a whole *bazar* of natives or because it is discovered that the black deceased had a diseased spleen or a weak heart."

The "Partition Day."

4. The following is from the *Panjabee* (Lahore), of the 23rd October 1905:—

"The 16th of October, the fatal day, that was to have seen the dismemberment of a province and the division of a united people against itself, has come and gone and the worst apprehensions of the Indian people have been more than confirmed. As we write, Bengal stands parted in twain—the mangled body of the ill-starred province lies bleeding and prostrate at the feet of its children. The sword of Damocles that has so long been hanging by a horse-hair over the heads of our Bengalee countrymen has at last fallen on them with a crash, and a whole nation has been cast into mourning, in consequence of the fell blow that has smitten them with such unerring deadliness and precision. As the people of Bengal looked their last on the morning of the 16th October on the as yet whole and undivided province endeared to them by a thousand fond memories and associations, and thought of the fate that was about to overtake it owing to the beneficient activities of a Viceroy who never lets well alone and is a law unto himself, their souls were filled with the most poignant and excruciating anguish and their hearts were predominated by the intensest hopelessness and despair. The sun has once for all set on the united Bengal that was, never alas, to rise again."

5. The following is from the *Tribune* (Lahore), of the 24th October 1905 :—

The Partition Papers.

"The present agitation furnishes a notable illustration, so the Government tells us, 'of the system under which a particular set of opinions, expressed practically in the same words, is sent out with a mandate from Calcutta to be echoed in the form of telegraphic protests and formal memorials from a number of different places all over Bengal.' We call upon the Government of India as responsible authorities making a very serious allegation against the leaders of public opinion in the metropolis to substantiate the charge. Without fear of contradiction from any sane and knowing and disinterested person we undertake to say that a more monstrous fiction was never uttered in a serious State document by the responsible Government of India."

* * * * * * * * *

"We really could wish for nothing better than that it were in the power of a Surendranath Banerjea or an Indian Association to wield such glorious influence over the masses of their countrymen as is ascribed to them by the Government. Then the aspect of the country would be wholly different. Then will it no longer be possible for even a number of Curzons and Brodricks to defy all public opinion in a manner so as to make angels weep. It is only because our masses are inarticulate and starving and helpless, and our classes have no vote or voice in the government of the country and are removed from the masses by reason of their intellectual advancement, that the Government of India is able to fling schemes, of the obnoxious character, of the Partition of Bengal at the head of a long-suffering people."

6. The *Wafadar* (Lahore), of the 15th October 1905, publishes a communication from one Muhammad Nur Khan, a retired Risaldar at Agra, who remarks that the seditious broadsheet alleged to be circulating in Bengal and Assam is calculated to greatly strain the relations between the rulers and the ruled. Had such a pamphlet been published, say in Afghanistan or in a Native State, its author would assuredly have been put to death or punished with banishment. Besides, to use towards a government like the British the strong and indecent language employed in the document is an act of gross meanness and sedition.

The alleged circulation of a seditious broadsheet in Bengal and Assam.

7. The *Nur Afshan* (English edition), of Ludhiana, dated the 20th October 1905, writes as follows :—

The Swadeshi Movement.

"We are sorry to see our Bengal's friends giving themselves over to a movement which can only end in humiliation and loss to themselves. If by the cause of *Swadesh* is to be understood the promotion of Indian art and manufacture—the advancement of India in the production of every sphere of honest industry—we believe every resident in India, European as well as Indian, will be ready to promote such a cause. But when there is a spiteful war upon foreign goods and upon those who wish to use them, we can only characterize the movement as madness. When again the occasion for the outbreak is the failure of these patriots to prevent the formation of a new province in Eastern Bengal, the whole movement reminds one of the child who refuses to allow its offending playmate to play in the back yard.

"The idea that Indian gentlemen can be dragooned into acceptance of a boycott seems hardly consistent with the eloquent plea of some of these gentlemen for liberty. It would be interesting to hear what definition these gentlemen would give to the words *liberty* and *human rights*. It looks as if the veneer of education was too thin to hide the hideous oppression of the old caste system.

"It is to be hoped that the judgment of cooler heads will bring about a settlement satisfactory to all interests."

8. The following is taken from the *Tribune* (Lahore), of the 28th October 1905 :—

The same.

"Divested of the animus of the aggressive boycotting spirit which would buy German and American rather than English goods and would make bonfires of bales of Manchester cloth, there is nothing in the Swadeshi movement that the British Government can regard as hostile to its policy. Indeed, as has been shown, it is favourable to a most important and openly declared part of that policy. Boycotting in its present acute form has been called forth in Bengal as a political necessity and has been essential to giving an impetus to the Swadeshi spirit. But the spirit having once been ingrained in the popular mind, as we hope it has been, boycott will naturally take a secondary place and will pass from the phase of declared hostility to British manufactures to one of active encouragement of home products by every possible and reasonable means. To such a Swadeshi spirit the Government in India can have no objection, and Indians too will have taken a solid ground only when their patriotism shall be prompted not by hatred of things foreign (and specially British) but by a genuine love for their own."

9. The *Vakil* (Amritsar), of the 21st October 1905, publishes an article advising Indian Muhammadans to have nothing to do with the Swadeshi movement. The agitation is connected with the partition of Bengal, and is neither more nor less than a boycott of British goods, the object in view being to frighten Government and Parliament into cancelling the order of partition. It is, besides, calculated to create hatred and enmity between the rulers and the ruled, which is highly injurious to the best interests of the country. It does not, therefore, become the Prophet's followers and other peaceful sections of the population to join hands with the Bengalis in the agitation.

Muhammadans and the Swadeshi Movement.

10. The *Paisa Akhbar* (Lahore), of the 20th October 1905, remarks that every native of India who has leisure to do so should make it a point to attend the meetings of the National Congress. There is perhaps no Indian who does not sympathise with the objects of the Congress, and if there is one he cannot be called a sane person. Extraordinary interest, adds the Editor, attaches to the forthcoming session of the National Congress, questions like the Partition of Bengal, Military Control, Royal Visit, re-organisation of the Universities, reform of the Police and Swadeshi movement being included in the programme of business before it. He concludes by exhorting his fellow-countrymen to muster strong at Benares in December next.

The National Congress.

11. The *Sat Dharam Parcharak* (Jullundur), of the 20th October 1905, remarks that the Maharajas of Gwalior and Benares have decided to parade elephant processions on the occasion of the coming Royal Visit. The Editor is of opinion that side by side with pageantry like the above a procession comprising the crores of starving, naked and homeless natives, whom famines have driven out of their birthplaces and compelled to live by begging, should also be paraded, so as to show His Royal Highness the seamy side of India.

The Royal Visit.

12. The *Vakil* (Amritsar), of the 23rd October 1905, remarks that the well-wishers of the country will be sorry to learn that the rumour regarding duty on salt being abolished altogether in honour of the Prince of Wales' visit to India is wholly unfounded.

The same.

II.—Afghanistan and Trans-Frontier.

The Mullas of Afghanistan.

13. The *Sat Dharam Parcharak* (Jullundur), of the 20th October 1905, remarks that the Mullas of Afghanistan, who love to preach the waging of *jehads*, have been supplied with fire arms by the Amir. According to the *Pioneer* these Mullas will tour in Afghanistan and on the North-West Frontier in order to preach loyalty and submission to the Ruler of Kabul. What guarantee, however, is there that they will not, in the hope of being rewarded in the next world, inflame the Pathans against "infidels" and get the Suleiman (?) Railway line blown up ?

V.—Native Societies and Religious Matters.

Grievances of Pilgrims to Mecca.

14. The *Observer* (Lahore), of the 28th October 1905, publishes an article on the inconvenience and hardships which, owing to bad arrangements, intending pilgrims to Mecca have to suffer in the plague disinfecting arrangements at Bombay. After referring to want of accommodation in serais and the constant muddles that ensue after baggage and people have been disinfected, the article goes on to say :—

"From the memorial it appears that the Hajees forfeit their liberty of choice of proper steamers as soon as they announce their intention of proceeding to the Mecca pilgrimage. They must go by vessels chosen by Government officials themselves, and must wait in the town till the appointed steamers come to carry their human freight, with the consequence that thousands of Hajees are compelled to congregate in Bombay. And here the only accommodation available for them is at two *Musafer khanas* and a sanitarium. But as these are not sufficiently capacious to accommodate more than a sprinkling of them, hundreds, rich or poor, are obliged to pass days and nights in the open air or on the roadside without any shelter. And as if this were not enough to satisfy the vexatious propensities of the authorities, the pilgrims have to get up at 12 o'clock at night and to go early next morning to the disinfecting camp, where they are disinfected in batches. After disinfection they are marched to the Malet Bunder with their baggage under Police escort, as if they were criminals, and from thence conveyed in open boats to Pir Pao under a scorching sun ; and in doing so the husband frequently gets separated from his wife and parents from their children, and learn to form with some approach to accuracy a picture of the awful Day of Judgment. It is undoubtedly a great hardship for them to have to get up at midnight and to remain without food till they reach the camp. But often when they do reach the camp and want to prepare their food they are unable to find their cooking things ! All these hardships must affect the health of the pilgrims, the more so as they have to remain crowded together in camp without sufficient water to drink or other necessaries of life. But what cares red tape for the grievances of poor people who have left their homes and families, little dreaming of the miseries which await them at the gate of Mecca, as Bombay is called by some pious people ? And when the steamers selected by Government officials are in sight, even then the Hajees are not allowed to select their places, cabins, &c., on board. The pilgrims would suffer these hardships without much murmur if they hoped to be saved from the troubles of the quarantine during the course of the voyage. But after a sea voyage of ten days they are again put under Turkish quarantine at Cameran, evidently because the Ottoman authorities do not place much confidence in the efficacy of the segregation in British India.

"What is, under these circumstances, the advantage of subjecting the Hajees to unconscionable worries and harassments and restrictions, when troubles, lesser in degree, but similar to those which they undergo before starting for the voyage face them before

the end of the voyage? Why not treat them like passengers to other countries, say England or France? Do the Government of India regard the pilgrims as so many law-breakers? Are they afraid that the Haj will have the effect of impairing the loyalty of the Indian Mnhammadans to the British rule, and have they come to cherish this belief in all its horrors in the few recent year? We would be compelled to impute such motives to the powers-that-be if India were under the domination of the Muscovite, the inveterate foe of liberty, the national enemy of the Musalman. But for the British Government, which boasts of being the first Muhammadan Power in the world, which is proud of affording full liberties to its subjects, the impositions of such vexations is anomalous in the extreme."

A Grievance of the Muhammadan Employees in the Accountant-General's Office, Al ahabad.

15. The same paper publishes the following:—

"The Muhammadan employees of one section of the Accountant-General's Office at Allahabad have a real grievance inasmuch as they were required to attend office on the 14th instant, a gazetted holiday. We do not know who is responsible for this flagrant breach of strict Government orders on the subject; but that is perhaps not the only instance of such vagaries on the part of the Treasury Account Department, though the grievance is more serious in this instance than in others. For *shabrat* is a religious festival; and however urgent the nature of work might be, Government has clearly ruled that no clerk should be required to attend on a holiday which, on account of his religious persuasion, he regards as peculiarly sacred. It is, however, said that even on Sundays the presence of clerks is sometimes insisted upon in the Treasury Department."

VI.—LEGISLATION.

Mr. Amir Ali on the Land Alienation Act.

16. The following is from the *Tribune* (Lahore), of the 26th October 1905:—

"Mr. Amir Ali, in his article in the current *Nin teenth Century*, not only supports the Land Alienation measure, but advocates its extension! His ground is that by this means the passing away of the land from the agriculturists to Bania classes will be put a check to. In the Punjab the classes that have been scheduled as agriculturists are forbidden to sell their acres to any but agriculturists. The result is that these unfortunate people must accept any price that their richer castemen would offer. There are hundreds of agriculturists who are well off enough to do extensive money-lending. In their rapacity they are worse than the worst *Bania* of the imagination. The thriftless and happy-go-lucky among the agriculturists are placed completely at the mercy of their wealthier brethren. Is this state of things desirable?"

VII.—GENERAL ADMINISTRATION.

(*d*)—*Education.*

Primary Education in India.

17. The following is from the *Khalsa Advocate* (Amritsar), of the 28th October 1905:—

"We are happy to note that the Government is now actually making efforts to do much more for the spread of Primary Education among the masses throughout India than it had hitherto been able to do, and has provided for a special and permanent annual grant of 35 lakhs of rupees for the purpose. All this is unquestionably praise-worthy and highly commendable, but it is not quantity alone that is wanted in the matter, but quality as well; and until the quality of the teaching imparted in our primary schools is improved substantially no real change for the better in the situation can take place or be expected."

(*h*)—*Miscellaneous.*

18. The *Sat Dharam Parcharak* (Jullundur), of the 13th October 1905, remarks that along with English civilization different intoxicants also have been brought into India. The paper then deprecates the increasing use of cocaine in the country, and suggests that Government should issue orders putting down the evil, which is dealing death to the impoverished people of India.

The increasing use of Cocaine as an intoxicant.

Punjab Government Press, Lahore—1-11-05—79 -J. B.

[Confidential.]

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FROM THE

NATIVE NEWSPAPERS

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I—POLITICS.

(*a*)—*Foreign.*

The apprehended Russian invasion of India.

1. The *Paisa Akhbar* (Lahore), of the 26th and 27th October 1905, remarks that peace being thoroughly established in India no right-minded person can defend the maintenance in the country of an army of about four lakhs of soldiers. In order, therefore, to justify their employment and earn rapid promotion the British Military Officers in India consider it necessary to keep up the fear of a foreign invasion of the country and provoke disturbances on the frontier. The Editor also remarks that Lord Kitchener's reorganization scheme has not only increased the military expenditure by hundreds of thousands of pounds, but the proposal contained in it regarding the establishment of several Cantonments on the frontier is calculated to greatly add to the chances of friction between Government and the frontier tribes.

An Indian's deportation from Australia.

2. The following is from the *Panjabee* (Lahore), of the 30th October 1905:—

"Our contemporary of the *Hindustan* published, a month ago, a strong article on the illegal deportation, from Australia, of one Mul Chand of Lahore. We are, however, sorry that none of our other contemporaries has taken up the cause of poor Mul Chand, and taken even a passing notice of the *Hindustan's* article. The papers connected with the case have been placed at our disposal and a perusal of them shows that where the question of colour comes, our colourless fellow-subjects bid farewell to all sense of justice, fairness and even honesty, and are guilty of what must be called a most cruel treachery or a most teacherous cruelty. The facts of the case, which we elsewhere quote at some length from Australian papers, speak for themselves. The very fact that the authorities had to resort to underhand measures for the deportation of Mul Chand clearly shows that they did not have the strength of law on their side. And that their act was an illegal one, is established by the evidence of Mr. LeMesurier, one of the best lawyers of the continent of Australia. He not only pronounces it to be illegal but also dishonest and quotes the authority of His Honour the Chief Justice who held 'that it was not competent for the authorities to deport any one without going through the proper legal forms and inquiries.'

"Who, one would like to ask, is responsible for this cruel treatment accorded to Mul Chand by the Australian authorities? None but the Indian Government, we will answer. The agents of the British Government in foreign countries cannot be expected to treat the Indian in a better way when he is despised and ill-treated in his own

country. If the Indian Government has not been able to annihilate the distinctions of colour and creed, in spite of the promises of Her late Majesty Queen Victoria, it is simply impossible to expect the African or the Australian Government to show the same regard to the *niggers* of India as to their colourless subjects. It is in the hands of the Government of India to improve the situation of our countrymen in foreign lands. Let them, while at home, be treated with justice and equality, let them have the same rights and privileges as their white fellow-subjects have, let them have a voice in the Government of their country, let them be trusted and given a due share in the Civil and Military control of the country, in fact let them be free in their own country and they cannot be snubbed and despised in other countries. An Englishman cannot be treated as an unwelcome guest in any part of the world. The reason why we, having the same mighty Government at our back, are despised and held in contempt everywhere is to be found in the fact that that mighty Government itself is not above the mischievous and invidious distinctions of colour and creed."

(*b*)—*Home.*

The Swadeshi Movement.

3. Writing on the causes which have led to the Swadeshi movement having been received with what the writer considers enthusiasm, the *Tribune* (Lahore), of the 31st October 1905, gives the following reasons :—

"The Ruling Chiefs, for all their outward fervid homage to Lord Curzon when in his presence (knowing as they do that His Excellency can do with them as he chooses) feel deeply cast down at their position being reduced from that of Feudatory Princes to that of *subjects* of Government. The landed gentry and other wealthy people have been depressed owing to the general bad times (the earlier years of the present régime being among the worst ever experienced in this famine-ridden country), owing to the prevalence of the plague, and the over-activity of the Government and repeated display of its irresistible might which somehow always creates a feeling of helplessness among the better classes. The educated community has bitterly felt its being totally ignored. And the masses have been profoundly affected by having had to bear the full brunt of the repeated calamities—drought, flood, famine, pestilence, earthquake. In this way all classes and sections of the population have been more or less depressed for one reason or other, as they had seldom been depressed before."

Students and the Swadeshi Movement.

4. The following extract is taken from an article which appears in the *Panjabee* (Lahore), of the 30th October 1905, commenting on an order by the Bengal Government on the use of students for political purposes :—

"If the comments of the *Civil and Military Gazette* correspondent can be taken as an index of the views of the Government about the share which the student community has taken in the Swadeshi movement, the reasons which called forth the circular are plain. The Government does not like the spread of the boycott or Swadeshi movement and, as a measure to stop it, it has issued a circular to snub the students 'whose picketting and intimidation have chiefly contributed to the spread of the boycott movement.' But this measure will not be consistent with the policy of even Lord Curzon's Government apparently aiming at the industrial regeneration of the country. Nor can the circular be justified on the ground of preventing students from taking any part in the politics of their own country, especially when the measures of the Government touch them so closely as the Partition."

The Coming Royal Visit.

5. The *Victoria Paper* (Sialkot), of the 24th October 1905, remarks that the remission of Income Tax will constitute a permanent memorial of the forthcoming Royal Visit to India, and requests the Finance Minister of the Viceregal Council to move in the matter.

III.—Native States.

6. The *Paisa Akhbar* (Lahore), of the 30th October 1905, remarks that Lord Curzon deserves to be more warmly congratulated on the investiture of the Maharaja of Kashmir with enhanced powers, than the ruler of the Happy Valley. General Sir Partap Singh has had only restored to him his legitimate rights, and those also not in their entirety, but by making the restoration the Viceroy has laid under obligation the subjects of a great and historic State and taken away much of the unpopularity brought him by several of his other acts. It was very easy for Lord Curzon, adds the Editor, to say in his speech at Jammu that "anything that enhances the security or adds to the dignity of the Indian princes is above all things welcome to the British Government"; but Government orders and the doings of Residents and Political Agents can hardly bear out this assertion.

The Investiture of the Maharaja of Kashmir with additional powers.

7. The same paper of the 1st November 1905 says that Lord Curzon was not right in saying that it was the deliberate policy of Government to retain Native States intact and safeguard the prestige and authority of their rulers. The very fact of it having become necessary to "restore" full ruling powers to the Maharaja of Kashmir emphatically contradicts His Lordship's assertion. It may also be mentioned here that Government interference in the affairs of the Hyderabad Stated too has led to undesirable consequences.

The same.

VII.—General Administration.

(*e*)—*Agriculture and questions affecting the land.*

8. The *Khalsa Advocate* (Amritsar), of 4th November 1905, publishes an article dealing with the present famine in Rajputana and says that there are twenty thousand persons from the famine-stricken parts wandering in Sind and the Punjab showing that either relief works are few and far between or that red tape restrictions keep the people away. The writer then suggests that the Maharaja of Bikaner should order five thousand artesian wells to be sunk as it has been proved that they are successful in that part of the country and extremely useful.

Famine in Rajputana.

(*h*)—*Miscellaneous.*

9. The *Khalsa Advocate* (Amritsar), of 4th November 1905, publishes a paragraph advocating the formation of a Temperance Association for native soldiers. The writer states that the use of drink is spreading in the villages from which the best native soldiers come, and that this is due to the system of farming out liquor licenses which results in the establishment of liquor shops in every village as a means of extending the sale and increasing the profits of the farmers.

The increase of drunkenness among the Rural Population.

10. The *Gulzar-i-Hind* (Lahore), of the 28th October 1905, publishes a communication in which the writer says that it appears from the writings in the newspapers on the subject that the large consumption of *bhang* and

Increase of lunacy in the Punjab through the consumption of *bhang* and *charas*.

charas in the Punjab has increased lunacy in the province. This being so, Government should forbid the sale of the said drugs, although this should entail pecuniary loss on it.

Scarcity of water in Rajputana and South India.

11. The *Paisa Akhbar* (Lahore), of the 25th October 1905, after referring to what Government has done to extend the means of irrigation in India, says that in times of drought water is so scarce in some parts of Rajputana and South India as to cause the death of not a few persons there. As for the water procurable in the said parts of the country at other times, it is so dirty and unwholesome as to be unfit for human consumption. In the last great famine in India crores of persons in the *ilakas* of Jaipur and Jodhpur were found dead, their pitchers of water lying empty by them. It is highly necessary that Government should do something to put an end to scarcity of water in these localities.

Punjab Government Press, Lahore—10-11-05—79—J. B.

[Confidential.]

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I—POLITICS.

(*a*)—*Foreign.*

Macedonian Affairs.

1. Writing on the reported action of the Powers against Turkey in connection with the reform of Macedonian affairs, the *Observer* (Lahore), of the 11th November 1905, says:—

"In our last we gave a long extract from the shrewd criticism of Mr. S. Mahmud on the question, which lays bare the inner working of the Christian mind in the matter and shows that religious differences with the Turks alone determine the hostile attitude of the Powers towards Turkey, notwithstanding their protestations to the contrary. Even the worst enemies of the Turk have never contended that he treats his Christian subjects less considerately than the Czar's Government treat their Jewish subjects. And yet whereas the imaginary sufferings of a handful of Macedonian Christians cause Europe and America to be convulsed with a paroxysm of rage, the Jews of Russia, who form such an important section of the Russian population, numerically as well as by virtue of their wealth and commerce, are to go on to be continuously subjected to a brutal process of extermination; and there is not a word of sympathy for them. What a sad contrast! And what an instructive commentary on the professions of those who are for universal toleration and emancipation!"

The same.

2. The *Curzon Gazette* (Delhi), of the 1st November 1905, refers to the combination of the Powers against Turkey and their demand for the financial control of Macedonia, and adds that if this leads to war it is difficult to say how much blood will be shed and how many kingdoms will be wiped out of existence. In short, the political sky of Europe is overcast, and the universal war, prophesied long ago, does not seem to be far off.

(*b*)—*Home.*

The Proclamation of 1858.

3. The following paragraph is taken from the *Panjabee* (Lahore), of the 6th November 1905:—

"The first of November was all over India observed as a day of rejoicing, as the birth-day of our rights and liberties. It was on this day that the gracious Proclamation of the late Queen Victoria was promulgated. The Indians are proud of this Proclamation and have rightly styled it the Magna Charta

of their liberties. We yield to none in our reverence towards the blessed memory of the late Queen-Empress, for as the poet says:—

A thousand claims to reverence closed,
In her as mother, wife and queen:

and we regard her gracious Proclamation with as much pride and hope as any body else, but we are sorry to confess that we cannot understand the meaning of the rejoicings on the day of its publication. There is some sense in the rejoicings of the Americans on the 4th July because it was on this sacred day that they threw off the foreign yoke. There is some significance in the English celebrations on the centenaries of Alfred, of Nelson and other national heroes, because they delivered them from the actual or imminent thraldom of the foreigners. They may, again, justly rejoice on the day when they extorted the Magna Charta from John, because they *enjoyed* the liberties and the rights promised by the Charter. But with what sense of justice, decency or self-respect can we rejoice on the first of November? Is not the Proclamation in our hands like a currency note which will not bring any money or like a bond which is denied and disregarded by the agents of the person who wrote it in our favour? The Queen supplied us with fresh fruits and sweet water as it were, but we are like Tantalus, always kept at a little more than arm's length from the refreshing repast. For us the first of November is a day of regrets, unsatisfied hopes and extinguished aspirations, and all that we can do on this day is to dangle like a helpless creditor the precious document in the eyes of our debtors and fill their ears with the cry of 'Redeem the bond, redeem the bond!'"

The National Congress.

4. The *Paisa Akhbar* (Lahore), of the 7th November 1905, remarks that the agricultural and industrial exhibition to be held in connection with the forthcoming session of the National Congress should be attended by all the leaders of native society. Government evinces a keen interest in the development of Indian industries, and the attendance of the Prophet's followers at the exhibition is not likely to injure them in the least. The writer also suggests the compilation in Urdu of a well-arranged book containing the most important resolutions adopted by the National Congress as well as the portraits, and the weightiest of the writings and speeches of the leaders of the movement. The publication will make known the aims and objects of the Congress to the general public, particularly to Musalmans, who can be approached through the medium of Urdu alone.

The Swadeshi Movement.

5. The *Observer* (Lahore), of November 11th, 1905, publishes an article on the Swadeshi movement, holding that if kept apart from politics it would be an excellent movement, but that wherever started it has always been tinged with politics, and this being the case no Muhammadan or Sikh can join it.

The same.

6. The following is from the *Panjatee* (Lahore), of the 6th November 1905:—

"There are black sheep in every fold, says the proverb, but we hardly expected to find one in the Swadeshi fold. We have not been long in the dark, however, for we learn that a *Rais* of Lahore, like a true son, has been assuring his official *ma bap* that the Swadeshi movement in the Punjab is nothing but a froth raised by some of the mischievous Bengali Babus. He has, moreover, volunteered to send, at his own cost, as many Compositors as may be required in the Calcutta Government Press, owing to the recent strike of the Bengali Compositors. This gives some hint as to who this *Rais* could be. But whosoever he may be, he deserves all the contempt that can light upon a traitor, and a tale-bearer. Such persons can never command any respect among their

own people, and it is their folly only that can expect any regard from the Government. By their mean and traitorous misrepresentations they do greater harm to the Government than to the people, by keeping it in the dark as to the real state of the public feeling and the earnest demand of the people."

The proposed Memorial to Lord Curzon.

7. The *Paisa Akhbar* (Lahore), of the 7th November 1905, says that probably it will surprise many to learn that a proposal to found a permanent memorial to Lord Curzon has been adopted "by acclamation" at Calcutta, the chief centre of the anti-partition and the *Swadeshi* movement. There is, however, nothing to be surprised at in this, seeing that the proposal has been put forward by the Bengal Chamber of Commerce. Nor should any one have much to say against honouring the departing Viceroy in the above manner However greatly His Excellency's other acts might have offended the people, there can be no denying the fact that he has exerted himself to promote Indian arts and industries, for which natives should feel thankful to him.

III.—Native States

The restoration of full ruling powers to the Maharaja of Kashmir.

8. The *Siraj-ul-Akhbar* (Jhelum), of the 4th November 1905, writing on the restoration of full powers to the Maharaja of Kashmir, observes that the event has removed the apprehension entertained by some people that Government desired to depose Native Chiefs and annex their dominions. The restoration of full ruling powers to the Maharaja of Kashmir goes to show that what Government really aims at is that the subjects of the Feudatory States should share in the blessings which have fallen to the lot of their fellow-countrymen in British India under the present régime.

The same.

9. The *Panjabee* (Lahore), of the 6th November 1905, has the following on the restoration of the Maharaja of Kashmir to full powers:—

"It is bad to assign motives, but we are sorry to confess that we have not been able to understand the meaning of the restoration of the Maharaja of Kashmir to *full powers* and the causes which have led the Government of India to take this step. If, twenty years back, the Maharaja thought it a curtailment of his powers to have a Resident forced upon him, we cannot understaud how His Highness can now enjoy *full p wers* with the millstone of a resident tied to his neck.

VII.—General Administration.

(*f*) *Railways and Communications.*

Outrages on Native Female Passengers.

10. The *Paisa Akhbar* (Lahore), of the 7th November 1905, remarks that the recent decision of the Allahabad High Court passing deterrent sentences of imprisonment on a Railway Driver and a Guard of Eurasian extraction has been received with feelings of joy and thankfulnees throughout the country. The Editor adds that it is the Railway authorities who conduct themselves in the most deplorable manner in connection with such cases, seeing that, instead of getting the accused punished, they exert themselves to shield "these fiends in human form."

(*h*) *Miscellaneous.*

The Royal Visit.

11. The *Sat Dharam Parcharak* (Jullundur), of the 3rd November 1905, says that the Maharaja of Mysore has sanctioned an expenditure of no less than Rs. 3,13,000 in connection with the Prince of Wales' visit, a sum of Rs. 20,000 being spent on fireworks alone. While the famine-stricken people, it adds, of Rajputana, Bombay and Central India cannot obtain a morsel of food, lakhs of rupees will be squandered in useless show with a view to making His Royal Highness believe that the natives of India are a very prosperous people.

The alleged proposal to entertain the Prince of Wales at *nautches*.

12. The *Nau Jawan* (Hansi), for October 1905, remarks that it is rumoured that in some places His Royal Highness the Prince of Wales will be entertained at *nautches* performed by prostitutes. The Editor strongly objects to this and appeals to all its contemporaries and the leaders of native society to oppose the proposal.

Increase of drunkenness in the country.

13. The *Vakil* (Amritsar), of the 4th November 1905, after stating that there was a large increase in the consumption of spirituous liquors in the Punjab during the year 1904-05, remarks that it is incidents like this which have prompted it more than once to advise natives to better their social condition before dabbling in politics. Is it not, besides, a matter for shame that those who are never tired of descanting on the poverty of India should do nothing to put down drinking in the country, which leads to the waste of enormous sums of money?

A suggestion to put down drinking in India.

14. The *Sat Dharam Parcharak* (Jullundur), of the 3rd November 1905, remarks that the Bengalis having declared a boycott of foreign-made articles many a sensible person is anxious to see whether they wage a crusade against the importation of spirituous liquors also. The supporters of the Swadeshi movement should follow the example of King Menelik in the matter, who has prohibited his subjects from importing foreign wines. The Editor does not mean to say that his fellow-countrymen should discard the use of foreign in favour of country-made liquors. On the contrary he exhorts them to eschew both, the use of either being equally injurious to health and morals.

Punjab Government Press, Lahore—15-11-05—79.

[Confidential.]

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NATIVE NEWSPAPERS

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I—POLITICS.

(*b*)—*Home.*

Indians under British rule.

1. The *Akhbar-i-Khabardar* (Lahore), of the 13th November 1905, remarks that although the forms of Government obtaining in both Russia and England are almost identical, still there can be no comparison between the two countries. The rulers and the ruled in Russia are fellow-countrymen; and it is this which has led to the Russians securing their liberty and putting an end to personal rule in their land. Natives cannot, however, expect to ever stand on the plane to which the Czar's subjects have now elevated themselves, unless of course they are allowed to send their representatives to the House of Commons or are granted a Parliament of their own.

The rulers and the ruled in India.

2. The following is from the *Khalsa Advocate* (Lahore), of the 18th November 1905:—

"It is surprising how easily 'disloyalty' is imputed by the authorities in India to any publication in an indigenous journal, and how readily 'bad faith' can be imputed to any measure of Government by the people. The fact that an alien people ruled by an alien nation are unable to understand each other is at the bottom of all this. The British Government has been ruling India now for about two centuries, and notwithstanding their high intelligence and political fore-thought they have not yet been able to appreciate the true character of the Indians. * * * * The Civil Service, which is the most responsible service of the State, and on which depends the destiny of the Indians, is filled with new blood, consisting, in most cases, of raw youths who judge the Indians without knowing them. The old and experienced officials, whose presence is most necessary on occasions, are sent home immediately on retirement, with the result that the rulers are left in ignorance of the ways, habits and rights of the ruled, and the latter in ignorance of the good faith and confidence of their rulers."

The same.

3. The following is from the *Tribune* (Lahore), of the 18th November 1905:—

"Every official who is in possession of power or authority of some kind thinks that the native of India who criticises adversely any of his acts is guilty of disloyalty to the British rule, and deserves to be put down at all costs. No attempt is made to expand the system of Government in order to adapt it to changed requirements. No endeavour

is made to treat the educated classes with tact, sympathy, and consideration. The result of all this is that the gulf that separates the rulers from the ruled in this country has widened, and no attempt is made by Government to bridge it. During the seven years of the Viceroyalty which has just come to a close this very deplorable state of things has reached its culmination. It is no exaggregation to say that the political situation in India was never more serious than it is to-day, and the relations between the rulers and the ruled never more strained than they are to-day.

The Swadeshi movement.

4. The *Bharat* (Sialkot), of the 11th November 1905, says that the Swadeshi movement is becoming extremely popular in the country and has succeeded in winning the sympathy even of women. The circular forbidding Bengali students to take part in the movement, however, has made some people to abstain from investing money in indigenous industries. They seem to be haunted by the fear that if Government were to order the movement to be put down the money so invested would mean so much loss to them. A perusal of Her late Majesty's Proclamation of 1858, would, however, show that the fear is wholly unfounded.

The same.

5. The *Paisa Akhbar* (Lahore), of the 16th November 1905, writing about the *Swadeshi* movement, suggests that those educated natives who hanker after petty appointments in Government service and are thus wasting their valuable time, should engage in different industries, thereby not only bettering their own prospects, but also promoting the welfare of the country.

The same.

6. The following extracts are taken from the *Tribune* (Lahore), of the 14th November 1905:—

"Everything (done by Government) in connection with the Partition Scheme and the anti-Swadeshi phase of it which has developed of late among the Bengal officials is being carried on in a curious—if not irregular, nay, even puerile—manner. These doings are certainly not calculated to enhance the prestige of the British Government, and after one hundred and fifty years of settled rule, during which the idea of the *constitutional* way of doing things had been steadily growing in the popular mind, their effectcan only be to encourage disrespect, if not actual disregard, for law and authority."

"* * * If the Government is in favour of the Swadeshi movement, we do not see why the Chief Secretary to a Local Government should have had his sleep disturbed by silly bazar rumours, which, assuming even that they existed, were calculated to forward that movement. * * * * *

If the Proclamation can have any effect, it can be only to let loose the watchdogs of the Police upon innocent persons who may be preaching *swadeshi* principles and exite the very kind of breach of the peace which it is professed the Government is anxious to prevent.

Lord Curzon.

7. The *Sat Dharam Parcharak* (Jullundur), of the 10th November 1905, remarks that it is no exaggeration to say that the departure of Lord Curzon from the country will make the people of India more glad than the arrival of the Prince of Wales can do.

8. The *Tribune* (Lahore), of the 9th November 1905, publishes an article commenting on Lord Curzon's Viceroyalty, from which the following extract is taken :—

The same.

"Roughly speaking the list of Curzonian benefits can be marshalled under ten heads, and it is curious to notice that only two of these have any real bearing upon the political uplifting of the millions of India. India is the proverbial milch-cow of England, and it would indeed be a wonder, an absolute miracle, if a pro-Consul of Lord Curzon's acuteness and ambition did nothing to fatten the said milch-cow. How far what is done by Government for the agriculturist will ultimately benefit the said agriculturist, and what proportion of the increased products of the soil will find its way into the coffers of the State and be finally wasted on military exploits to the extreme delight and pleasure of the war-loving Anglo-Indian, is a question worth asking. The new Railway Board is an excellent institution. But the exploitation of a helpless country by unsympathetic lucre-loving foreigners is most reprehensible. Therefore the question to be asked with reference to this Railway Board is not whether it will improve and extend Railway administration in India, but whether it will help in the further depleting and squeezing of an already improverished country. The new Railway Board may after all be a great boon to India, but it is a boon conferred with an eye to business. And one greatly fears that the 'business' in this case is the 'business' of the foreigner and the outsider.

"Coming to the Curzonian reformation of the Indian Police, the Indian Press has already expressed itself fully as to its real nature. It is no good counting the chickens before they are hatched, and time alone will show to what extent Lord Curzon helped in the reformation of the Indian Police.

"It is indeed bold, if not impudent, for any one to call Lord Curzon's dealings with the Universities a 'reform.' Reduction of salt tax, postal and telegraph charges, and so-called elasticity in land revenue collection are such minor benefits as to be hardly worthy of being trumpeted. The history of Lord Curzon's resistance to a possible military encroachment on the State purse is too recent to be recounted here—but the intelligent reader will have his doubts as to how far the resistance was dictated by the personal pique of a haughty aristocrat and his solicitude for the dignity of the Viceroyalty and how far by real anxiety on behalf of the people of India."

9. The following is from the *Observer* (Lahore), of the 18th November 1905 :—

The same.

"To-day departs from the country the best abused Indian Viceroy of our days and the curtain falls upon the last scenes of a strenuous administration, which has been subjected to a severer and more varied criticism than any other in modern times. On the one hand, moderate men have not failed to recognize in Lord Curzon a great administrator and a lofty statesman, who has, during the period of his office, done work of abiding interest and of supreme importance. On the other hand, some—and these form a vast majority among newspaper men—have for long been busy in denouncing the departing Viceroy in language the spite and the rancour of which are simply unsurpassable. Bengalee editors, who arrogate to themselves the position of the accredited spokesmen of the whole country and whose susceptibilities Lord Curzon has undoubtedly wounded—susceptibilities which seek occasions and opportunities to be injured—are engrossed in depicting him in the worst of colours and in painting him as an abnormal production of nature."

10. In commenting on Lord Curzon's reply to the farewell address presented to him by the Bombay Chamber of Commerce, the *Paisa Akhbar* (Lahore), of the 11th November 1905, remarks that even His

The same.

Excellency's worst enemy must admit that he has done a great deal to develop Indian Arts and industries.

The Royal visit.

11. The following is taken from a leading article that appears in the *Panjabee* (Lahore), of the 13th November 1905, entitled "Vive le Prince":—

"But the question is whether those who wield real power in this land will allow Their Royal Highnesses to form a closer acquaintance of their future Indian subjects? It is a difficult question to answer, for, in the first place it is to the interest of the bureaucratic rulers of India to hide the real facts from the perception of Their Royal Highnesses. And in the second place, those who could really enlighten the Prince on the condition of the Indian people, will be held at arm's length—in other words, will be effectually debarred from having any communication with the Royal travellers. Men, who could truly acquaint the Prince on the condition of India and its people must of necessity belong to the educated classes, that is, people who have received a liberal modern education. But a large majority of such people are the *betes noirs* of the official Anglo-Indian community, in whose hands all the arrangements of the Royal visit necessarily lie. The remaining minority of educated Indians, who have already surrendered their consciences and their freedom into the keeping of European officials, either by accepting the badge of servitude, or by some other process, are worse than useless for any such purpose. The educated classes are looked upon as disloyal and seditious by the Anglo-Indian officials; because, forsooth, they place themselves in the fore-front in criticising severely the highhand d acts of the executive officers of Government; because, forsooth, they regard with revulsion and hatred the unbridled conduct of English officials; because, forsooth, they feel and openly give vent to their discontent at the continuance of the present anomalous conditions."

The same.

12. The following is taken from the *Tribune* (Lahore), of the 14th November 1905:—

"In very happy terms the *Times* refers to the visit of our future Emperor to our shores. Their Royal Highnesses, the leading journal rightly remarks 'represent the permanent authority of the British Empire,' and reminds our countrymen that 'great Viceroys may come and go but the Government of India remains and *that mistakes if made are not irrevocable.*' We do not know if the words we have put in italics are purposely meant as a message of hope to our countrymen. Remembering that the *Times* has been an enthusiastic admirer of Lord Curzon, and has consistently supported his methods and policy throughout his regime, it would be too much to expect that our ultra-Imperialist contemporary would even indirectly let it be understood that it was with regard to His Lordship's mistakes that it bade us not despair of rectification. However it may be, whether purposely or not, the *Times* for once gives expression to our true feelings, to the hope rewakened in the breasts of our intelligent countrymen by having their future Sovereign in their midst. The words will bear repeating once more:—'Great Viceroys and renowned Generals may come and go but the Government of India remains, and that mistakes if made are not irrevocable.'"

III.—NATIVE STATES.

Government and Native States.

13. The *Paisa Akhbar* (Lahore), of the 14th and 15th November 1905, writing about Lord Curzon's recent speech at Indore, says that Lord Curzon's assertion that he would never force a European upon a Native State, but if a European were asked for or wanted he would give the best possible is somewhat wide of the truth. At least it will be regarded in this light by the Nizam's subjects, who will object in particular to the use of the adjective "best" in respect of every one of their European Officers. His

Excellency himself may be averse to forcing European Officers upon a State, but he is not in a position to know what prompts a Chief to ask for the services of a European. The people most competent to throw light on this point are the employes of the offices of "Politicals" and the officials of the States concerned.

IV.—Native Societies and Religious matters.

Beet sugar.

14. The *Bharat* (Siálkot), of the 11th November 1905, remarks that, thanks to the Swadeshi movement, the fact has been brought to light that the use of imported sugar is antagonistic to the religious beliefs of both Hindus and Muhammadans. Those who have read the leaflet issued by Lala Bishan Das, Varma, of the Audit Department, North-Western Railway, must have come to know that Englishmen themselves admit that the blood of ox and bone dust are used in the preparation of the sugar in question. Indeed, it is an open secret that immense quantities of the bones of all species of quadrupeds are exported to Great Britain from this country, there being not a single important railway station at which large heaps of bones are not to be seen. The *Bharat* adds that beet sugar is not only less toothsome and in the long run more expensive than its native rival, but that some persons are also of the opinion that it has bred the plague in the country. It may be mentioned here that some medical men hold the view that the consumption of this sugar engenders several diseases including cholera. Nor is this all. The destruction of the sugar industry in India has thrown hundreds of persons (*lit* Hindus) out of employment and made it difficult for them to procure their daily bread. The Editor concludes by exhorting his fellow-countrymen to give up the use of imported sugar.

VII.—General Administration.

(*h*)—*Miscellaneous.*

Increase of drunkenness in the Punjab.

15. The *Sat Dharm Parcharak* (Jullundur), of the 10th November 1905, remarks that the Phulkian States are the largest consumers of opium, and the Head of the Excise Department in the Punjab is of opinion that if they buy the drug in larger quantities they should be exempted from the payment of the license fee. Is it not strange, asks the Editor, that a useful article like salt should be taxed, but that a deleterious drug like opium should go duty free? After stating that there was an increase of 3½ lakhs in the revenue derived from liquors in the Punjab during 1904-05, he says that Mr. Maynard derives from this the conclusion that the people's prejudice against liquor is breaking down. If this prejudice, the Editor adds, continues decreasing natives will be certain to become Christians very soon, seeing that drunkenness is the forerunner of Christianity.

The use of cocain as an intoxicant.

16. The same paper says that of late cocaine has been added to the dread intoxicants which have been encompassing the ruin of the country. Its use as an intoxicant is so greatly on the increase that some merchants have begun to smuggle it into the country.

Punjab Government Press, Lahore—24-11-05—79.

[Confidential.]

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I.—POLITICS.

(*a*)—*Foreign.*

1. The following is from the *Panjabee* (Lahore), of 20th November 1905:—

The apprehended Russian invasion of India and the Anglo-Japanese Treaty.

"As was to be expected, the introduction into the Anglo-Japanese Treaty of a clause under which Great Britain will be enabled to summon the Japanese to her aid whenever the Russian bear comes prowling round the borders of India is viewed with mixed feelings in different quarters. It is generally interpreted as a sign of weakness that mighty England should be so diffident of her power to fight her own battles single-handed and by the strength of her own right arm, that she should invite a nation of but yesterday—and an Asiatic nation at that—to come to her rescue and lend her the right hand of fellowship and succour. We have spared neither money nor trouble for fortifying our Frontiers and making the same invulnerable against all-comers. The Indian Army is a huge white-elephant that has eaten up the substance of the people and threatens at last to eat his own head off. * * * For where is at all the use of having an Army at such cost unless it is able to justify its *raison d'être* and keep the Russian bear at bay. The very fact of our going to Japan for the defence of India makes it abundantly evident that we do not consider the Army strong enough to keep the country clear of invaders and give a good account of itself in battle. That is, of course, a slight on the Army which for aught we know to the contrary, it may not at all deserve. The Indian section of it, at any rate, has shown its mettle in many a hard-fought field and may, in any case, be trusted to hold up the honour of their sovereign and maintain the dignity of their own chivalry and manhood as long as there is any breath left in their body. Why could not Great Britian rely on their faithful swords to clear all obstacles from her path, and make a clean sweep of her foes? Why must she go to Japan for that purpose, lower her own prestige in the eyes of the world, and put an undeserved slight on her trusty Indian soldiers, whose bones as yet are not dusty nor their good-swords rusty?"

2. The *Paisa Akhbar* (Lahore), of the 18th and 21st November 1905, remarks that the Turkish Government makes no distinction between the Sultan's Christian and Muhammadan subjects, both of whom enjoy equal rights. All this, however, does not satisfy these wretches, and they are ever devising plans to embarrass the Porte. The Editor then goes on to say that the Christian residents of Russian Armenia are worse off than their co-religionists in Turkey, and remarks that this being so, Russia has no right to back

The Powers and Turkey.

the Christs' followers under Turkish rule. Equally indefensible, he adds, is the Power's demand on the Porte for the financial control of Macedonia. There is, however, no likelihood of the demand being acceded to, seeing that Macedonia is the most important province of Turkey, and by consenting to the change, the Sultan will be parting with it to all intents and purposes.

The same.

3. The *Civil and Military News* (Ludhiana), of the 20th November 1905, writing on the same subject, finds fault with the Powers for demanding the financial control of Macedonia, and says that if the question comes to be submitted to the arbitrament of the sword, the result will be a dreadful war, which will disturb the peace of the entire world.

The same.

4. The *Curzon Gazette* (Delhi), of the 15th November 1905, remarks that the Sultan should stand firm and refuse to accede to the demand. The threats of the Powers are idle in the extreme, seeing that at present not a single country in Europe is in a position to hold its own against the Turks.

The same.

5. The following is from the *Observer* (Lahore), of the 25th November 1905 :—

"While Europe, wilfully blind to the indescribable persecutions of the Jews in Russia, is going to demonstrate against Turkey, it is vain to hope that it will take the trouble to sift the rumours about Ottoman misrule which are so industriously circulated by selfish and misguided people. The possession of one of the most important cities in Europe by a Muhammadan Ruler is a standing thorn in the side of the Westerns, and no amount of authentic facts can eradicate Occidental prejudice against the Turks. All impartial observers, however, are emphatic in their declarations that the reign of Sultan Abdul Hamid is one of continued prosperity to all the nationalities under his sway, and that the stories of religious persecution and outrage have no foundation in fact."

(*b*)—*Home.*

The partition of Bengal.

6. The following extracts are taken from the *Tribune* (Lahore), of the 23rd November 1905 :—

"If the people in West and Old Bengal felt the pang of Partition bitterly, in East Bengal the people were in a state of agony which no pen can describe. They are loyal subjects of the Emperor, and, they have every right to express their feeling by every method short of breaking the law. In West Bengal the authorities have adopted various measures, opposed to the principles of British administrations, to prevent the carrying on of the agitation. But in West Bengal the attitude of the authorities, repressive as it is, is sympathetic and generous compared with what it is in East Bengal. Here the Lieutenant-Governor, Mr. Fuller, seems to have set up Russian Governors as his models to be followed in putting a stop to the agitation. In his Satrapy it is a criminal offence to raise the cry of *Bande Mataram*, to get up a Sankirtan procession, to hold an open air meeting, or to preach in favour of Swadeshi! In Rangpur a number of leading Hindus have been ordered to serve as special constables and learn drill on the police parade ground. Most of those who have received this illegal and insulting order have declined to obey it. The object was to stop the Swadeshi movement by humiliating in this outrageous fashion some of the Swadeshi leaders. * * * Volumes would be required to refer to all the measures of coercion that are being adopted in East Bengal to cause a breach between the Hindus and Mussalmans, to put a stop to the Swadeshi movement, and above all to break the spirit of the Hindus."

But the incident at Barisal is specially worthy of note, as it indicates how furiously incensed the new Lieutenant-Governor is at the Hindus not having taken part anywhere in the demonstrations of welcome in his honour He summoned to his yacht the Hindu leaders of the place, threatened and brow-beat them, and finally forced them to withdraw a Swadeshi circular they had issued. His Honour pointed out to them that Gurkha sepoys were ready to keep order, and if there was any bloodshed they (the Hindu leaders) would be responsible for it. His Honour said that he himself was opposed to Partition, but what could be done now that it was an accomplished fact."

7. Writing on the Partition of Bengal in an article entitled "Russian Rule in East Bengal," which appears in the same paper, of the 25th November 1905, the Editor says:—

The same.

"It is evident that such is the condition of India and such the character of its Government that national salvation can only be wrought by national self-help and not by the generous concessions of a charitably minded ruler here and one there. Sacrifice, willingness and readiness to bear persecution, an independence that scorns consequences, a patriotism that has its roots in the sanctions of religion, a contempt for the immoral subterfuges and compromises of weak natures which are willing to wound but afraid to strike, these are some of the qualities that the situation loudly calls for. Given their existence among those who have taken it upon themselves to lead the national movement, the future of the country is bright. If, on the other hand, these are made of mere sawdust, then no greater disservice to the country can be thought of than to have provoked the rulers in the manner done in Bengal.

"The above reflections are suggested to us by the present woeful situation in East Bengal. We particularly refer to the antics of His Honour the Lieutenant-Governor at Barisal. One of the principal objections to the partition of Bengal was that the standand of administration in the new province would be set by the primitive character of Assam, and that there was the danger that the reign of law would be substituted by the reign of discretion—of executive arbitrariness and illegality in the severed districts of Bengal. Of course this was vehemently denied by the Government in the usual orthodox manner. But, again in the usual course of things, the Government's statement has been proved to be a deliberate untruth, and the people's prediction has been only too entirely justified by the accomplished fact Mr. Fuller has been behaving with a calculated rudeness of manner that it is too much even for angels to bear, to quote a phrase of his own. With a want of perception that is incredible in a Lieutenant-Governor he rated the good men of Barisal for their supposed rudeness to him, personally involved in their refusal to welcome him. * * * If to be determined to encourage indigenous industries, to be firm in the resolve not to allow the political dismemberment of their Province to create jealously and divided feelings and sympathies between the people in the two severed Provinces, to cultivate a spirit of unselfish love of country, if these connote a state of mutiny, nobody will care to deny that the people of Bengal are in a state of mutiny. * * * Mr. Fuller uttered many incantations and threats unworthy of any cultivated gentleman, particularly obnoxious when coming from the ruler of a vast territory. But we can afford to laugh at his childishness which makes him utterly unfit to be even the head of a taluka, not to speak of the rulership of an important and enlightened province. Said this paragon Lieutenant-Governor whose appointment to his high post was worthy of a Viceroy like Lord Curzon:—'They would throw themselves 500 years back and be debarred from Government service for three or four generations.' Nothing will give us a more positive delight than the translation of this threat into practice. That will assuredly be the day when the seeds of national salvation will be sown when our young men

cannot look to Government service for employment and cannot cast longing eyes on professions like the Bar. * * * Proceeding, Mr. Fuller spoke with inexcusable lavity of things which ought not to have been thought of by anymanfit to be out of a lunatic Asylum. * * * The most charitable comment on this arrant and scandalous and shocking rubbish is a sincere and earnest wish that Lord Minto may see his way soon to relieve Mr. Fuller of a post which he has dishonoured, and thus fittingly reward him."

The *Swadeshi* movement.

8. The *Paisa Akhtar* (Lahore), of the 18th November 1905, publishes a communication from one Munshi Saiyid Nazir Husain, of Delhi, who endeavours to prove that there is nothing of hostility to Government in the *Swadeshi* movement. The fact that the movement is calculated to touch the pockets of their relations in England has prompted Anglo-Indian journalists to give it a seditious character. There can be no doubt that it is a result of the partition of Bengal. The writer then calls upon the supporters of the movement to stand firm and not to make India the laughing stock of the world.

The same.

9. The same paper, of the 21st November 1905, says that the hostility of Hindus to them should not prompt Muhammadans to hold themselves aloof from the *Swadeshi* movement. An increase in the use of Indian-made articles will prove beneficial to Musalmans even more than to Hindus, for the reason that the former constitute the vast majority of the artizans and workmen in the country.

The same.

10. The *Punjab Samachar* (Lahore), of the 21st November 1905, after remarking that the *Swadeshi* movement should be kept apart from politics, says that Government can in no way interfere with a movement intended solely to develop native industries. In case, however, some unthinking supporters of it convert it into a political agitation, Government will be obliged to move in the matter, which will be likely to greatly injure this useful movement.

The same.

11. The *Vakil* (Amritsar), of the 22nd November 1905, remarks that, however useful the *Swadeshi* movement may be in itself, the manner in, and the time at, which it has been started show clearly enough that it is intended to serve as a powerful weapon in the hands of political agitators.

The same.

12. The following is taken from an article headed "Swadeshi Movement" appearing in the *Arya Messenger* (Lahore), of the 21st November 1905:—

"The Swadeshi Movement in Bengal is, however, so far as we are able to judge, conducted on erroneous lines, and as such is doomed to fail sooner or later. So far as its cause can be found in the excited feelings of the people, it is little likely to prove a success in the required sense, for as the excitement, what from external pressure and what from calm reflection, is sure to be pacified, the Swadeshi Movement consequent upon the excitement is very likely to be calmed down when the cause of excitement does not operate, or has been suppressed by a prudent Government."

13. The following is taken from an article in the *Observer* (Lahore), dated the 25th November 1905, entitled "Lord Curzon's last oration" :—

Lord Curzon.

"One thing, however, which stands out prominently in the peroration is his vivid consciousness that his Viceroyalty has not been appreciated at its true worth by the Indian community as a whole, that if he committed some mistakes his intentions were always right, that he deserved the sympathy and not the viruperation of the articulate, educated classes of this country. But it stands beyond dispute that he has won the good will of the Muhammadan community of India, if the numerous appreciative messages received by him from all the four corners of the country are a true indication of its real feelings."

14. The *Paisa Akhbar* (Lahore), of the 18th November 1905, publishes a cartoon in which Lord Curzon is seen bidding farewell to India. The letter-press is as follows :—

The same.

Curzon.—I have been hearing of Adam's Expulsion from the Garden of Eden,

But far greater is the disgrace in which I leave thy street.

India.—Of what I have suffered at thy hand I do not complain : fate had nothing else in store for me.

VII.—General Administration.

(*h*)—*Miscellaneous.*

15. The *Hindustan* (Lahore), of the 24th November 1905, writing about the forthcoming Royal visit to Lahore, says that the Prince of Wales will see nothing of real India, the authorities will not let him know the real condition of the people of India, and will prevent representative native newspapers falling into his hands. His Royal Highness will not be given an opportunity of seeing the representatives of the educated community, while starving and almost naked natives will be hidden from his view.

The Royal Visit to Lahore.

16. The *Victoria Paper* (Sialkot), of the 16th November 1905, remarks that the large increase in the revenue derived from liquors in the Punjab, during the year 1904-05, leaves no room for doubt that drunkenness is increasing in the Province, and it is the duty of Government to look into the matter in order to promote the moral welfare of the people.

The increase of drunkeness in the Punjab.

Punjab Government Press, Lahore—6-12-05—79- C. D.

[Confidential.]

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(*a*)—*Foreign.*

The Macedonian question.

1. The *Paisa Akhbar* (Lahore), of the 24th and 27th November 1905, says that the Powers' demand on the Porte for the financial control of Macedonia has focussed the attention of the entire Islamic world on Turkey, and made the Prophet's followers everywhere extremely anxious and uneasy. After remarking that the Powers' treatment of Turkey has always been marked by injustice, dishonesty, bigotry and enmity, the Editor says that if their demand is complied with they will be certain to do their utmost to lower Turkish prestige and encourage the insurgents in Macedonia. There can, also, be no doubt that in course of time the change will lead to the secession of the province in question from the Turkish Empire, as has already happened in the case of Crete. The *Paisa Akhbar* then goes on to say that the Porte having rejected the demand referred to, the Powers have thrown overboard the spiritual teachings of Christ, all considerations of justice and morality, and are preparing to make a display of force

The same.

2. The *Vakil* (Amritsar), of the 25th November 1905, writing on the same subject, remarks that bigotry, obstinacy and selfishness are the essentials of the Powers' code of political morality. The Turks, it adds, will fight rather than give up Macedonia, and they may be trusted to give a very good account of themselves. On the other hand, the so-called concert of the powers is a myth, while none of them is likely to face the Turks single-handed. At all events, if the question is submitted to the arbitrament of the sword there will ensue a universal conflagration in Europe.

The same.

3. The *Watan* (Lahore), of the 24th November 1905, reprints from the *Alliva* (Cairo) an article, the writer of which makes similar remarks. He adds that the Christian Powers of Europe are great mischief-makers at heart, and that their professions of philanthropy and peaceableness are hollow in the extreme, being meant only to deceive simple-minded people of the old school.

The same.

4. The *Akhbar-i-'Am* (Lahore), of the 6th December 1905, writing on the same subject, says that the largest number of Musalmans, who look upon the Sultan as their religious head, live under British rule, and Great Britain should therefore be the last power to strain its relations with His Majesty.

5. The following is from the *Observer* (Lahore), of the 9th December 1905 :—

The same.

"The Russian masses and Muscovite editors cried themselves hoarse over their woes and those of their countrymen, but Europe and America remained unmoved. Then followed those indescribable scenes of bloodshed, outrage, rapine and wholesale assassination which filled mankind at large with amazement and horror, but they failed to appeal to the humanitarian instincts of the Christian nations of the West. Russian people are being literally bled to death and unheard of things are being done in the Tsar's dominions with the sanction of the highest authority in the Empire But Europe or America moves not a finger to stop this bleeding operation. No sooner, however, does a discontented subject of Sultan Abdul Hamid begin to denounce the Turks than both the continents fly into a rage and work themselves into a fit. These lovers of humanity, that had all along slept the sleep of the dead, wake up with a flourish and make it too hot for Turkey to administer her own affairs. * * *

There is nothing surprising or new in this most unreasonable attitude of Christendom towards the Turkish Government. In spite of the protestations of the Western people to the contrary, the old religious prejudice against the Turks, a remnant of past ages, burns to-day as fiercely in their breasts as in the days of the Crusades. Europe, with her increasing toleration and enlightenment, has not yet learnt to tolerate the presence of the Ottoman in that continent; and while callous and indifferent in most other matters appertaining to religion, the so called Christian nations of the twentieth century are as intent as ever on driving the Turk "bag and baggage" out of Europe. But it goes without saying that such a consummation cannot be achieved without a mighty struggle when Christian West and Mussalman Turkey will meet in a mortal combat and when the entire resources of the Ottoman Empire in men and money will be brought into play to vindicate the right of the Turk to be where he is and to defend the position of the Sultan as the *real* head of his own Empire. We hope we shall be spared the spectacle of such a catastrophe—and recent telegrams indicate that our prayers will be answered—a catastrophe which will devastate the fairest portions of the continent of Europe and bring the hot-blooded jingoes of the West to their senses. * * *

The Lahore Muhammadan Hall was on Wednesday afternoon the scene of a huge gathering of local Mussalmans who assembled to express the views of the Muslim community on the participation of England in a combination of the European Powers against the Porte. In spite of the fact that the notice had been issued only four hours before the meeting was held the Hall was packed to overflowing with Muhammadans of every class and of all sorts and conditions,—shopkeepers, artisans, artists, students, professors, editors, maulvis, pleaders, barristers-at law and deputy collectors. Maulvi Fazl-ud-din, Pleader, who was in the chair, made an eloquent and impressive speech pointing out that the meeting was not at all disloyal. It was the religious duty of every follower of the Prophet ever to remain loyal to his sovereign, but at the same time it was but natural for him to sympathise with his co-religionists. It was not only natural but a religious duty as well. The Muslims revered the Sultan of Turkey not only because he was the ruler of the greatest Muhammadan kingdom on earth, but also because he was the guardian of their sacred places. It was, therefore, incumbent on the Musalmans to respectfully voice their innermost feelings on the subject of England's participation in a crusade of the Powers against Turkey in support of the Macedonian rebels. * * *

Shaikh Omar Bakhsh, Pleader, moved the second resolution, which rans thus:—That a copy of the proceedings of this meeting be despatched to the Foreign Secretary to the Home Government. This was supported by Munshi Abdul Aziz, Manager, of the *Paisa Akhbar* and carried without any dissentient voice being raised. The third resolution calling for the publication of the proceedings of the meeting in the Anglo-Indian and Vernacular papers was moved by Mr. S. M. Shafi and carried unanimously. The president moved the last resolution exhorting the Muhammadans to pray to God after their Jumma prayers for the long life of Sultan Abdul Hamid and for the continuance of friendly relations between the Porte and the British Government. In supporting this resolu-

tion, Munshi Mahbub Alam pointed out that it was patent to every one that the meeting was a representative one and that the absence of some timorous Government servants or of toadies, who are more remarkable for their false and deceptive flattery of the authorities than for any real sympathy with their co-religionists and who are well known among the community for their title-hunting and seeking the loaves and fishes of office, and who, while posing as leaders of the Musalmans, generally misrepresent their views, the absence of such persons did not signify. This resolution was also carried with acclaim. The meeting closed with three cheers for the King-Emperor and a vote of thanks for the Chairman."

The same.

6. The *Paisa Akhbar* (Lahore), of the 8th December 1905, also publishes a report of the proceedings of the meeting.

(*b*)—*Home.*

The rulers and the ruled in India.

7. The *Akhbar-i-Khabardar* (Lahore), of the 21st November 1905, remarks that the existing state of affairs in India is calculated to prove injurious to both the rulers and the ruled. The latter, however, who are in the right, are no way to blame for the situation, which has been brought about by the authorities alone. It should be the duty of the Imperial Government to look into the present relations between the people and Anglo-Indian officials, and take steps to avert the calamity with which the country is threatened. In case this is not done the fire of discontent which is smouldering in all parts of the land will be certain to burst into flame and destroy thousands of house-holders.

The same.

8. The following is from the *Tribune* (Lahore), of the 30th November 1905 :—

"Instead, however, of conciliating the people Lord Dufferin and his successors have fallen victims to that bastard Imperialism which has so disastrously infected public life in the West. They have not succeeded in drawing the people nearer to the Government, they have deliberately set themselves to pursue the opposite policy of losing their good-will and affection by treating them as their mere foot-stools. It is unnecessary to recapitulate the long tale of dismal failures of recent British Indian statesmanship. It may be summed up in the words; to degrade the status of the Indian Ruling Chiefs; to repress the political aspirations of educated Indians; to adopt measures which would facilitate the exploitation of the country by foreign adventurers regardless of the effects of such a policy on the material condition of the mass of the Indian people. This ignoble policy has reached its culmination during the late unhappy Viceroyalty with its series of anti-Indian measures, legislative and administrative, of which the crowning mercy was the partition of Bengal. More intolerable and reprehensible than the partition itself are the Russian measures of the twin Lieutenant-Governors, Fraser and Fuller, devised to suppress expressions of popular discontent. If they thought that thereby they would succeed in producing contentment and satisfaction, they are of course hopelessly mistaken. Not only that, by so incorrectly guaging the depth of sincerity of the popular feeling they have shown an imbecility and an incompetence whose only fitting reward is a speedy release from the trammels of office."

Government and the educated classes.

9. The following is taken from the *Panjabee* (Lahore), of the 22nd November 1905 :—

"It is a thousand pities that the Government and the educated classes instead of making up their differences with each other and working together for the common weal are drifting further and further apart. The gulf separating the one from the other across which the good men and true of both communities have hitherto been trying their

best to throw a golden bridge is growing deeper and wider, and the time seems near at hand when all communication between the two must be cut off for good and all. As a contemporary said the other day, the relations of tolerance and sympathy that have so long existed between the two communities, touched as the same were here and there by friendship and intimacy, bid fair at no distant date to be turned into an armed neutrality broken now and again by disturbances and breaches of the public peace."

After this comes the following:—

"Martial Law has been proclaimed in Barrisal and a hundred armed Gurkhas let loose upon the unarmed population to ride rough-shod over their rights and liberties, and take the most unwarrantable liberties with their properties and belongings. Private houses are being raided by these sepoys and anyone found in possession of a single scrap bearing the words "Bande Mataram" is being made to curse the day when he was born. Shop-keepers have been warned to let the Gurkhas help themselves to anything they fancy and never ask for payment. Mr. Fuller himself visited Barrisal, sent for five gentlemen who had issued a circular advocating Swadeshi Vastu, insulted them under cover of his own roof—or rather on board his steamer—stormed and raved at them like one taken with a fit of the interesting disease known as St. Vitus' dance—and compelled them to withdraw the circular on pain of summary vengeance by his armed Gurkhas and arrest on the spot. 'Your High Court cannot protect you against Executive orders' he told them, 'say then is it to be war or peace?' Mr. Jack, the Magistrate of Barrisal again, sent for eleven gentlemen—suspected newspaper correspondents—and warned them that he had given their names to the Gurkhas and would not be responsible for consequences. He advised them to leave Barrisal at once, as the Gurkhas were sure to invade their homes and make mince-meat of them. And he added 'I will not be responsible for any outrages that may be committed by the Gurkhas.' * * * *

"Is Government well advised in exasperating the educated classes beyond the limits of human endurance, and straining their loyalty to the point of breaking? The kind of persecution to which they are being subjected both in Bengal and out of Bengal is more than human flesh and blood could bear. 'Vengeance is mine,' saith the Lord, 'I'll repay it.' 'But vengeance is also ours' are oppressed nations trodden down to dust, apt at times to say. This has again and again been attested by the history of the human race, and history, as we all know, is apt to repeat itself. The educated classes in India are in a manner the creation of England—they are steeped to the lips in English ideals and thoughts—and they cannot break away from the yoke of England without risking perdition and ruin, and being overwhelmed in general confusion and chaos. But that is no reason why they should be whipped with scorpions and goaded to despair. There is a limit to all things—even to our imperviousness to oppression and persecution. No wise man ought to exceed that limit. The officials in Bengal are riding for a fall and courting disaster. Let Lord Minto signalise his advent to office by putting his foot down on their vagaries, and pouring oil over the troubled waters."

Partition of Bengal.

10. The following extract is taken from a leading article on Lord Minto appearing in the *Tribune* (Lahore), of the 28th November 1905:—

"A wave of unrest is passing over the country. Particularly in Bengal the tension between the rulers and the ruled has become so accute, the twin Lieutenant Governors of divided—and ruined—Bengal have taken to such drastic methods of administration, that no one can safely hazard a prediction as to what may be the outcome of it all. * * * Let His Excellency impartially, and in a statesmanly spirit, judge for himself whether it is right to oppress and torment an injured and grief-stricken people with the pettiness and despotic high-handedness that have characterized the actions of the twin Lieutenant-Governors. Let Lord Minto ask himself whether in Great Britain or in Canada, of which he was recently the Governor-General, students are prohibited from attending public meetings and singing national and religious songs; whether in those lands it is a penal offence for the people to patronize the products of

indigenous industry and for one another to persuade and be persuaded in this regard; whether leaders of public opinion could be insulted, bullied and intimidated as Mr. Fuller did in the case of the Burisal leaders; whether innocent, unoffending respectable men could be made special constables as was done at Rungpore; whether public meetings in public places could be tabooed; whether magistrates could give orders that supplies must be given to the military without payment; whether students could be fined by magistrates and assaulted by policemen with the connivance of higher authorities without reference to the educational authorities for no offence committed that the law can take cognizance of; in a word, let Lord Minto enquire for himself and be satisfied in his own mind whether Russian methods of administration should be permissible in a civilised and peaceful country under charge of British Governors after a century and a half of enlightened British rule and after three-quarters of a century of English education. We are grateful to Lord Minto for wishing to restore quiet and rest to the country. We shall be still more grateful if he will make it his first duty to correctly appreciate the causes which have produced the present situation in the foremost province of India and to take steps to restore the *status quo ante*."

The alleged Reign of Terror in East Bengal.

11. The following is from the same paper of the 28th November 1905 :—

"The heart of every member of the educated community in the Punjab is heavy amidst all the Royal festivities owing to the sad reports that are coming in fast, one on the heels of another, with reference to the reign of terror that has been established in East Bengal. It *is* a terrible phrase to use—'reign of terror'—with regard to *British administration* in any part of the Indian Empire. But a few of the bare facts we quote from the Calcutta papers will show that practically speaking the reign of law has been suspended in Burisal, Mymensingh, and other centres of culture and refinement in the new Province. Telegrams sent by local correspondents to the Metropolitan Press are withheld. There are reasons to believe that letters are also tampered with."

After this follows the reprint taken from the *Bengalee* about the atrocities said to have been committed by Gurkhas :—

"How dignified and worthy of all honour the persecuted people appear—calmly and patiently bearing all these indescribable atrocities—for the sake of right and justice! The head and front of their offence is that they have vowed to use as far as possible cloth and other things made in their own country—*whether by English or Indian capital*. They have in addition adopted as their cheering cry the words "Bande Mataram" which has no more formidable meaning than *Hail Mother!* The authorities are seeking to force the people to foreswear Swadeshism, and also to give up shouting *Bande Mataram*. Need it be pointed out in so many words that the attitude of the people—their resolution to be loyal to their vow—is based on justice and reason, while that of the authorities is grounded on blind passion excited by some vague fear? The mental balance of the authorities is too much disturbed at this moment for them to see that they are doing what would be most favourable for the growth of Swadeshism. And can *Bande Mataram* be 'abolished' by the help of terrorism? Even in the Punjab when one educated gentleman meets another his salutation nowadays frequently is *Bande Mataram!* How many soldiers the authorities must have to stop the mouths of the countless millions of India? The people of East Bengal have the sympathy of all India.

The same.

12. Writing on what is called the "Reign of Terror" in East Bengal, the same paper, of the 2nd December 1905, after enumerating various outrages said to have been committed, such as wanton assaults by the Police and Gurkhas and the refusal of telegrams by telegraph authorities, winds up as follows :—

"Is this unparalleled national awakening the work of students only that the authorities are trying to crush it by persecuting them? Can a sensible man deny that

such measures as are being adopted to kill it can only serve to strengthen and prolong its vitality? Have the authorities forgotten the memorable indigo agitation in Bengal? 'This hand shall never sow indigo again—' was the solemn vow of the Bengali peasant. The most unspeakable outrages committed upon him to make him yield failed, and to-day not a single indigo-ryot is to be met with anywhere throughout the length and breadth of Bengal. The sooner Lord Minto interferes with the insane doings of Mr. Fuller the better. Signs are evident of a growing sense of insecurity throughout India mixed with indignation at the Russian methods introduced into East Bengal without any reasonable pretext for the dangerous innovation. An impression is gaining ground all over the country that if it becomes possible under British rule to interfere, through the Police and the Gurkhas, with the people's freedom in the matter of buying and selling, who can say it will not be possible some day or other to interfere, through the same agencies, with certain religious restrictions of Hindus and Muhammadans in the matter of eating also?"

The *Swadeshi* movement.

13. The *Bharat* (Sialkot), of the 25th November 1905, publishes a communication in which the writer states that in his opinion every Native of India should be induced to discard the use of beet sugar. It is a matter for shame to both Hindus and Muhammadans, he adds, that they should cousume a sugar which is refined with bone dust and the blood of oxen.

The same.

14. The *Wafadar* (Lahore), of the 1st December 1905, reprints a small pamphlet brought out by one Qazi Abdur Rasul, a Guard on the North-Western Railway. The Qazi endeavours to show that the *Swadeshi* movement is a result of the partition of Bengal, with which the Punjab has absolutely nothing to do. He, therefore, advises Panjabis, particularly his co-religionists, to take no part in the movement.

The same.

15. The *Frontier Advocate* (Dera Ismail Khan), of the 9th November 1905, publishes a communication in which the writer regrets that the Peshawar, Bannu and Kohat Districts should have done nothing to help forward the *Swadeshi* movement. Dera Ismail Khan has warmly welcomed the movement, but the local *raises*, particularly Diwan Jagan Nath, are exerting themselves to prevent it taking root in their town, and that also in spite of the authorities being favourably disposed towards it.

V.—Native Societies and Religious Matters.

Beet sugar.

16. The *Bharat* (Sialkot), of the 25th November 1905, publishes a communication in which the writer says that a perusal of the leaflet issued by Lala Bishan Das, Varma, of the Audit Department, North-Western Railway, shows that beet sugar is refined with bone dust and the blood of oxen. If this is so, which appears very likely, Hindus as well as Muhammadans should feel ashamed of their conduct in using the sugar in question.

VII.—General Administration.

(*a*)—*Judicial.*

Magistrates and percentage of convictions.

17. The following is from the *Tribune* (Lahore), of the 7th December 1905:—

"'Magistrates in this country,' says the *Pioneer*, 'sometimes have a curious conception of their responsibilities. The District Magistrate of Muzaffargarh remarks

that last year one member of the local Bench 'seems to have sworn that he would send no one to prison during the year,' and he kept his oath. *He will probably find it unnecessary to make such a vow in future.*' The words italicised are pregnant with scandalous significance. Translated into plain English the passage quoted means that the Honorary Magistrate in question did not send any one to jail, and he will probably be divested of magisterial powers in consequence! It is of course not news in this country that the promotion or degradation of a Magistrate in British India not infrequently depends on the percentage of convictions that he can bring to bear upon his executive career; but if public apprehensions have now and again been heightened by wails of anguish emanating from official reports over an accidental paucity of convictions, they have now been confirmed by the significant remark with which the *Pioneer* has brought his suggestive information to a close. The first glimpse of this sickening aspect of criminal justice in British India was furnished by a somewhat similar case which happened years ago in Bengal."

(*h*)—*Miscellaneous.*

18. The following is from the *Khalsa Advocate* (Amritsar), of the 2nd December 1905:—

The increasing consumption of opium and liquor in the Punjab.

"We are glad to see that the Local Government has viewed with satisfaction the closure of 50 per cent. of *charas* and *ganja* shops in the Punjab during the past year, and it would be still more gratifying if there were no drug shops left in the Province. The Punjab, as the sword-hand of the Government of India, needs strong repressive measures against the use of drugs calculated to impair the health and physique of the people, and it would be very gratifying if something was done to reduce the number of opium and liquor shops in the districts which has increased during the past few years, and whose presence is in no way beneficial to the people as soldiers, citizens, agriculturists, neighbours of subjects, for men without a clear head and a clear mind can fill no position with honour to their country or their ruler."

19. The following is from the *Tribune* (Lahore), of the 30th November 1905:—

Begar at Allahabad.

"Facts published in the *Indian People* of Allahabad show that a state of things, approaching to all appearance a reign of terror, prevails in that city just now in connection with the repairing and whitewashing of vacant bungalows to be reoccupied by gentlemen returning from the hills. It is nothing more or less than a system of *begar* carried on with a vengeance. Tahsil peons are impressing any carpenter they find into the work assigned to them, and after being compelled to do all the work that may be necessary the poor fellows are told to go about their business and no wages are paid to them. Consequently in almost every carpenter's shop the doors are closed and barred throughout the day to the great inconvenience of the citizens. On the other hand, tahsil peons, carrying big lathies, are going about from shop to shop knocking at the closed door loud and long, but invariably in vain. The men, says our contemporary, are poor and afraid to make a complaint. It is to be hoped the authorities will interfere before somebody may call Gurkha troops into the town."

Punjab Government Press, Lahore—16-12-05—79—C. D

[Confidential.]

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[Vol. XVIII.] [No. 49.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 16th December 1905.

I.—POLITICS.

(a)—*Foreign.*

1. The following is from the *Observer* (Lahore), of the 13th December 1905:—

The Macedonian question.

"We have, of late, watched with considerable anxiety the trend of European policy about Macedonia. The decision to force the Porte to yield to the demands of the Powers was a most deplorable one and whatever the ultimate consequences, will ever serve to make the Turks in their hearts strong disbelievers in the honesty of European nations. Turkey's humiliation means the humiliation of the entire Muslim world, and anything calculated to humble the Sultan, not because of his obdurate obstinacy to *really* useful schemes of reform, but simply because he happens to be the only non-Christian ruler in Europe, is sure to be resented by all followers of the Prophet. The law of the survival of the fittest is undoubtedly applicable to the political world as to the physical. If Turkey is not strong enough to defend herself she will naturally suffer, and no sentiment, however general, will be of any avail. But, all the same, none can ignore the fact that if the Sultan is humiliated, the insult will rankle in the hearts of the Muhammadans and will never be forgotten, especially when it is not merited as in the present instance, unless it is wiped out with blood and fire. The spirit of Islam, even in these degenerate days, is not altogether dead and is still strong enough to defy the ironclads of Europe.

"The only alleged cause of the invasion of the Turkish Empire (for the occupation of an octroi post at the island of Mytilene and the landing of blue-jackets can hardly mean anything else) is that according to European notions of good government the administration of Macedonia by Turkey has proved a failure. This and the avowed sympathy of European nations for the Greeks constitute the sole justification of this most strange aggression. But is this a sufficient justification? Other countries are being misruled and badly administered. If instances of such mal-administration were sought for, they would be found in Russia, in Poland, in Venezuela, in Tibet, in China and the Philippines. Why, even London has not been able to satisfactorily solve the problem of her unemployed workmen, and the Government is doing absolutely nothing to cope with the evil. Could Turkey on that account be ever justified in invading say Russia, China or America? No. The excuse would sound most ridiculous and yet the same excuse was considered a valid one in the case of Turkey. It cannot, however, succeed in deceiving the world at large. All know that it was made to mask designs of the blackest character and to help the Powers in pushing forward their schemes of self-aggrandisement. As the truth comes to light, the advocates of the dismemberment of Turkey will find their designs disclosed and the true character of these laid open to

view. Will the prayers of the Indian Musalmans reach English statesmen and persuade them to consistently pursue a just and noble policy in dealing with Turkey, and to desist from taking any hostile steps against the Sultan?"

The same.

2. The following is from the same paper of the 16th December 1905:—

"The Macedonian crisis has been averted by the sagacity displayed by the Sultan in dealing with his enemies and all lovers of peace in general, and the Muhammadan world in particular will heave a sigh of relief and satisfaction at the peaceful ending of an incident which threatened to plunge a large part of the world into the vortex of a devastating war.

* * * * * * * *

"The Sultan took proper advantage of this split in the camp of his foes. In order to save the face of his opponents, he said he accepted the Macedonian Financial Reform Scheme, he only proposed a few amendments, and hoped that they too would accept them. These proposed modifications nullified the whole scheme, but the further support of Germany, added to the growing sense of suspicion of each other's designs among the Powers, enabled the Sultan to attain what lay nearest to his heart and to allay the anxieties of the whole Muslim world by securing the acceptance of the modified scheme of the financial control of the three Vilayets."

The same.

3. The *Watan* (Lahore), of the 8th December 1905, writing about the Macedonian question, remarks that if Europe does not abandon the game the result will be a universal war, commencing in Constantinople and begun by the peace-loving Christian powers. And perhaps the dreadful struggle is near at hand, for the oppression practised by Europe has passed all bounds and become beyond the power of Musalmans to endure. The Powers' conduct in demanding the financial control of Macedonia is to be deprecated, the change being demanded in order to prevent Turkey from growing rich and thereby remedying her present weakness. The writer adds that the situation has created considerable anxiety and uneasiness throughout the Islamic world, and forms the chief topic of conversation among the Prophet's followers. In this country extreme surprise and regret are being expressed at the part the British Government is playing in the matter, seeing that the incident serves to indicate Great Britain's indifference to the feelings of ten crores of her Muhammadan subjects. The Hindus in Bengal and other parts of India are already discontented with Government, and probably Government would not like to see Musalmans also in the same mood. Even Anglo-Indian newspapers admit that if the King-Emperor is the greatest ruler of the Prophet's followers the Sultan, who is their religious head, rules over their hearts. The Imperial Government should take note of this and shape its course accordingly. The Editor then goes on to say that, let alone Muhammadans in other parts of the world, even every child in Afghanistan is ready to die for the Sultan, and that this, as well as the fact that Turkey is now strong enough to take back Egypt, will be certain to deter England from going to extremes in connection with the Macedonian question. He also calls upon his co-religionists to hold meetings everywhere to request the King-Emperor to make a sincere friend of their religious head. They should also make it a point of sending congratulatory telegrams to the Sultan on every New-Year's day, as also on His Majesty's birthday.

4. The *Wakil* (Amritsar), of the 9th December 1905, says that Great Britain being the greatest Muhammadan power in the world she should not, by joining the concert against Turkey, wound the feelings of six crores of her Musalman subjects in India.

The same.

5. The *Zamindar* (Karmabad), of the 8th December 1905, says that the Powers' conduct in connection with the Macedonian question has made Indian Muhammadans extremely uneasy. They would like Government to have regard for their religious susceptibilities and not to join other powers in demanding the financial control of Macedonia. The Editor adds that during his recent visit to Lahore he met a traveller who has been to Persia, Arabia, Turkey and Egypt. This gentleman is of opinion that if the matter is submitted to the arbitrament of the sword Muhammadans throughout the world will fight under the Sultan's banner.

The same.

6. The *Paisa Akhbar* (Lahore), of the 6th December 1905, writing on the same subject, says that Indian Muhammadans being devotedly attached to the British throne Government should abstain from wounding their feelings.

The same.

7. The *Sialkot Paper* (Sialkot), of the 8th December 1905, remarks that Indian Muhammadans used to carefully eschew politics, but the present difficulties of the defender of their faith have compelled them to step into the political arena.

The same.

8. The following is from the *Punjabee* (Lahore), of the 11th December 1905 :—

The same.

"Our-fellow subjects, the Muhammadans of Lahore, held a meeting of their co-religionists on Wednesday evening last in the Muhammadan Hall, Lahore, to protest against the action of the European Powers in coercing Turkey to agree to their demands in respect of Macedonia. We are in full with the object of the meeting, and so far as it goes we join our voice with theirs to make the protest unanimous; but we ask, do our Muhammadan countrymen really think that their protest would prevent the English Government from joining the rest of the European Powers if they come to the conclusion that their interests would be protected and strengthened by their making common cause with the rest of Europe? If they do all that we can do is to sincerely pity their simplicity as well as credulity in such matters. We beg to assure them that not even the united protest of all the Muhammadans in the world would make the British Government swerve a hair's breadth from their allotted path in pursuit of self-interest and self-aggrandisement. And if they want any proof in support of this statement they had better read Reuter's telegram of the 6th instant regarding the appointment of a British Resident to control the administration of Brunei in Borneo, where up to this time an independent Muhammadan potentate—His Majesty Sultan Hassim Jalud Alum Akawadin—has reigned without interference from anybody."

(*b*)—*Home.*

9. The *Watan* (Lahore), of the 8th December 1905, says that the Bengalis have long been notorious for their impertinence to Government. The contagion has now spread to all other parts of the country also, and the evil

The Hindu propaganda against Government.

has come to assume such alarming proportions that Government should not tolerate it for long. The offenders (Hindus) are preparing to do in India what the Home Rulers are doing in Ireland, the Nihilists in Russia, and the Socialists in Germany and Austria. They are carefully studying the existing situation in Russia, as also the causes which have brought it about. It has been made clear to them that the sword or the gun is not the sole weapon wherewith to fight a Government, and that union in the ranks and strikes on the part of the ruled can prove as effective. The Editor then goes on to say that efforts have begun to be made to inflame (against Government) even the sturdy and laborious but contented and voiceless sections of the population (the masses?) on whose silence depends the preservation of the peace in the country. So far, however, Government has taken no notice of this. Indeed, how could it have done so, seeing that it is Hindu officials who are entrusted with the task of examining newspapers, books, &c., published in the country, and that Hindu public servants wholly ignore their official obligations and the fidelity they owe Government where the interests of their own community or co-religionists are concerned?

The Royal Visit and the Lahore Municipal Committee.

10. The *Paisa Akhbár* (Lahore), of the 11th December 1905, publishes a communication from one T. C. Gujrati, of Lahore, who says that he has been greatly surprised to read the text of the address presented to the Prince of Wales by the Lahore Municipal Committee. Having regard to certain passages in the document it cannot be considered as coming from the citizens of Lahore, as it claims to be. No fair-minded or patriotic native can endorse the statement made in it regarding the country being in a prosperous and flourishing condition. The address is therefore calculated to convict the real leaders of the people and the best well-wishers of Government of lying and to nullify their efforts for the good of the country. The writer is of opinion that spending thousands of rupees on the ornamentation of roads, &c., and trying to guild the people's poverty into a semblance of affluence in order to mislead the Prince of Wales is a moral offence of no small magnitude.

The same.

11. The *Sanátan Dharam Gazette* (Lahore), of the 6th December 1905, writing on the same subject, regrets that the Municipality should have done the rate-payers a bad turn and prevented their future King-Emperor from knowing the truth about them.

Government and the *Swadeshi* movement.

12. The following is from the *Panjabee* (Lahore), of the 11th December 1905:—

"They (Government) have rather a queer way of demonstrating the love which they affect to feel for the *Swadeshi* movement. For, despite all their sympathy for the movement, they have been doing their level worst to thwart the efforts of its promoters and put a spoke in their wheels. They have been moving heaven and earth to nip the movement in the bud and deal it its death-blow. Where they fail to convince they do not scruple to cow down and bully—where they are afraid to strike they seem by no means unwilling to wound. Well may the promoters of the movement tell them in the words of the poet:—'It was well for you to have disembled your love, but why did you kick us down-stairs?' So long as Manchester looked on unconcernedly and pooh-poohed the *Swadeshi* movement, Government did not trouble to move its little finger

either to give it a fillip or put the hand back on the dial. It severely left the whole thing alone. But when the movement assumed threatening proportions so as to prick the pocket of the cotton-wallah, Government at once replaced its previous policy of masterly inactivity by one of active opposition and severe repression."

The Arya Samáj and the *Swadeshi* movement.

13. The following is from *Arya Messenger* (Lahore), of the 12th December 1905 :—

"But apart from the religious, social and intellectual blessings in which the anniversary celebration, necessarily results to us, we find the celebration a great stimulus to our indigenous industries. Naturally anxious to advertise their goods, our producers find it the best opportunity for striking their business. * * *. This is a great stimulus to trade which is extremely useful for our material regeneration. But all this is, however, due to the private enterprise, the Arya Samaj taking no active part in its organisation. The time has, however, come when this attitude becomes perfectly untenable, and the Arya Samaj in called upon to take more active part in adding to its utility. In this period of time, when industrial regeneration is the most popular theme with the leaders of the nation, an Industrial Exhibition in connection with our anniversary is highly desirable. The exhibits, as a matter of course, must at first be invited from the *bonâ fide* members of the Arya Samaj, including ladies and gentlemen, and must consist of things which are necessaries of life * * * and whereas we find our anniversary so very useful from these various considerations, the time will come when its importance will become still greater, not only as a purely religious and social function, but even as a potent cause of our industrial regeneration. We hope our Arya brethern will take the suggestion in right earnest, and, now as the *Swadeshi* movement is in full swing, will not fail to secure a proper place in Industrial India by dint of such measures."

The situation in East Bengal.

14. The *Paisa Akhbar* (Lahore), of the 6th December 1905, remarks that no well-wisher of the country can help feeling grieved at the deplorable pass to which things have come in Bengal. Not only has the public peace been disturbed, but the authorities have become suspicious of an intelligent and cultured section of the population. The worst of it, however, is that the relations between the Hindus and Muhammadans in East Bengal are becoming more and more strained ; while some short-sighted officials consider it a wise policy to set the two communities by the ears quite forgetful of the fact that union in the ranks of a people is essential for the permanence of their Government and that the policy of "divide and rule" has always proved disastrous in the end. After referring to the alleged official oppression at Barisal, Rungpur, and other places, the Editor says that if the commission of illegal and mischievous acts in an enlightened and progressive part of India like Bengal is taken no notice of, the less said about the other provinces the better.

The same.

15. The same paper of the 8th December 1905, says that the excuse invented to justify the measure of bringing Gurkhas to Barisal is calculated to cast a slur on the loyalty and peaceableness of the local Muhammadans ; for those acquainted with the habits and temperament of the people of Bengal will hardly believe that the Musalmans of Barisal could have thought of attacking their Hindu neighbours. The real fact, it adds, would appear to be that the youthful and inexperienced officers in charge of the districts of Barisal, Rungpur, &c., were frightened at the intensity of the opposition against the partition and the enthusiasm for the *Swadeshi* movement, and began to apprehend breaches of the peace for nothing.

16. The following extracts are taken from a speech delivered by Lála Lajpat Rái in Lahore on December 9th and published in the *Panjabee* (Lahore) of the 11th December 1905 :—

The same.

"* * * As subjects of the same Government and members of the same nationality it is our duty to speak out, when we see that a handful of Government officials are trampling under foot the best traditions of administration which have been established by British Law as made and promulgated by some of the greatest statesmen that England has yet produced. It will be suicidal to sit silent when we see that the Government of law and good will is being substituted for a Government by force and by military terrorism. It will be criminal to shut our eyes when we find that British modes of administration are being changed for Russian models and that the hitherto professedly constitutional form of Government is being openly converted into an irresponsible military despotism.

"But, gentlemen, over and above the illegal circulars we have the extraordinary procedure of the Government of Eastern Bengal in establishing a reign of Military terrorism in Barisal. We have to enter an emphatic protest against the same, because we think that steps like these are not only uncalled for in the present state of things, but because we believe that steps like these are direct incentives to those violent methods of agitation which none of us sincerely desires to see being introduced in India.

"The Congress agitation was the first articulate protest against English Despotism in India. As soon as the protest was made the despotism set itself to the task of dividing the people and fanning class and religious prejudices. Ever since, Muhammadans have been set against Hindus, Sikhs against both, agriculturists against money-lenders, and so on, the trade has the great charm of looking at first sight to be a paying one. It is, no doubt, very profitable for those who act as the tools of the Government in spreading this propoganda, but that it is in the long run a very dangerous game both for the Government as well as for the people at large is proved by the events that are at present happening in Russia.

* * * * * * *

"One word to my Muhammadan brethern. Suppose, gentlemen, the Government were to extend the same treatment to such of you as are inclined to support the Sultán of Turkey in his troubles with European Powers, will you not naturally expect your Hindu fellow-subjects to sympathise with you and to support you in your exercise of your constitutional rights and privileges?"

* * * * * * *

17. The following is from the *Panjabee* (Lahore) of the 11th December 1905 :—

The Indian Association, Lahore.

"We are very glad to notice that the Indian Association of Lahore is latterly showing itself wide-awake and alert to serve the popular cause on the slightest opportunity offering. Thus, on learning about the fall of the Balfour Ministry, and about the certainty of Sir Henry Campbell Bannerman becoming the next Premier, the Association took prompt steps to cable the following message to the Liberal Leader :—'Indian Association respectfully congratulates, prays appoint Ripon, Devonshire, or Morley as Indian Secretary.' Altogether it is a hopeful sign of the times, we think, that the only public body for political agitation in the Punjab has at last awakened to its duties, and we earnestly pray that the Association will put in solid work as the result of its awakening, and deserve public support and patronage in an increasing ratio as the days pass by."

II.—Afghanistan and Trans-Frontier.

The Kabul Mission.

18. The following paragraph is from the *Punjab Times and Frontier News* (Ráwalpindi), of the 9th December 1905:—

"One result of the Kabul Mission at least has been the concession of the Shiliman railway which is now under construction. This was obtained by Sir Louis Dane without any increase of the subsidy, and in this respect he was more successful than Sir Mortimer Durand. The railway is worth an army corps, and though the mission failed, in that it did not provoke an Afghan War, which was its main object, nevertheless it succeeded on the minor point of obtaining something from the Amir for nothing. That worthy has not inherited his father's sulkiness, and has now pocketted some thirty lakhs of his accumulated subsidy, for which condescension we ought to be immensely grateful."

III.—Native States.

Hyderabad affairs.

19. The *Paisa Akhbar* (Lahore), of the 8th December 1905, remarks that the policy which Mr. Bailey, the new Resident in Hyderabad, has elected to follow has made the State subjects so uneasy that they have come to regard every act of his with considerable suspicion. His undue intimacy, adds the paper, with the European officials at Hyderabad is calculated to prevent the Madár-ul-Mahám, whose appointment rests with the Resident, from exercising effective control over them.

VI.—Legislation.

The Official Secrets Act.

20. The *Siálkot Paper* (Siálkot), of the 1st December 1905, remarks that it was never the intention of Government that the Official Secrets Act should be enforced in the rigorous manner in which it was. Of late the head of every public office has been anxious to keep intact the secrets of his office, his subordinates divulging even the most trivial of the so-called secrets being dealt with most seriously. The contagion has spread even to Municipal and Post Offices, as also to schools, the heads whereof regard their secrets as those of Government. The Editor then goes on to say that the Act in question was meant to protect Government's Political, Military and Civil secrets, but that the heads of the Civil Departments have converted it into a veil with which to cover the defects of their own offices. He concludes by requesting Government to look into the matter, and remove the evil complained of.

A suggestion to make certain amendments in the Criminal Procedure Code.

21. The *Victoria Paper* (Siálkot), of the 4th December 1905, urges on Lord Minto the desirability of so amending the Criminal Procedure Code as to allow appeals against sentences of whipping, as also against a First Class Magistrate's sentence inflicting one month's imprisonment or a fine of Rs. 50.

VII.—General Administration.

(*a*)—*Judicial.*

Muhammadans and the bench of the Bombay High Court.

22. The following extract is taken from a paragraph that appears in the *Observer* (Lahore), of the 13th December 1905, commenting on the appointment of the Hon'ble Mr. Basil Scott as a Judge of the High

Court, Bombay, in place of Mr. Justice Tyabji, who has proceeded on leave :—

"Is this British idea of justice and fair play? Or does the Government sincerely believe that the Indian Muhammadans are deteriorating in general attainments and legal acumen? Are they incapable of holding even an acting appointment? A number of recent instances, in which the perfectly just and reasonable rights of the Muslim community have been ruthlessly ignored, would suggest the possibility of a general policy being in existence to discourage the Musalmans and to disregard their claims. Is this wise or statesmanlike?

"This is all very disappointing. But we are anxious to point out that the Bombay Government will soon get an opportunity of removing the grievance to some extent at least. We understand that in 1902, Mr. Crouch, Public Prosecutor in Sindh, was called upon to prepare a scheme for the reconstitution of the Sindh Sadar Court. He prepared a draft scheme and proposed that the Court be converted into a Chief Court with three Judges. It is understood that this scheme has been sanctioned without any alteration and Sindh will shortly have a Chief Court of its own. We cannot sufficiently impress upon the Bombay Government and the Secretary of State for India the necessity of having one Indian Judge on the Sindh Court and that Judge a Muslim one. Sindh has a preponderatingly large Muhammadan population, and if not in the Bombay Court let in the Sindh Court at any rate a seat be reserved for a Muhammadan Judge. The peculiar circumstances of the Province, as also larger considerations, not only justify but necessitate such an arrangement. Let Government realize its importance and desirability at once."

(*d*)—*Education.*

Moral influence in Indian Education.

23. The *Tribune* (Lahore), of December 12th 1905, publishes a leading article entitled "Moral influences in Indian Education" commenting on a letter of the Government of India recently issued on this subject.

The writer starts by stating that Lord Curzon has completely reversed Lord Ripon's policy in the matter of education and has formulated a new policy the cardinal principles of which are that "everything should be done by Government with Government agency and the people should have as little as possible to do with the management of their educational concerns." The writer then goes on by agreeing with the Government of India that the four principal agencies which exercise influence over the morality of the rising generation of Indians are home influence, choice of teachers, choice of text-books and the provision of suitable surroundings during the hours spent out of school. As regards these four points the writer considers that much has been done by private enterprise as regards home influences that teachers are underpaid, that too little is done by Government to obtain the advice of independent Indians in the choice of text-books, and that the Government policy regarding boarding-houses and hours spent out of school is good and is appreciated.

The appointment of two graduates of the Cambridge University as Professors of Oriental Languages in the Punjab University.

24. The following is from the *Panjabee* (Lahore) of the 11th December 1905:—

"How the resources of the Government of India are complaisantly placed at the disposal of every English Jack, Dick and Harry, who cares to avail himself of them, and how any, even the most frivolous of pretexts, suffices for the said Government to go out of its way to make room for and provide opportunity for a needy British Johnny, will be seen from the following."

Then follows an account of the appointment of two graduates of the Cambridge University to posts in the Punjab University as Professors of Oriental Languages, and the paragraph finishes up as follows:—

"Oh! how very affable and obliging of the Punjab Government! The beauty of it is that this lucky gentleman is not to be a student in the Oriental College but a Professor, that is to say, he will teach to Oriental students Arabic or Persian, in spite of the avowed imperfection of his acquaintance with these Oriental languages. And this veritable white elephant is to be quartered on the pliant Punjab University for a period of three years. Probably that is one of the reasons of the late Curzonisation of the Indian Universities."

[Confidential.]

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[Vol. XVIII.] [No. 50.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 23rd December 1905.

I.—POLITICS.

(*a*)—*Foreign.*

1. The following is from the *Observer* (Lahore), of the 23rd December 1905:—

The European Press on Turkey.

"It is pathetic to watch the insane ravings of the European Press about Turkey and Turkish affairs. In fact, the spectacle of the newspapers of the entire Christian world—newspapers controlled and conducted by men, educated, well-informed and taking a sober view of things in every other matter—reserving their battery of indignation and denunciation for the Ottoman and using it so very freely without any provocation, is a most curious spectacle and knocks the bottom out of the expectations of those who are on the look-out for an early dawn of the millennium, when nation will give up rivalry with nation, when religions and race distinctions will not generate jealousy or contempt, when the universal brotherhood of man will be an accomplished reality, recognised by every one and participated in by all. As long as Christian writers continue to display the same spirit of fierce fanaticism towards Muhammadan Turkey which characterised the dealings of Europe in the Middle Ages with the Saracenic Empire, it is impossible to believe that in respect of religious tolerance the 20th century can show any improvement over the 16th. These Christian editors evidently think that Turkey is bound to accept any and every nonsensical scheme that may be forced on her by the Powers and that she cannot question the right of the latter to interfere in her own internal affairs. While conceding to every other independent State in the world the privilege of administering its affairs, they refused such a position to Turkey alone, but why such a distinction should be made is not clear on any other grounds, except the inborn prejudice of a Christian towards a Musalman and his absolute inability to think rationally when the question of the Sultan of Turkey's right is concerned to rule his territories in his own way, consistently, of course, with the general principles of enlightened administration in these days."

2. Mr. Aziz Ahmad, of Glasgow, writing to the *Watan* (Lahore), of the 15th December 1905, remarks that the Powers demand the financial control of Macedonia, and that also in the guise of friendship. God's curse on such friendship! At one time British territory in Arabia was only up to ten miles from Aden, but now the possession extends to 300 miles from that place, and the Arabs between Muscat and Aden, who eat wild pig and commit

The Macedonian question.

sexual intercourse with their mothers and sisters, live on Indian money. In Africa also Europeans have acquired large possessions and swallowed up very old kingdoms. There is not a single Muhammadan throughout the world who would not resent their taking even one inch more of Arabia or Turkey. It is to be regretted that the British Government, which ought to respect the feelings of ten crores of its Muhammadan subjects, should lead the Powers in coercing the Sultan. The members of the Ministry possess neither foresight nor judgment, particularly the Foreign Minister, Lord Lansdowne, who is innocent of all Statemanship. Were there not a dearth of thinking persons in Great Britain, a bigoted, maniacal and short-sighted man like His Lordship would not have been appointed to his present post. Had Lord Lansdowne been able to distinguish between friend and foe, he would have abstained from worrying the Turks and endeavoured to expand British trade with Turkey. The English should rest assured that they can retain India only so long as the Turks remain in Macedonia. The day on which the latter give up their European possessions would mark the decline of the British, Russian and French possessions in Asia. England has taken the Island of Cyprus, the Soudan and Egypt from Turkey, and should content herself with these. She should remember that if Islam comes to stand in danger thirty lakhs each of Turks, Arabs, Persians and Afghans and one million Africa Muhammadans would come forward to shed their blood in its defence. But why are the powers preparing for the manful task of attacking poor Turkey? Simply because the Sultan treats them, especially the English, at whose instance the attack is going to be made, in a considerate manner. May God exterminate the enemies of peace and Christ! It is mean people who attack their neighbours for nothing. If lakhs of Muhammadans were to collect in a *maìdan* and offer prayers to God, it is possible that He might infuse Christ's peaceable spirit into the minds of European Christians. As it is the Holy Ghost flees from those who do not even wash their backsides after going to stool. The writer also advises the Sultan to forthwith buy from Japan war materials worth one million pounds. His Majesty should, besides, send to Japan 500 Military cadets and the same number from Persia, the unmarried among whom should take Japanese wives unto themselves. One thousand Japanese artizans should also be imported into Turkey in order to teach the people different crafts. Aziz Ahmad adds that the Turks could very well fight the Christians for three years and that in the fourth year the Christians would be defeated. Advising Afghans to be ready for a war, he remarks that it should be the duty of Afghan officials to thoroughly know every inch of their country. They should also let no stranger, even though a Musalman, roam about Afghanistan, limiting his excursions to bazars and other thoroughfares. Even a *Mulla* from outside, if he is not trustworthy and has not been tried before, should not be allowed to know anything of Afghan territory. Every male subject of the Amir should be fitted to take part in *jehads*, and the drones should be driven out of the country or put to the sword. The Afghans should also learn the (modern) art of war and themselves manufacture the arms, &c., required by them, depending on foreigners for nothing. The writer's advice to the Amir is to send no Afghan youth to India to receive his education for the reason that the natives there have low morals and a servile disposition. Hospitals and Medical Schools should be opened at Kabul, Balkh, Herat, Kandahar, Ghazni, Jalalabad and Mazar Sharif without

delay, so as to ensure effectual medical aid for one lakh wounded Afghan soldiers in the event of a great war. A large firm for the manufacture of Turkish caps should be established at Jalalabad or Ali Masjid, and lakhs of these caps should be exported to India. The writer does not approve of the construction of railways in Afghanistan, for the present at any rate. In Turkey alone, he adds, should railways be constructed, for the reason that only the Turks are in a position to give Christian Europe a Roland for anOliver.

The same.

3. The same paper remarks that the Powers' enthusiasm in connection with their demand for the financial control of Macedonia has cooled in almost no time. It is a matter for thankfulness that they have climbed down in hot haste, and the Turks have not had to unsheath their swords in order to defend their rights.

The same.

4. The *Siraj-ul-Akhbar* (Jhelum), of the 18th December 1905, publishes similar remarks.

The same.

5. The *Civil and Military News* (Ludhiana), of the 18th and the *Curson Gazette* (Delhi), of the 23rd December 1905, say that the solution of the Macedonian question means a diplomatic defeat to the Powers at the hands of the Sultan.

The same.

6. The *Zamindar* (Karamabad), of the 16th December 1905, expresses satisfaction at the termination of the crisis.

The same.

7. The *Vakil* (Amritsar), of the 18th December 1905, disapproves of the Sultan's conduct in accepting the Powers' demand even in a modified form. His Majesty should have submitted the matter to the arbitrament of the sword, the present having been the best opportunity for him to do so. The Powers wish to bring about a revolution in Macedonia, and they will be certain to profit by the footing given them to try to realise their wishes.

The same.

8. The *Nur Afshan* (Ludhiana), of the 15th December 1905, reports that on the 6th instant the Muhammadans of Lahore held a meeting to request the British Government not to stand by the Sultan's oppressed Christian subjects. A perusal of the resolution adopted on the subject will show how Musalmans are inimically disposed towards Christians, and that also for no particular reason. The resolution deliberately overlooks the oppression which is practised daily on the followers of Christ living under Turkish rule. And if Indian Muhammadans have always been loyal to their present Government, that is no reason why the latter should not lend a helping hand to another oppressed people, who are, moreover, its co-religionists. Have the Prophet's followers forgotten the loyalty and obedience to established authority shown by them in connection with the Sepoy Mutiny? The *Nur Afshan* further remarks that it is from selfish motives that they have invented the myth that the British is a Muhammadan Government. Great Britain's policy of

rule is based, not on the tenets of Islam, but on the teachings of the Christian faith.

The same.

9. The *Wafadár* (Lahore), of the 15th December 1905, says that the idea of holding the meeting originated with two or three Muhammadan Editor of Lahore. These worthies were supported by a few persons of their ilk, but the general Musalman public in the Punjab, who are wholly ignorant of the bearings of the Macedonian question, had nothing to do with the meeting. That the organisers of the meeting are mere tuft-hunters is evident from the fact that they despatched their telegram to the Viceroy after the Sultan had acceded to the Powers' demand.

The same.

10. The *Paisa Akhbar* (Lahore), of the 15th December 1905, publishes a communication in which the writer reports that after the Friday prayers (at the Imperial mosque) on the 8th instant, the Musalmans present held a meeting to pray for the Sultan. Hakim Ghulam Mohiy-ud-din, Proprietor of the local Chashma-i-Faiz Dispensary, led the prayers and made a speech on the Macedonian question.

The same.

11. The *Sat Dharm Parcharak* (Jullundur), of the 15th December 1905, writing on the conduct of Muhammadans in connection with the Macedonian question, says that it is strange that instead of sympathising with their Hindu fellow-countrymen in East Bengal they should threaten Government for opposing a foreign King. At all events, the incident leaves no room for doubt that the ties of religion are stronger than those of country. And when this is so it is difficult to understand why Musalman journalists should express anger at the Aryas showing particular regard for the followers of the Vedic religion.

Indian immigrants in Uganda.

12. The *Watan* (Lahore), of the 15th December 1905, publishes a communication in the course of which the writer, Mr. Aziz Ahmad of Glasgow, says that recently he had had printed a leaflet for distribution with the *Watan* among Indian immigrants in Uganda. As, however, a famine has broken out in the said part of Africa and as, according to the *Manchester Guardian*, the British Government gives no thought to the famine-stricken, he has postponed the despatch of the leaflet for a month.

(*b*)—*Home.*

The new Secretary of State for India.

13. The *Paisa Akhbar* (Lahore), of the 14th December 1905, remarks that the announcement regarding the appointment of Mr. Morley as Secretary of State for India will be received with universal satisfaction throughout the country. Mr. Morley is well known for his rare abilities, moral courage and generous impulses; and his selection to succeed Mr. Brodrick is likely to prove of immense benefit to India.

14. The *Frontier Advocate* (Dera Ismail Khan), of the 30th November (received on the 16th December) 1905, writing about the Royal Visit, says that it is the bounden duty of the Natives of India to accord a loyal and cordial reception to the Prince of Wales, although their grievances cannot reach His Royal Highness' ears, seeing that between him and their poor selves stand Anglo-Indian officials, who in spite of their living in "our" midst know nothing of "our" wants and grievances, do not care whether "we" have or have not the wherewithal to appease "our" hunger, have levied taxes even on "our" necessaries of life, and throw obstacles in the way of "our" receiving education.

The Royal Visit.

15. The following is from the *Observer* (Lahore), of the 23rd December 1905:—

The same.

"The echo of popular acclamation which has accompanied Their Royal Highnesses throughout their tour in different parts of the country brings one idea to the forefront. In the recent discussions over the policy of Lord Curzon, when the country was passing through a tempestuous whirl of rage and the Viceroy was not spared even the commonest gibes of the street, the timely visit of the Heir-Apparent and his princely Consort has lulled the storm of general discontent. * * * * Times out of number it has been tried to insinuate that the people are not loyal, but Their Royal Highnesses have had unmistakable proofs of the unsullied devotion of the Indian people to the Royal House of England; and the longer they remain in their midst the stronger will be their conviction that India is the brightest jewel in the Imperial diadem."

16. The following extracts are taken from a leading article appearing in the *Tribune* (Lahore), of the 21st December 1905, and entitled "Our Duties and Responsibilities:—

The political situation in India.

"Every Indian no matter what his creed or nationality, who is in a position to take an intelligent interest in the affairs of his country, will acknowledge that the present times are very critical. To steer through them safely requires an amount of tact, resourcefulness and perseverance the importance of which cannot be sufficiently exaggerated. * * * * * * The duties and responsibilities that every educated and patriotic Indian has to discharge are many and varied. Among our educated countrymen there are very few who do not realize the humiliation and helplessness of their present position. But they at the same time ought to be aware that it is largely in their own power to improve that position.

* * * * *

"We have two enemies whom we should endeavour to conquer, and these are indifferentism and disunion. Every one of us must recognise that he is called upon to bear the brunt of the fight, and in word or deed should so conduct himself as to give no one the impression of indifference. Every educated Indian, no matter how humble his station or rank in life, should feel himself called upon to participate in the struggle. We should shun indifferentism like filth or disease. We should remember that it is the most dangerous and at present the most powerful foe that we have to subdue. * * There are at present two means adopted to assist in the work of the political regeneration of the country. These means are newspapers and societies. Newspapers are a source of much good, and their capacity to propagate influence and focus public opinion can be immensely strengthened.

* * * * *

"Every educated Indian who can should try to join a political society. Here it is not enough that he should get himself enrolled in the register of members. He should not only pay his subscription regularly, but he should make it a point to attend every meeting to which he is asked. If he is a pleader he should endeavour to keep the society informed regarding any irregularities that come to his knowledge in the daily exercise of his profession. If he is a merchant or a *rais*, he should endeavour to interest the society in matters that immediately concern him. In fact, he should do all he can to make the society or association of which he is a member a very active institution."

* * * * *

17. The following extracts are taken from a leading article appearing in the *Panjabee* (Lahore), of the 18th December 1905:—

The National Congress.

"The position of our political propaganda to-day might be correctly diagnosed in something like this fashion:—On the one hand we see the Indian National Congress clamouring for the grant of more political rights and privileges to the Indian people, while on the other we have the spectacle of the representatives of Imperial power in India strenuously opposing the national demands, and equally strenuously maintaining that a limit had been reached in granting political rights to Indians, and that to go beyond such limit meant danger to the interests of the empire. * * * Now, following the usual practice in such matters, the Benares Reception Committee has prepared and published a list of subjects to be presented to the Congress for discussion. This is but a complementary list prepared by the secretaries on the basis of the subjects taken up by the Congress in the preceding two or three sessions. Most of these, following the usual practice again, will be rediscussed and unanimously re-resolved upon this year, we have no doubt. But the subjects suggested by our experience and tribulations of the past twelve months have found no place in the Reception Committee's list. These subjects might be defined as 'the Swadeshi movement,' 'the boycott of foreign goods,' 'national education and training,' 'Fullerocracy prevailing in East Bengal,' 'a permanent political mission in England.'' * * * The hour of the inevitable parting of ways has come for our National Assembly, and the next fortnight will show whether that body decides to take advantage of the fresh hopes with which the people are imbued and the new heart which beats in their breasts, and to launch out on a bold but perfectly legitimate policy, or elects to sign its own death-warrant and to ring its own knell."

18. The *Nur Afshan* (Ludhiana), of the 15th December 1905, publishes a communication from one Mr. Stephen of Gurdaspur, who remarks that the Bengalis' conduct in connection with the *Swadeshi* movement is likely to lead Government to pass some more stringent laws for dealing with the people.

The *Swadeshi* movement.

19. The *Paisa Akhbar* (Lahore), of the 16th December 1905, publishes a communication from one Tajammal Khan, a teacher in the Mahabat School, Junagarh, who remarks that although the *Swadeshi* movement is a useful one, the manner in which it has been launched prevents moderate persons from taking part in it.

The same.

20. The *Vakil* (Amritsar), of the 13th December 1905, publishes a communication from Mian Muhammad Shafi, a Barrister-at-Law at Lahore, who says that the manner in which the *Swadeshi* movement is being carried on at present is highly objectionable, and he has no sympathy with it whatever.

The same.

21. The *Observer* (Lahore), of the 23rd December 1905, has the following regarding the *Swadeshi* movement in the Punjab :—

The same.

"Let those who care for the success of the work that they have undertaken, and not for mere show, dissociate the movement from the Bengal Partition question; let them work it as a purely economic and industrial concern; let them strip if of all agressive political character; and we can prophesy sure success for them and their schemes. Without that it must continue to give rise to differences of opinion which must prove fatal to its ultimate success; and the responsibility for its failure will rest with its staunchest advocates."

22. The following is from the *Observer* (Lahore), of the 20th December 1905:—

The Government and the *Swadeshi* movement.

"Some people suppose that Government does not relish the Swadeshi movement. They, however, forget that there is Swadeshi and Swadeshi. The authorities cannot like the boycott of British goods, 'the so-called Swadeshi Movement,' and they are intensely opposed to it. But Swadeshism, when it is not directed against any nationality, when it is intended to benefit the natives of the soil, helps the Government in its task of diminishing the poverty of the country and assists it in silencing the sinister 'chantings of the dismal chorus' who spend their time in dwelling on the indigence of the Indian people. The development of indigenous industries has the hearty support of our rulers, and they have more than once declared their sincere sympathy for true Swadeshi. Some Bengali papers have been asserting that Government in its heart of hearts does not like the movement, but the pronouncement at a recent meeting of the Bengal Legislative Council of the Hon'ble Mr. Carlyle on this subject must dissipate all such uncharitable suspicions."

23. The *Sat Dharm Parcharak* (Jullundur), of the 15th December 1905, says that Mr. Fuller has introduced a Reign of Terror into the new Province. The Bengali Hindus in that part of the country being in mourning over the partition of Bengal could not accord a reception to their Lieutenant-Governor. His Honour is irate at this and, in addition to having subjected the Bengalis to gross indignities at the hands of Gurkhas, is harrying them through the Courts. It is unwise on the part of Government to make such a short-tempered man the arbiter of the destinies of crores of human beings, for how long will even the Bengalis put up with the oppression which is being practised on them?

The alleged official oppression in East Bengal.

24. The following is taken from the *Tribune* (Lahore), of the 19th December 1905:—

Lord Minto and the alleged official oppression in East Bengal.

"It is clear that Lord Minto's mind is made up as to both the military reorganisation policy as well as the policy to be followed in East Bengal; in both cases what has been done is to be supported, and there is to be no undoing of the policy in the main in either case. But is it consistent with the dignity of a great Government to say that it has 'no information regarding the newspaper allegations' about the outrageous state of affairs

in East Bengal? No matter to whom belongs the responsibility for this unhappy state of affairs—to the ruling authorities or to the leaders of the people—was it not the first and foremost duty of the new Viceroy at least to obtain complete information as to the very serious allegations made in the newspapers? Have the newspapers been altogether conjuring up imaginary scenes of Police sorties and Gurkha raids, and if so, is it not the bounden duty of the Supreme Government to call the Editors of the papers into account or at least to silence them by an emphatic contradiction? Surely, this appears like assuming too high an attitude—to be so indifferent to newspaper allegations."

IV.—KINE-KILLING.

The proposal to establish a Pinjrapol at Siálkot.

25. The *Bharat* (Sialkot), of the 16th December 1905, reports that Pandit Shibu Ram and Bhais Suhel Singh and Charn Singh are making efforts to establish a Pinjrapol (home diseased and old bovine animals) at Sialkot. They have already collected Rs. 100 among themselves, and hope to be able to secure for the proposed institution a monthly income of hundreds of rupees. The Editor approves of the project, and calls upon the local dealers in grain, who form a rich community, to render pecuniary help in carrying it through.

VII.—GENERAL ADMINISTRATION.

(e)—Agriculture and questions affecting the land.

Famine in Rajputana.

26. The following is from the *Tribune* (Lahore), of the 19th December 1905 :—

"The existence of famine in Rajputana has at last been officially recognised by Government by the appointment of Mr. Dobbs, late Private Secretary to Sir Antony Macdonnell, as the Famine Commissioner. All reports show the problem facing the authorities to be one of considerable gravity. The fact of about forty thousand people having been compelled to join official Relief Works is an eloquent commentary on the condition of affairs prevailing in the affected parts of Rajputana. The number has since been steadily increasing, the fresh arrivals during the week before last amounting to as many as about eighteen hundred! The distress appears to be the most acute in Ajmer and Marwar. Official reports, on the other hand, while admitting that the famine is *increasing steadily*, do not recognise its severity! In justice to official reports it should be mentioned here that there has *yet* been no reason for an emigration of vultures and jackals to those parts of India in sufficient numbers to justify the severity of the distress being officially recognised.

(f)—Railways and Communications.

The proposal to employ retired British soldiers in the Railway Department.

27. The *Vakil* (Amritsar), of the 18th December 1905, remarks that every native of India will hear with extreme regret that the Railway Board has suggested to Government that European soldiers should be taught the duties of Guards, Drivers, Signallers, &c., with a view to their employment in the Railway Department on retiring from the Military service. Had it not been the duty of Government to save the lives of starving Indians, the Editor would have been the first man to endorse the suggestion. As it is, he is of opinion that to turn away from a person in the agonies of death in order to provide luxuries for a strong and healthy man is the height of heartlessness. There can be no doubt that it has been the practice of every Government placed in authority over persons of different nationalities to bestow all high and responsible posts on men of its own nationality. History does not, however, record a single instance in which any Government has filled all the

posts, from top to bottom, under it with men of its own nationality. The *Vakil* then ironically remarks that if Government continues to follow its present policy the financial condition of natives will be bettered very soon. There is, it adds, a well-known adage to the effect that Death being inexorable it is useless to fear him ; and natives will prefer dying from starvation to a death of disgrace, the appointment of Goras to the post of Ticket Collector, Guard and Signaller being nothing short of legalising their (Indians') subjection to disgrace. After remarking that the mere thought of the deeds of devilry committed by the few "whites" at present to be seen at railway stations is sufficient to make the hair of a respectable person stand on end, the Editor strongly urges Government not to accept the suggestion in question.

(*h*).—*Miscellaneous.*

The *Watan* Newspaper.

28. The *Watan* (Lahore), of the 15th December 1905, publishes a communication in the course of which the writer, Mr. Aziz Ahmad of Glasgow, calls upon Muhammadan youths in India to subscribe to one lakh copies of the *Watan*, the same being ordered to be supplied to every school and the *imam* of every mosque. Were this done, the construction of the Hedjaz Railway would be greatly expedited, the International fleet would leave Turkish waters, Africa would be peopled with Muhammadans, thousands of new schools and mosques would spring up in one year, innumerable Musalman factories would come into existence, agriculture and industries would advance by rapid strides, no one would look down upon the Prophet's followers (*lit* us), no more territory would be wrested from Musalmans, and they would be placed on a footing of equality with the Japanese.

What the Indian Association, Lahore, should do.

29. The following is from the *Tribune* (Lahore), of the 19th December 1905 :—

"Similarly should the Lahore Association take up matters like the ill-treatment of Indians by European Officers, of which we have quite a crop in these days, and bring them to the notice of the Chief Court and the Local Government. It should also discuss, from time to time, the state of education in our Schools and Colleges, with special reference to the number and nature of subjects of study and the number of hours for which younger students are kept in school. Similarly should the state of the Railways, and the accommodation provided for Indian passengers on them, come in for a share of the Association's attention. The appointment of inexperienced and junior officers to high Judicial posts is another source of great mischief to the best interests of our province, and it is not difficult to show to the Government by reference to the Civil List that certain officers were quite unfit to be made Deputy Commissioners, District Judges or Divisional Judges. The Government seems to be working on the principle that any officer would do for any post provided he is a European. It should, however, remember that our people, including the beloved Sikhs and Muhammadans, have to pay heavily for litigation, and it is sheer injustice and cruelty to them to appoint ignorant and indifferent officers to responsible posts."

Punjab Government Press, Lahore—8-1-06—1—79—C, D.

[Confidential.]

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NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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Nil.

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1905.

No.	Name.	Locality.	Name of Publisher.	Circuation.
	ENGLISH.			
	TRI-WEEKLY.			
1	Tribune ...	Lahore ...	Mul Chand ...	1,700 copies.
	BI-WEEKLY.			
2	Observer ...	Lahore ...	Abdul Rashid ...	1,000 ,,
3	Punjab Times ...	Rawalpindi ...	Jiwa Ram, Thapar ...	300 ,,
	WEEKLY.			
4	Arya Messenger ...	Lahore ...	Arya Samaj, Anarkali ...	700 ,,
5	Khalsa Advocate ...	Amritsar ...	Khalsa Advocate Committee.	1,000 ,,
6	Punjabee ...	Lahore ...	Lala Jaswant Rai, M.A.	500 ,,
7	Railway and Engineering News...	Do. ...	Kishan Dyal ...	400 ,,
	URDU.			
	DAILY.			
8	Akhbar-i-'Am ...	Lahore ...	Govind Sahai ...	2,000 ,,
9	Paisa Akhbar ...	Do. ...	Mahbub 'Alam ...	700 ,,
10	Victoria Paper ...	Sialkot ...	Gian Chand ...	800 ,,
	TRI-WEEKLY.			
11	Punjab Samachar ...	Lahore ...	Hira Lal ...	2,000 ,,
12	Vakil ...	Amritsar ...	Ghulam Muhammad ...	1,150 ,,
	WEEKLY.			
13	Ahluwalia Gazette ...	Amritsar ...	Lehna Singh ...	500 ,,
14	Akhbar-i-Khabardar ...	Lahore ...	K. N. Saihgal ...	900 ,,
15	Alhakam ...	Kadian, Gurdaspur District.	Yakub Ali ...	900 ,,
16	Army News ...	Ludhiana ...	Hira Lal & Co. ...	1,300 ,,
17	Arya Gazette ...	Lahore ...	Bhowani Das ...	550 ,,

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1905—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*continued.*			
18	Bharat ...	Sialkot ...	Sundar Lal ...	300 copies.
19	Civil and Military News ...	Ludhiana ...	Sayad Muhammad ...	1,325 ,,
20	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	4,000 ,,
21	Dost-i-Hind ...	Bhera, District Shahpur	Ram Labhaya ...	200 ,,
22	Frontier Advocate ...	Dera Ismail Khan ...	Karm Chand ...	200 ,,
23	Gulzar-i-Hind ...	Lahore ...	Gulzar Muhammad ...	1,200 ,,
24	Haq Pasand ...	Amritsar ...	Ram Nath ...	500 ,,
25	Hitkari ...	Do. ...	Atma Ram ...	850 ,,
26	Kapurthala Akhbar ...	Kapurthala ...	Hamid Husain ...	155 ,,
27	Khair Khah-i-Alam ...	Delhi ...	Mir Hassan ...	110 ,,
28	Khair Khah-i-Hind and Rekhta Akhbar.	Do. ...	Maha Narain ...	50 ,,
29	Koh-i-Nur ...	Lahore ...	Niaz Ali ...	80 ,,
30	Lahore Punch ...	Do. ...	Abdul Rahman ...	800 ,,
31	Lytton Gazette ...	Delhi ...	Bolaki Das ...	1,000 ,,
32	Mr. Gazette ...	Lahore ...	Ali Bakhsh ...	150 ,,
33	Nur Afshan ...	Ludhiana ...	Revd. Dr. E. M. Wherry	500 ,,
34	Paisa Akhbar ...	Lahore ...	Mahbub 'Alam ...	13,500 ,,
35	Patiala Akhbar ...	Patiala ...	Syad Rajab Ali Shah ...	300 ,,
36	Public Magazine ...	Amritsar ...	Harji Ram ...	300 ,,
37	Punjab ...	Lahore ...	Alla Bakhsh ...	1,000 ,,
38	Punjab Organ ...	Sialkot ...	Brij Lal ...	300 ,,
39	Panja-i-Foulad ...	Lahore ...	Muhammad Din ...	750 ,,

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1905—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.			
	WEEKLY—*concluded.*			
40	Sada-i-Hind ...	Lahore ...	Din Muhammad ...	500 copies.
41	Sada-i-Mulk ...	Do. ...	Sardari Lal and Bodh Raj	200 "
42	Sadiq-ul-Akhbar ...	Bahawalpur ...	Maulvi Ata Ula ...	392 "
43	Ditto ...	Rewari ...	Safdar Husain ...	200 "
44	Sanatan Dharm Gazette ...	Lahore ...	Pandit Hari Kishen ...	600 "
45	Sat Dharm Parcharak ...	Jullundur City ...	Munshi Ram ...	1,670 "
46	Sialkot Paper ...	Sialkot ...	Todar Mal ...	500 "
47	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad	450 "
48	Tahzib-i-Niswan ...	Lahore ...	Mrs. Mumtaz Ali ...	240 "
49	Vakil-i-Hind ...	Delhi ...	Ahmad Mirza Khan ...	2,419 "
50	Wafadar ...	Lahore ...	Fazal-ud-din ...	600 "
51	Watan ...	Do. ...	Muhammad Insha Alla...	1,800 "
52	Zamindar ...	Karmabad, Gujranwala District.	Siraj-ud-din Ahmad ...	750 "
	FORTNIGHTLY.			
53	Anwar-ul-Islam ...	Sialkot ...	Karim Bakhsh ...	900 "
	MONTHLY.			
54	Arya Musafir Magazine ...	Jullundur ...	Wazir Chand ...	1,300 "
55	Nau-Jawan ...	Hansi ...	Kishori Lal, B.A. ...	100 "
	HINDI.			
	FORTNIGHTLY.			
56	Punjab Theosophist ...	Lahore ...	Baij Nath ...	300 "

[Confidential]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 6th January 1906.

I.—POLITICS.

(*a*)—*Foreign.*

The Macedonian question.

1. The *Mr. Gazette* (Lahore), of the 20th December 1905, writing about the Macedonian question, says that the Christian Powers of Europe wish to put an end to the Islamic Kingdoms in the world and divide the same among themselves. They have already achieved some success in the matter and have, by foul means and on false pretexts, obtained possession of more than one Muhammadan country. At present they seem bent on securing independence for Macedonia, although their combination against a single country has nothing of manliness in it. Had any of them pitted itself against the Turks single-handed the latter would have given a very good account of themselves. In conclusion, the Editor remarks that if the Turks have ever now to fight Europe they will be certain to make it very hard for the *banias* of Christendom.

The same.

2. A Hyderabad correspondent writing to the *Paisa Akhbar* (Lahore), of the 22nd December 1905, praises the Muhammadans of Madras for their conduct in holding a meeting to request the British Government not to join other Powers in coercing the Porte into complying with the demand for the financial control of Macedonia. Had Musalmans in other parts of the country, he adds, followed the example of their aforesaid co-religionists the impression would never have got abroad that the entire Muhammadan community in India does not view with regret the offensive, unjust and high-handed conduct of the Powers. As a matter of fact, with the exception of a few persons, who are lost to all sense of shame and prefer their personal interests to those of their nation and religion, all sections of the Prophet's followers in the country have had their feelings wounded at the treatment accorded to the Sultan, and consider it necessary to request the King-Emperor, who rules over the largest number of Muhammadans, to win the gratitude of his Musalman subjects by directing his Government not to join other Powers in coercing Turkey into submission.

(*b*)—*Home.*

3. The following is from the *Tribune* (Lahore), of the 6th January 1906:—

The Royal Visit.

"His Royal Highness might have had some idea of the chronic misery and wretchedness of the lives of the majority of our masses had he been permitted to witness the squalor and emptiness of our hovels in the villages scattered by the side of the rail or road. But the Royal Special invariably travels by night, between endless rows of silent sentinels with or without torches. And when the day breaks there is the usual succession of gaily decorated station platforms with crowds of gaily dressed people on them. And should there be a likelihood of a line of mean huts impinging on the Royal view during one of the State processions in the day time, the mud walls are so covered with lime-wash, and the roofs of reed and wattle are so disguised under festoons or bunting, that these dens of the poor and the famishing are made to wear quite a picturesque look *Verbum Sap.*"

4. The *Punja-i-Foulad* (Lahore), of the 21st December 1905, remarks that it is rumoured that the *raises* of Calcutta have been warned, on pain of being considered disloyal, to send their females to the Purdah Party to be held at Government House in honour of the Princess. If this is so, no one can have any hesitation in asking who the Government or their officials are that they should interfere in things touching the people's womenfolk. The Editor would advice impetuous and youthful Anglo-Indian officers to regain their sanity, and not to throw a blot on Government's fair fame for nothing. He adds that it is due to such wise public servants that the Government of India is being compared with that of Russia.

The same.

5. The following extracts are taken from an article appearing in the *Punjabee* (Lahore), of the 6th January 1906, entitled "The Prince in Bengal":—

The same.

"Though it was at first thought desirable that as a protest against the outrage offered by Lord Curzon to public feeling in Bengal by the forcible dismemberment of the Province in utter defiance of the express wishes of the people on the subject, the Bengalese should abstain from having either part or lot in the public rejoicings got up in connection with the visit of the Prince of Wales to Calcutta, they thought better of it later, and suffered themselves to be persuaded by their leaders to join in the reception accorded to the Royal couple in Calcutta.* * * * * * If they meant to change their mind at the last moment, they might have spared us their mock-heroics and taken things lying down. We do not, of course, blame them for honouring the Prince. Nothing is further from our mind. By all means render unto Cæsar the things that are Cæsar's and unto God the things that are God's. But why did they indulge in all these make-believes and idle threats if they did not mean to be as good as their word?

* * * * *

"We, of course, yield to none in our loyalty to the law and constitution under which we live. We know that at the head of that constitution stands the figure of the King of England * * * * * His son is welcome, thrice welcome, to India. Though he might have chosen a more opportune time for his visit, he is not a whit less welcome on that account.* * * * * Bound as we are to honour the Prince, any exuberance of loyalty on our part is bound to make us ridiculous in the eyes of our rulers. But the officials are no fools. Whilst they are nothing loath to use

our sneaking desire to curry favour with them by engineering a loyal show in connection with the Prince's visit to India, for purposes of their own, they are wideawake enough to know how far that loyalty is to be trusted. That they trust us no further than they can see us and consider all our loyal professions no better than fustian and twaddle is evident enough from their daily practices and customs.* * * * * Why should they brand us with shame and continue to insult us with an Arms Act (that is responsible for much of the depredations caused by wild beasts in this country,) if they really believe us to be loyal? Why should they refuse to give us a share in the administration, commissions in the Army, seats in the Executive Councils, and a voice in the administration of public money if they really take us on trust and place implicit reliance on our professions of loyalty.* * * * * * * * *

* The *Amrita Bazar Patrika* complains that the Prince is hemmed in on all sides with Anglo-Indian officials and officers and no pains are spared to preclude all chance of Indians ever getting at him. Aye that's the rule. Indians are welcome to throng his line of march and gaze and admire from a distance. They are very useful when seen at long range. Distance always lends enchantment to the view, you know. But don't you presume to come to close quarters with the Prince. Don't you think that the officials would let you gain the ear of the Prince for poisoning the same against them. Not they. They will see you 'blowed' first, with all the good will in the world.* * * *

* No wonder that when the Calcutta Municipality talked in its address of the prosperity that attends British rule, even the Prince looked askance at the matter and said 'if what you say is really true, we may then congratulate ourselves.' A rather big 'if' this, considering that a famine is just now brooding over the land. We are glad that the Prince did not swallow the cracker with which the Municipality sought to tickle his palate."

6. The *Paisa Akhbar* (Lahore), of the 29th December 1905, remarks that even if it is admitted that the National Congress does not represent, in the true sense of the term, all classes of natives, still its worst critics must concede that no other society throughout the country can be called representative of the people even to the extent the Congress is or can voice the feelings and wants of the children of the soil with the ability the Congress does. It is the Congress which has stimulated feelings of patriotism in the minds of educated natives and prompted these gentlemen to serve their fellow-countrymen, while it is the parent of all societies which are working on the principle of self-help. In short, the organisation is a clossal electric battery, radiations from which sustain all political and national movements from Peshawar to Calcutta and from Kashmir to Cape Comorin.

The National Congress.

7. The following extract is from a leading article on the Congress which appears in the *Punjabee* (Lahore), of the 6th January 1906:—

The same.

"The Congress is like a raw recruit as yet too young to offer effective resistance, but nevertheless doing excellent service in sounding the alarm and awakening the veterans to a sense of the impending danger. * * * * The country is no doubt poor, very poor, yet if saved from further poverty, it may still hope to live, and in order to preserve what it yet has, it cannot afford to dispense with the services of such a watchman as the Indian National Congress."

8. The *Curzon Gazette* (Delhi), of the 23rd November 1905 (received on the 2nd January 1906), says that the *Swadeshi* movement being an offshoot of the partition of Bengal and having been conceived in a spirit of hostility to Government, Muhammadans should have nothing to do with it. The Mutiny of 1857 was begun by Hindus, but it was the Prophet's followers, who were foolish enongh to join in it, who suffered most for it. Likewise, if the above movement also comes to assume an alarming aspect, Musalmans will be the first community to be involved in trouble, for the reason that they are as inflammable as they are stupid.

The *Swadeshi* movement.

9. A Hyderabad correspondent writing to the *Paisa Akhbar* (Lahore), of the 27th December 1905, deprecates the attempts of certain Muhammadans to dissuade their co-religionists from joining the *Swadeshi* movement. The movement, he adds, is a very useful one and has nothing whatever to do with politics. The fact of some Congresswallas being among the staunch supporters of the propaganda is no reason why Musalmans should stand aloof from it.

The same.

10. The *Punja-i-Foulad* (Lahore), of the 21st December 1905, remarks that Mr. Fuller had every opportunity of allaying the indignation caused in Bengal by the partition, but that instead of conciliating the people he has, by his repressive measures, exasperated them still further.

The alleged official oppression in East Bengal.

11. The following entitled "Wholesale Martyrdom" is from the *Punjabee* (Lahore), of the 6th January 1906 :—

The same.

"The Calcutta correspondent of the *Civil and Military Gazette* telegraphs to that journal that the *Swadeshi* and anti-partition campaign has brought about the dismissal from Government service in the new province of no less than sixty-three Bengalis employed in various capacities. So these sixty-three are apparently the first batch of victims sacrified to the wrath of Count Fulleroff for their espousing a just cause! So be it. But such an instance of wholesale martyrdom could scarcely be found in the rule of a Trepoff or even a Shaiste Khan, Sir Fuller's favourite model. By one stroke of his pen the modern Shaiste Khan has canonised and immortalised the sixty-three ex-Government servants; and though we sympathise with them in their present trouble, we cannot but rejoice in their freedom. Their shackles of service have been struck off. It is a good riddance. And they should look upon Sir Fuller Khan more as their benefactor than anything else."

12. The *Sat Dharm Parcharak* (Jullundur), of the 29th December 1905, writing about the prosecution for sedition of the Mahratti newspaper, the *Bhala*, remarks that even if it is granted that the article objected to is seditious, it is difficult to understand what Government can gain by sending the Editor of the above obscure paper to jail. It is hardly to be believed that the Bombay Government has, like the Government of East Bengal, lost its head, and considers the *Bhala's* article likely to lead to a rebellion. The prosecution can have only one result, *viz.*, to bring celebrity to the accused and make a martyr of him for nothing and cause the article complained against to be read in all parts of the country.

The prosecution of the *Bhala* newspaper for sedition.

VII.—General Administration.

(e)—*Agriculture and questions affecting the land.*

Zemindars and mony-lenders.

13. The *Zemindar* (Karmabad), of the 24th December 1905, publishes a communication from one Kartar Singh of Kesargarh, who remarks that although even backward Native States have fixed the rate of interest recoverable from agriculturists on the loans obtained by them, the enlightened British Government has so far done nothing in the matter. To make matters worse, the vast majority of those who administer civil justice have no sympathy with zemindars, nay belong to the very section of the population who have proved the ruin of the tillers of the soil. After expressing surprise that the scheme regarding the establishment of agricultural banks, formulated by Lord Ripon's Government, should not have been given effect to up to the present, the writer suggests that so long as the proposal is not carried out, the Judicial officers referred to should be recruited from among zemindars.

Fodder reserves.

14. The following is from the *Tribune* (Lahore), of the 5th January 1906 :—

"It is often asked by those interested in Indian agriculture 'where are the fodder stacks, the *chewars* and *kups* which used to be so prominent a feature in the fields'? The reply is that the pressure both of the revenue system and of his own needs is so great on the cultivator that he has to sell all his fodder after the harvest is disposed of, and he does not lay in a stock of it for future consumption. What is urgently wanted in this connection is State provision for fodder reserves. It is imprudent for the State to rely altogether upon the forethought of the agricultural classes. The rules of the Forest Department press heavily upon the people, and their revision with special reference to the requirements of the country with regard to fodder, more particularly in times of distress and scarcity, appears to us to be both necessary and advisable."

Punjab Government Press, Lahore—13-1-06—3—79—C, D.

[Confidential.]

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I.—POLITICS.

(a)—*Foreign.*

The Indians in South Africa.

1. The *Punjabee* (Lahore), of January 10th, 1906 discusses the position that would be assigned to India in a scheme of federation of all British possessions, and the writer, after pointing out the loss England would sustain were she to lose India, maintains that in the Federation India should by rights be given a leading place, but, he continues, this cannot be expected. Indians will remain hewers of wood and drawers of water—

"Unless the Indian proper ceases to be called a nigger, a blackie and by a thousand other opprobrious epithets, until the wretched native is treated as a human being and respected at home, he can and will never receive any consideration abroad. A child who is condemned and despised by its own parents can never hope to receive consideration at the hands of strangers.

"And this is just the case with the Indians. Hated and despised at home, they are trampled and spurned abroad. If their touch is pollution in the land of their birth, it is no wonder that they are shunned as a plague spot in lands where they are mere foreigners. If Europeans and Eurasians shut the doors of their compartments upon them here, there is no wonder if in South Africa they are not allowed to purchase their tickets at the station booking offices, but are made to purchase their third class tickets outside the station walls. If natives of India are denied an equality in their own country, it would be a downright marvel if they were allowed a better place in the Federation uniting the various parts of the British Empire. The Colonials despise and hate the Indians, and they take their cue from the bureaucrats of India, and treat them as worse than slaves and spare no means to make them as miserable as possible. * * * * It will be these very colonies with which we or rather Anglo-India shall be united if ever the idea of imperial federation is realised, and it does not require a prophet to predict what our country's position will be in such an one-sided affair. It will be the same as ever: the position of the hewers of wood and the drawers of water! Who is to blame? it may be asked. Our rulers might plead not-guilty, but we do plead guilty to the indictment and lay it all at the doors of our own countrymen of being wholly responsible for the humiliation and degradation heaped upon them."

The same.

2. The following extracts are from an article entitled British Indians in the Transvaal which appeared in the *Tribune* (Lahore), of January 12th, 1906 regarding a speech made by Lord Selborne to the effect that he would not

be a party to any policy expelling from the Transvaal the Indians already settled there, the writer says :—

"We are not at all disposed to regard this as in any way satisfactory. The complaint of our countrymen residing in the Colonies is that they are not at all properly treated ; that the rights of citizenship are altogether denied them ; that they are all lumped together as coolies. * * * • Our countrymen residing in the South African Colonies never seroiusly entertained the fear that they might be expelled from South Africa. It is th erefore no satisfaction to them to know that Lord Selborne will not agree to their expulsion from their homes. They were anxious that the difficulties they laboured under should be smoothed. Lord Selborne has done nothing to remove their anxiety on that score or even to lessen it.'

And then quoting the following words from another speech by Lord Selborne, "If the door were once opened and the present principle abandoned I do not know where I should be able to draw the line," the writer goes on—

" The British Indians do not want the right to vote or to hold office Nor do they apply to be treated on a footing of equality with white colonists. All that they want is that they should receive fair treatment, and that they should be permitted to carry on their business without obnoxious restrictions. * * * * The Transvaalers should be given to understand that British subjects of all classes have certain inherent rights which cannot be made light of because of the objection of white people on account of colour, creed or nationality. It is a great fault of British Imperialism that it panders to the prejudices of the white colonists. We hope that in this respect the Liberal party will not follow the vicious example set by their predecessors in power. The South African war was the result of this disgraceful and scandalous policy."

The Macedonian question.

3. The *Vakil* (Amritsar), of the 25th December 1905, writing about the Macedonian question, says that the powers being at heart inimically disposed towards one another, the Sultan has, by his decision in the matter, lost for ever the opportunity of profitting by the differences among his enemies. Had not His Majesty given way he would undoubtedly have greatly injured (Christian) Europe and defeated the policy it has been following in the Near East The powers, having conflicting interests, would never have joined in fighting the Turks, while no one of them would have done so single-handed. The *Vakil* further remarks that although Germany professes friendship for Turkey, she is likely to prove the worst enemy of the Turks in the long run. The Sultan should, therefore, be warned in time and checkmate her before it is too late.

The same.

4. Mr. Aziz Ahmad, of Glasgow, writing to the *Panja i-Foulad* (Lahore), of the 7th January 1906, says that Russia has of late been turned into a slaughter-house, and thousands of Jews, Christians and Muhammadans are being butchered in it. If the powers of Europe really love righteousness they should turn their attention to the matter. Turkey, to whom they confine their attentions adds the Editor is free from every defect and has been progressing in every direction. Her ruler treats all classes of his subjects in the same manner, and her only fault is that she is owned by Muhammadans. The English object to the Porte spending the revenues of India at Constantinople, but what have they to do with Macedonia, having no claim on Turkey? Besides is there any harm in the revenues of the Punjab being spent in Lahore? Mr. Aziz Ahmad further remarks that a perusal of history will show how British officials have, by murdering justice, destroyed the commerce

and industries of India. Lord Curzon's enthusiasm about the improvement of the industrial condition of this country was only lip-deep. What a large share of the public appointments in India is enjoyed by Englishmen, and what large sums of money the English drain away to England by different means! In Turkey (on the other hand) both the blacks and whites draw the same salaries and are to be seen in one and the same regiment. Aziz Ahmad also advises the Amir to train an army of five lakhs of soldiers, from whom hard work should be exacted every day. The Afghans ought to advance all along the line, as the Japanese have done, importing instructors from Japan and Germany, if necessary. After remarking that the Afghan stand in sore need of union and that in case Turkey's enemies (the powers) triumph it will be all over with Islam, he says that the powers wish to wipe the Turkish Empire of the earth's surface.

(*b*)—*Home.*

5. The following is from the *Arya Messenger* (Lahore), of the 9th January 1906:—

The Royal tour and the Maharaja of Darbhanga.

"The Maharaja of Darbhanga made a munificient offer of one lakh of rupees to the Prince of Wales as a memento of his visit to the Indian metropolis. The Prince who was pleased to accept it, donated Rs. 90,000 to the local Medical College and the rest to the Lady Dufferin Hospital. In our opinion, though the equipment of a Medical College fulfils a real want of the public, the endowment of a technical institution with the same would have been still better. Had the Maharaja been better advised, he would have either founded a Technical Institution bearing the name of His Royal Highness, or endowed the Prince of Wales' Technical scholarships to Indian students to enable them to complete their education in foreign countries. In this way, we think, the memento would have better served the real interests of the Indian people."

6. The *Frontier Advocate* (Dera Ismail Khan), of the 28th December 1905, remarks that the relations between the rulers and the ruled ought always to be of the friendliest. It is, however, to be regretted that for some time past Anglo Indian officials have, at the instance of some foolish friends of theirs, been conducting themselves in a manner which is creating an impassable gulf between Government and the people and weakening the faith of the latter in the British sense of justice and fair-play. These officials look upon the late Queen-Empress' Proclamation of 1858 as so much waste paper, and, on the people demanding their legitimate rights on the strength of this document, so far from feeling ashamed of their shameful conduct they call the latter rebels and traitors. They smell sedition everywhere and have been devising undesirable measures with the object of coping with the supposed evil. The *Frontier Advocate* then deprecates the prevalence of official oppression in East Bengal, and says that the doings of Sir Joseph Fuller and his lieutenants are calculated to tarnish the fair fame of the British Government.

The rulers and the ruled in India.

7. The following is from a paragraph in the *Tribune* (Lahore), of the 13th January 1906, commenting on some article written in the *World* by the Calcutta correspondent of that paper:—

The British public and Indian affairs.

"One feels ashamed to notice such idiotic balderdash; but unfortunately this kind of rot is taken as Gospel truth by a class of 'club people' in English Society who though absolutely devoid of brains, principles, or higher feelings, have a voice in the

settling of political questions of the greatest moment to us. These aristocratic loafers derive all their knowledge and information from papers of the *World* type, and no doubt in the smoking rooms of their clubs are 'haw-hawing' over the discomfiture of *Babu* Surendra Nath, the 'arch-Swadesher.'

The same.

8. The following is from the *Tribune* (Lahore), of the 10th January 1906, in connection with a pamphlet by a Parsi Barrister of Bombay named K. E. Ghamat :—

"No question can be imagined to be of no more vital interest for the well-being of the Empire than the feelings of the subject population towards the Government. It is a question which ought never to be regarded as stale. There is no educated and thinking Indian who would not mournfully subscribe to the terrible indictment of Mr. Ghamat. Most Anglo-Indians, on the other hand, would set down such aspersions on British rule as prompted by ingratitude, malice, discontent at their (the educated Natives') vaulting ambition not being gratified, and so forth. How the Anglo-Indian officialdom look upon honest and sincere criticism of their work is evident from the open favour shown to those who systematically flatter their vanity and parade their dependence on them, and undisguised disgust for those who point out defects, demand revision and reform, and insist on the maxim of 'fair field and no favour' being followed in the distribution of Government patronage. Let not our rulers forget that the policy of self-complacent drift is no less dangerous than of active hostility to public sentiment."

The same.

9. The same paper has the following :—

"Unhappily, however, with all the pressure brought to bear upon the subject by John Bright and others equally interested in the prestige and stability of British rule in India, the relations between the rulers and the ruled in this country have far from improved since the previous Royal visit. In fact, signs have not been wanting to show that affairs have since drifted in some instances from bad to worse. The particular section of the European community in India to whom the remarks of John Bright specially apply lay the whole blame upon the 'natives' (a polite rendering, by the way, of 'dirty niggers'). Ten thousand wild horses will not be equal to the task of drawing them to the recognition of an alternative possibility with regard to this contended point. But, curiously enough, English visitors to this land who have made a close and impartial study of the relations of the rulers and the ruled do not generally find the attitude of English society in India conducive to the promotion of desirable relations between the rulers and the ruled, and there is no apparent reason for their bearing any particular malice towards their own countrymen out here."

The National Congress.

10. The following is taken from the *Panjabee* (Lahore), of the 10th Jauuary 1906:—

"If the Congress persist in their present infatuated policy of disgraceful inaction and contemptible talk, heedless of the demand made on them for action, the country will come to regard them as a body of ambitious imbeciles or a society of self-seekers who are sacrificing the real interests of their country on the altar of their vanity or own aggrandisement by duping gullible and emotional people who are unable to perceive that speeches without action are demoralising, enervating, and disastrous under the present circumstances. To those people who have already clearly perceived that present methods of the Congress should be forthwith abandoned. we have a few words to say. If the Congress be found hopelessly wedded to important rhetoric and despicable pomp, the people who have been crying for action should combine and start a Congress of Work. It may not be at the outset such an imposing thing as the present Congress of Talk is. But its very humble appearance will be a great aid to its work. It need not make any

noise. Its work will issue like the Ganges silently as a narrow streamlet, and will expand more and more and develop into a mighty and fertilising stream which will bless the missionaries and the masses with golden harvests that will be the delight of God and Man."

The same.

11. The *Fanjabee* (Lahore), of the 13th January 1906, has the following in a leading article on the Congress :—

"As regards the nature of the work that the various leaders at the heads of their various Associations will do, we beg to suggest that the most important work which has up to this time attracted very little attention of the Congress is the *political education* of the people. The Press is doing this work to a certain extent, but there is, and can be, no system in its work. It is doing a great service to the country by producing what may be called a widespread dissatisfaction, but it cannot be relied upon as an unfailing guide and a perfect instructor of the country in the country's politic. The various leaders, with their respective Associations, should therefore follow some system of imparting sound political education to the masses of the country. There are two ways in which the work can be done systematically. First, by holding regular weekly or fortnightly meetings of the Indian Associations and delivering discourses on the various subjects which have formed the staple of the congress ruminations for the last 21 years. * * *

* * * * * * * *

"The second method of popularizing politics in the country is to issue small pamphlets in all the vernaculars of the country, discussing important topics in a very clear and easy style. Abundant material for such tracts will be furnished by Congress reports and the speeches of eminent Congressmen; and there could be no pecuniary difficulty, we think, in distributing them broadcast."

Alleged official oppression in East Bengal.

12. The following is taken from the *Tribune* (Lahore), of the January 1906 :—

"But the personal initiative of Sir J. Fuller has led him to leave the Government of West Bengal *far* behind in devising various un-British methods to suppress all legitimate agitation in his unfortunate satrapy. He has added insult—by terrorising the harmless and inoffensive population with the help of his Gurkhas—to the wrong and injury suffered by the people. You wound them in their tenderest part, and would not let them even cry out in their agony! Well, the people, when determining on their attitude and course of action, did not lose sight (as we have said) of the troubles they would bring down on themselves."

The *Swadeshi* movement.

13. The *Paisa Akhtar* (Lahore), of the 12th January 1906, says that the *English Review* is of opinion that those natives, especially the educated among them, who are giving out that imported sugar is refined with cow's blood and bones, are, so to say, traitors to Government and should be hanged without delay. It is a matter for thankfulness that Government knows its work better than the writer in the *Review* and pays no attention to effusions like the above; otherwise God alone knows how hard it would go with Indians.

The prosecution of the *Bhala* for sedition.

14. The same paper of the 8th January 1906, writing about the prosecution of the *Bhala* for sedition, remarks that the paper has the sincere sympathy of all its (native) contemporaries and educated Indians. No thinking person will, however, approve of the incriminating article, and it is surprising that a graduate in law should have inserted it in his newspaper. No paper

would publish such an article, not only through fear of being prosecuted for sedition, but also because writings like the one in question can render no service to the people or the country; while they are likely to vitiate the public taste. The Editor then goes on to say that the Indian law of sedition is a queer one, seeing that the article, for first publishing which a prosecution has been launched against the *Bhala*, is being reprinted and given far greater publicity by most of the Anglo-Indian and native newspapers in the country without any fear of their being called to account. At all events, this goes to show that the publication of the article in question throughout the land has taken away not an iota from the prestige and greatness of Government, and this being so Government should let off the Editor of the *Bhala* with a warning, which indeed is more becoming its dignity.

III.—Native State.

Patiala affairs.

15. Writing about the appointment of Principal to the Mahindra College at Patiala, the *Tribune*, (Lahore), of the 10th January 1906, says:—

"We are on principle opposed to the appointment of Europeans in Native States. Their presence in these States does as a rule more harm than good. They are rarely able to keep aloof from the intrigues, the factions and the parties which go to make up the normal state of affairs in Native States. The Council of Regency will, we hope, reconsider their decision and rule that the appointment of Principal will be open to a native of India. We have reason to believe that the Punjab Government and the Political Agent have given the Council a perfectly free hand in the matter of the appointment of the Principal. Under these circumstances the Council will be exceedingly ill-advised to confine the selection for the Principalship to European candidates; still more so to bring in a third-rate man when far more capable Indians are available for the same or even a lower salary. All the successful private Colleges in India, such as the Metropolitan City, and Ripon Colleges in Calcutta, the D.-A.V. College of Lahore, and the Fergusson College of Poona have created position and fame for themselves under the headship of Indian Principals, and we do not see why the funds of a Native State, because it is a Native State, should be allowed to be put to dubious use in providing for the luxury of a European Principal—very likely a ne'er-do-well pining away at 'home.' The matter is one calling for close scrutiny and serious discussion."

V.—Native Societies and Religious Matters.

The Royal visit to the Jumma Mosque, Delhi.

16. The *Paisa Akhbar* (Lahore), of the 12th January 1906, publishes a communication from Maulvi Abu Said Muhammad Husain, Editor of the *Ishayat-us-Sunah*, who takes the *Paisa Akhbar*, the *Watan*, the *Siraj-ul-Akhbar*, &c., to task for finding fault with the Prince of Wales for having gone into the Jumma Mosque, Delhi, without putting on shoe-coverings. The Prophet, he adds, has ordered that Musalmans can go into mosques and say their prayers with clean shoes on. This being so, they should not imitate the example of Hindus and Sikhs, who are forbidden to take shoes into their places of worship. The writer concludes by promising to revert to the subject at some future time and quote extracts from the Qoran and the Traditions in support of his contention.

Grievances of pilgrims to the Hedjaz.

17. The following is from the *Tribune* (Lahore), of the 7th January 1906:—

"We notice with pleasure that a resolution was adopted at the meeting of the Indian National Congress on the subject of the quarantine for pilgrims to Mecca. At present every Muhammadan who arrives in Bombay to embark for Mecca is required to be detained for five days in a camp of observation. The arrangements made for this purpose always leave much to be desired, but this year they were especially open to objection. * * * * The resolution, which was moved by the Hon'ble Mr. Parekh of Bombay, gave the lie direct to the charge often maliciously brought against the Congress by some of its Anglo-Indian critics that it is a movement designed to promote the interests of a section only of the population of India. * * * It is stated that it is not in the power of Government to abolish the quarantine altogether. That may be the case, but it is surely in the power of Government to change the port of embarkation, or, if that cannot be done, to make adequate arrangements for comfortably housing the pilgrims. Change of ports of embarkation will certainly not remove the grievances the pilgrims at present suffer from. What is wanted and must be insisted upon by public opinion is that adequate accommodation should be provided in the camp of observation for all classes of pilgrims. It is no excuse for inaction to say that this year the number of pilgrims was unusually large. * * * Muhammadan gentlemen who are told in season and out of season that their community does well in keeping aloof from all political agitation will, we hope, try to realize on occasions like the present the character of the advice so gratuitously tendered them by their Anglo-Indian friends."

VII.—General Administration.

(*d*).—*Education.*

Remuneration of teachers.

18. The following is taken from the *Tribune* (Lahore), of the 9th January 1906:—

"It is certainly correct to state that 'one of the greatest obstacles to education of every grade in India is the very small remuneration which those who devote their lives to teaching can hope to obtain. It is easier to make progress in bad buildings than with bad teachers, and the improvement of their social state should be one of the first aims of the Education Departments in all provinces.' We have had occasion more than once in these columns to urge upon the powers that be the necessity as well as the desirability of the salaries of teachers in Primary as well as Secondary Schools being raised. The salaries at present drawn by teachers employed in Primary schools are lower than the average of the wages of unskilled labourers in the towns and the cities. * * * We think the least that can be done in this matter is for the Government of India to lay down that the salary of a certificated teacher should, in no case, be less than Rs. 15 per mensem. Something should also be done to make some sort of provision for old age or retirement on account of accident or disablement. The first charge on the increased grant on Primary Education should be a decent provision for giving a better remuneration to teachers."

(*h*).—*Miscellaneous.*

How Income Tax is assessed.

19. The following is from the *Tribune* (Lahore), of the 13th January 1906:—

"After every new assessment of Income Tax in a place complaints are rife as to over-assessment on account of the haphazard manner of ascertaining the income. What the Tahsildar or any other person appointed for the thankless work does as the first thing

is to send for a number of local men whom he knows or who have been recommended to him. These are not as a rule men held in much esteem by their townsmen. For no one who likes to stand well with his neighbours would care to undertake a duty which while bringing no profit if honestly performed would surely make him the object of the assessees' ill-will. Those who agree to do the disagreeable job are often people who are so hard up, are so unscrupulous, as not to care if they incurred some odium provided they could make money. As soon as the nomination of those gentlemen as 'referees' is known they are besieged (after night-fall) by all classes of men, who have a taxable or nearly taxable income, eager to settle the amount of consideration for being let off altogether or the impost being fixed according to their wishes. There is often no concealment about the haggling that goes on, as if it was an ordinary matter of business. This gives a splendid opportunity also for paying off old scores, and is taken full advantage of. In spite of the temptation, there are not a few persons who from self-respect or principle never stoop to propitiate the 'chartered harpies.' These are not only highly overtaxed, but their names are marked down on the confidential registers as unprincipled persons given to cheating Government of its dues! An appeal for revision or refund is such a troublesome business, that few people have strength of mind or patience enough to go through the ordeal, so they generally submit to their *kismet* like the good fatalists that they are."

Titles of honour.

20. The *Paisa Akhbar* (Lahore), of the 4th and 5th January 1906, in criticising the New Year's honours list, remarks that it is not the really deserving persons but the flatterers of highly-placed officials who are usually decorated with titles. The present list, however, contains the names of some really deserving persons, who have, for years past, been rendering valuable services to both Government and the country.

Punjab Government Press, Lahore—19-1-06—5—79—C. D.

[Confidential.]

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I.—POLITICS.

(*a*)—*Foreign.*

Turkey and Afghanistan and England.

1. Mr. Aziz Ahmad of Glasgow, writing to the *Panja-i-Foulad* (Lahore), of the 14th January 1905, says that the English feel vexed that they cannot accredit an Englishman to the Kabul Darbar as their representative. The writer adds that cholera, famine and plague are not to be found in Macedonia, for the reason that the scourges named are signs of mal-administration. A certain Babu* once visited Russia and on his return to India published in the newspapers that the Russian rule was superior to the one established in this country. Justice is almost unknown in India; and what signifies it if peace reigns in the land, seeing that more natives die every day from hunger than there are inhabitants in Turkey? The correspondent then writes as follows:—"It is the month of May in 1906. Thank God Europe has been defeated! It has apologised to Turkey, and the Sultan has been kind enough to pardon all. All the Turkish islands, including those of Crete and Cyprus, have been returned to the Turks, and wine-consuming Englishmen, &c., have turned Muhammadans and given up eating pigs' flesh."

(*b*)—*Home.*

The Royal Visit.

2. The *Sat Dharm Parcharak* (Jullundur), of the 12th January 1906, after stating how large sums of money are to be spent in connection with the Prince of Wales' visit to Rangoon, enquires whether the Burmese are unaware that a famine is about to break out in the country. Were the thousands of Rupees they intend wasting on mere empty show spent for the benefit of thousands of their famine-stricken fellow-countrymen the latter would have been saved the starvation in store for them.

Natives under British rule.

3. The same paper remarks that it is said that laws are made for the poor and that the rich may ride roughshod over them. Practical proof in support of the truth of this saying is supplied daily in this country. If an Englishman

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* Perhaps this is a reference to Dr. Nishikanta Chatterji, Ph. D., who embraced Islam at Hyderabad (Deccan) in 1904.

kills a coolie the European jurors appointed in the case usually blame the dead man for the incident, alleging that the death was due to a rupture of his enlarged spleen. Immediately after the Sepoy Mutiny the late Queen-Empress issued a Proclamation stating that in the bestowal of higher appointments under Government no consideration would be paid to the caste or colour of the candidates. The hearts of the simple-minded natives overflowed with gratitude at this, but the poor fellows did not know that the Proclamation which their religious, truthful and unsophisticated Queen-Empress had penned with her own hand would be interpreted by Lord Curzon in such a way as to extort praise for the ex-Viceroy's acuteness and scalding tears at the helplessness of natives. The Editor adds that it is the duty of the King-Emperor and Parliament to keep the Government of this country in their own hands in the true sense of the term, so as to strengthen the foundations of British rule in India and deserve blessings from the voiceless Indian people.

The *Bhala* prosecution.

4. The *Frontier Advocate* (Dera Ismail Khan), of the 4th January 1906, writing about the prosecution of the *Bhala*, says that those who publish articles like the incriminating one help to widen the gulf between the rulers and the ruled, and thereby greatly injure the interests of the country.

The *Swadeshi* Movement.

5. The following is from the *Punjabee* (Lahore), of the 20th January 1906, and appeared in an article entitled "The *Swadeshi* Movement":—

"India must be ground to dust in the free-trade mill and the efforts of the humble, peaceful, law-abiding and most indigent people on the face of the earth be brought to naught because the free-trade policy cannot be modified to check the influx of cheap foreign goods into the country. The Government may have fine good motives at heart and may be in full sympathy with the people, but mouths cannot be fed with feelings, and movements of such a moment cannot be made successful by mere motives and professions. If the Government had come to our rescue, we are sure the *Swadeshi* movement would have been a perfect success. But it is unnatural and foolish to expect a step-mother to love her step-children with the same fervour and devotion as she bestows upon her own children. So far as we are concerned we look up to the Government as to a real mother, but the pity of it is that we are only the step-children of our present mother. She has got more sons whose claims are prior and superior to ours. We shall credit the Government mother with the holiest of motives, but Manchester stands in her way and prevents her from extending the same love to us."

The alleged official oppression in Bengal.

6. The following extracts are from a communication entitled "Our Eastern Budget," which appears in the *Punjabee* (Lahore), of the 17th January 1906:—

"The one place in Bengal which has been able to cover itself with lasting honour and credit in connection with the *Swadeshi* movement is Rungpore. Whilst the Andul Special Constables showed the white-feather and made an abject and humiliating surrender to the behests of their oppressors, the Rungpore gentlemen, on whom the same game was tried, kept a stiff upper-lip and hurled defiance in the teeth of the tyrant. They refused point-blank to act as special constables, and the case against them is still dragging its slow length along.

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"The royal visitors have left Calcutta after a week's stay. They were not allowed to cross the line that divides the European quarter of the city from the Indian quarter. Those who went to the receptions and illuminations organised in their honour complain of having received rough-handling at the hands of the Police. Government was all in a tremor at the prospect of the royal ears being assailed by shouts of 'Bande Mataram.' Though a whole day was spent in putting up wooden structures in College Street for the accommodation of young collegians and others on the occasion of the Prince's visit to the Senate House, Government was suddenly seized with panic and ordered the whole thing to be pulled down and carted away under cover of night.'

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"The Callcutta Corporation spent Rs. 20,000 of the money it wrings from the poor rate-payer (often as the *Patrika* reminds us at the cost of his household chattels, which are knocked down to the highest bidder when he fails to pay up to time) in buying a present for the Princess. They could do no less—the thing had to be done in slap-up style or not at all. The reputation of the 'Gorgeous East' was at stake. And it was therefore right that lakhs of rupees should be spent in making a holiday for the Prince and illumining the European part of the city till it looked like one blaze of light that marked the rays of the sun.

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"In Commilla, again, school boys have been fined and punished for shouting Bande Mataram in the presence of a New Zealand Missionary and ordered to *salam* him in the streets and attend his Sunday class on penalty of rustication. Officials and Policemen suspected of *Swadeshi* proclivities have been degraded or dismissed. Indeed, scarcely has the Prince turned his back on Bengal, the policy of repression held in abeyance for a time has been revived in Eastern Bengal in all its rigour. Mr. Fuller is at it again, hammer and tongs. And this notwithstanding the assurance which Lord Minto is said to have given Mr. Bannerji, namely, that he would allow no more persecution in the Fuller half of Bengal."

7. The following extracts are taken from an article appearing in the same paper :—

The same.

"The heads of some of them (Bengal leaders) have been turned because Lord Minto lately granted them an interview, and spoke to them with cheerful affability and kindness. They have been going about spreading the story that Lord Minto has been converted to their way of thinking and has promised to bring Sir B. Fuller to his bearings at once and put his foot down on his vagaries. The *Sanjibani* of Calcutta, a Bengalee friend tells us, almost says this in so many words. We are quite willing to believe the story and take our contemporary's word for it. But Lord Minto's promise to hold out to us the right-hand of fellowship and deliver us from the 'proud man's contumely,' 'the oppressor's wrong,' and 'the insolence of office' has been of no avail in preventing the recurrence of the former scandalous state of things in Eastern Bengal and Assam. * * * * * *
* * We yield to none in our high opinion of the English, who have risen to be one of the greatest nations of modern times by sheer strength of will and doggedness of determination. But as some of them have themselves been telling us they are not angels but men. * * * * * * *
* * They need make no secret of the fact that they have their own axe to grind in the Indian smithy, and must keep an eye to the main chance, come what may.
* * * * * * * * *
We must consolidate and strengthen the foundations of our own national existence; if we ever hope to raise on it the colossal fabric of India's political redemption, we must depend on the strength of our own right arm, trust to Providence, and keep our powder dry. Nations by themselves are made. And men are not born with any undue

partiality for the members of an alien race. Let us by all means continue to believe in the sense of justice and fair play of our English friends. But let us at the same time remember that the only way by which we can hope to reach the British conscience is through the British stomach and the breeches pockets of the Briton."

V.—Native Societies and Religious Matters.

The Royal visit to the Jumma Mosque, Delhi.

8. A Delhi correspondent writing to the *Paisa Akhbar* (Lahore), of the 16th January 1906, contends that it is wrong to say that Muhammadans are allowed to go into mosque with their shoes on. Indeed, Musalmans are as much opposed to shoes being taken into their mosques as are Hindus or Sikhs to their places of worship being treated in the same manner, and this not through narrow-mindedness but in consonance with the teachings of their religion. The Managers of the Jumma Mosque, Delhi, should, therefore, request His Excellency Lord Minto to forbid all Europeon visitors to the mosque to enter even the compound without putting on shoe-coverings The writer also objects to the mosque being illuminated in connection with loyal demonstrations, observing that places of worship ought on no account to be put to such use. He also insinuates that the dinner taken there by Lord Curzon on the occasion of the Coronation Darbar perhaps included that, the entry whereof into a house, let alone a mosque, renders the place impure.

VI.—Legislation.

The Alienation of Land Act.

9. A correspondent writing to the *Akhbar-i-'Am* (Lahore), of the 13th January 1906, says that hereditary tenants of landlords, who do not belong to recognised agricultural tribes, are forbidden to temporarily alienate their rights to their landlords privately, although they can effect a permanent alienation out of court. A recent decision of the Chief Court compels them to obtain the Revenue Officer's sanction for the purpose; and as this entails on them considerable expenditure of time and money they usually prefer to part with their rights for ever, which is very hard on them.

VII.—General Administration.

(a)—*Judicial.*

The administration of justice in India.

10. The following is from the *Punjabee* (Lahore), of the 20th January 1906:—

"Whatever may be said to the contrary Government really sells justice to the public by maintaining an intricate machinery of a multiplicity of courts, and by stamps, fees, process-fees, legal taxes, and other devices invented by modern civilization. A man without resources can scarcely, if ever at all, obtain justice in British India. Government does a good thing by the sale of justice, equally by the sale of salt, opium and some other things. Now it is a well-known fact that before the advent and consolidation of British power there was no litigation at all in India. There was no registration of deeds and no witnesses. An old time deed was once shown to us; it bore the witness of the sacred Ganges together with that of the village deity: but nevertheless the obligations of such a bond were scrupulously acknowledged and carefully maintained, even by the third and the fourth generation of the contracting parties. Now-a-days no sooner a deed is registered and executed then one or both of the parties commence to look about to invent means for circumventing it. Who is responsible for this? Certainly

Government and its judicial machinery, and not the lawyers as is maintained and believed in by some high officers of Government. You cannot go on multiplying your courts and judicial officers, and at the same time attempt to contract the supply of lawyers, the necessary and accessory mechanism of the whole machinery; and if you do, you as certainly lay the foundations of a disaster which sooner or later is sure to overtake you, as that the sun rises in the East and sets in the West every day"

How to put down litigation.

11. The following paragraph is taken from an article contributed "by a Judicial Officer" to the *Observer* (Lahore), in which paper it appears in the issue of January 20th :—

"While no one will deny that excessive litigation is ruining the peasantry of the country, there are so few who realise the real extent of the evil that we need no excuse for drawing the attention of our readers to this aspect of our country's needs. Litigation as it is as present—and who will deny that at least half of it is frivolous—means not only loss of money to those who can least afford to bear that loss, but loss of moral strength as well. It is for this latter reason that we feel compelled to make a proposal which, if acted upon, will not only check the present reckless habit of resorting to courts of law on the slightest occasion, but will further enable the public to come to a right understanding of their duties as members of society."

The remedy proposed by the 'Judicial Officer' is the appointment of itinerant preachers, who will go from village to village and "exhort the people to refrain from ruining each other," and also to give advise in cases which would ordinarily go before courts.

(*d*)—*Education.*

Government and Education.

12. The following is taken from the *Punjabee* (Lahore), of the 17th January 1906 :—

"The needs of the rulers are not always identical with the needs and requirements of the people, and every Government, whether indigenous or foreign, will therefore always regard the system of education from its own point of view, which will be, in many cases, different from the people's point of view. Unfortunate, therefore, must be the country whose education is entirely in the hands of their rulers. And more unfortunate still must be the people whose educational policy is dictated by rulers who are by race, religion and sentiment quite alien to them. To the latter category belongs India, the most unfortunate of all countries. Not only has she to submit to the caprices of a class of people who regard themselves perfect and omniscient, but has to be content with systems dictated by a Government whose profsssions of sympathy can only be accepted with hesitation."

(*f*)—*Railways and Communications.*

Native soldiers' luggage.

13. The *Civil and Military News* (Ludhiána), of the 15th January 1906, after dwelling on the unflinching loyalty and dauntless bravery of native soldiers, says that those of them employed in Burma, Africa, China, and at Aden, &c., come home on leave only after three or four years. And it is but natural that on their return from distant lands after long periods they should bring with them presents and curios for their friends and relations. It is, however, to be regretted that they can carry only 15 seers of luggage in a railway train free of charge and are made to pay freight for quantities in excess of that.

14. The *Akhbar-i-'Am* (Lahore), of the 17th January 1906, endorses the suggestion made by a certain Calcutta newspaper that only half the railway fare should be recovered from poor persons going to Kasauli to place themselves under treatment at the Pasteur Institute there. Special concessions are already made in favour of Government officials and men connected with the Army, but this is far more necessary in the case of poor persons who live far away from Kasauli and cannot afford to pay railway fares at full rates.

A suggestion that only half the railway fare should be recovered from poor persons going to join the Pasteur Institute at Kasauli.

(*h*)—*Miscellaneous.*

15. The following paragraph is taken from the *Punjabee*, Lahore, of the 20th January 1906 :—

A shooting accident at Wazirabad.

"Our kind high-souled rulers now and then indulge in human shikar. The hard and laborious toil of governing needs some such relaxation as shooting. But they never shoot human beings intentionally. Occasionally, though rarely, it is done in error, and sometimes through short sight, or through the glare of the Indian sun. If anybody is to blame that Indian sun assuredly is, for when the lordly Tommy goes out shooting he should have the sense to shine mildly instead of blazing down on such irreproachable beings. The natives, again, have no proper sartorial instincts; now had they possessed any they would never dress in such a way as to impersonate our remote ancestors, or even as bears and pigs, and thus, in a sense, invite the contents of our rulers' rifles. It will thus be clearly seen that it is by no means the fault of White Shikaris that natives often become the prey of their (the Shikaris', not the natives') sporting instincts. The latest instance of this kind comes from Wazirabad. The *Zamindar* of that town reports the shooting dead of a Sadhu in the reed swamps lying in the neighbourhood by three *Gora* soldiers who were out shooting there. The Sadhu looked so much like a pig that the Tommies were tempted to shoot him. Oh! dear! dear! and now a hue and cry would be raised in the native papers. But after all no harm is done in this case; it is the ultimate object of a Sadhu to seek *Nirvan*, and the three sons of Mars by shooting him dead simply helped him to reach his goal at once. In this case at least the Tommies deserve to get a reward, and we trust the Government of India will sanction one for each of them."

Punjab Government Press, Lahore—25-1-06-7-79-J. B.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

Indians in South Africa.

1. The following is from the *Punjabee* (Lahore), of January 24th, 1906:—

"Our readers must have a general idea of the treatment which is meted out to our countrymen in South Africa, but perhaps they are quite in the dark as to the atrocious cruelties that are heaped upon those of our countrymen who go there as *coolies*. The Indians now in South Africa can be divided into two classes—free men and slaves. The former do enjoy some liberty, but even they groan under disabilities and restrictions, a contemplation of which must make our condition here appear far better, in spite of the inequalities and racial distinctions that have reduced us to the position of menials in the very land of our birth. The so-called free Indians, working as merchants or shop-keepers in South Africa, are looked upon as little better than beasts. They cannot travel in the first or second class, they cannot purchase their tickets where their whiter countrymen do. They cannot walk on the same footpaths with them. They are made to pay all the taxes that others pay without being thought fit to enjoy the privileges of citizenship, even in such things as the provision of light in their houses or conservancy arrangements which the meanest of the white citizens can claim as of right. They must, in addition to these rates and cesses, pay a *jiziah* or capitation tax of three pounds without excepting even boys over fourteen years."

After this the writer goes on to tell how workmen are kidnapped and gives two instances, both of which occurred at Cawnpore, of kidnapping, and calls on the Government and Police to take action.

The article ends as follows:—

"The remedy is that at the end of five years' hard labour and cruel bondage they cannot find a pie in their pockets. They starve, and if death would not come in this way, they seek refuge from misery in suicide. Many hang themselves by cutting their throats or rid themselves of their misery by jumping into the sea. * * It will be, therefore, vain to look to any Government to stop the evil. We have not showed ourselves to be men and we cannot expect to be treated as men by Governments which have nothing in common with us. The best that we can do under the present circumstances is to keep ourselves out of the evil's way. We do not believe in the creed of 'To keep at home is best,' but we do not advocate an exile which would neither add anything to our country's wealth, nor help in the intellectual amelioration. It is better that our people should starve at home rather than expose themselves to the brutal tyranny of foreigners and die of starvation or hang or drown themselves in foreign lands and foreign seas. There are already about seventy thousand of them in Africa and we learn that fifteen thousand more have been requisitioned. It is, therefore, the duty of every feeling Indian to warn his ignorant countrymen and country-women and save them from the horror of slavery, exile and death in South Africa."

2. The *Watan* (Lahore), of the 19th January 1906, remarks that the manner in which the Macedonian question has been solved has not only shown the world the weakness of the Powers and the present great strength of the Porte, but has also conferred an important material advantage on Turkey, *viz.*, has made it possible for the Porte to increase the duty on the merchandise imported into the Turkish Empire from abroad, to which the Powers had hitherto refused to agree. The Editor adds that there is no foundation for the impression which has got abroad, that the Powers have succeeded in bending the Sultan to their will, and that practically Macedonia has passed out of the hands of the Turks for ever. So far from the Powers having been allowed to have things their own way, their representatives in Macedonia have been reduced to the abject position of spies.

The Macedonian question.

3. Azíz Ahmad, of Glasgow, writing to the same paper, says that it is the duty of the newspapers of a country to teach it to fear God and impress its obligations on it. British newspapers and missionaries, however, have thrown truth and justice overboard, and preach only jealousy, bigotry and ignorance. Those, therefore, who are the enemies of God and truth can never be friends to the followers of Islam. It may be added that, although the number of Muhammadans in the British Empire is nearly double that of their Christian fellow-subjects, the King-Emperor's Ministers treat Musalman (Kings and Governments) in a manner as if His Majesty had no followers of the Prophet among his subjects. Indeed, this treatment is invariably of a kind calculated to give offence to the Islamic world in general and to the Muhammadan subjects of Great Britain in particular. The victory His Majesty (the Sultan) has gained over the Christians of Europe is a greater one than any secured by the Japanese in the war in Manchuria: he has not only killed the snake, but has also saved his stick. The demand for the financial control of Macedonia was a Christian attack directed against the entire Muhammadan world, but it has pleased God to avert the calamity, although the Turks have to thank the Germans also for the result. It is true that four starving Europeans,—one English, one German one Italian and one French,—have obtained employment in Macedonia. These uninvited guests will, however, be nothing better than Patwaris: they have been invested with no powers, and will not be in a position to injure the Turks in any way. They will, God willing, be sent back to their respective countries in two years, by which time the Turks will have placed their navy on a satisfactory footing and constructed several important railways. Mines should also be spread along the Turkish coast with a view to rendering it impossible for the Powers' ships to make any mischief in future.

The same.

Aziz Ahmad also contributes other article in a similar Strain to two or three other newspapers.

4. The *Watan* (Lahore), of the 19th January 1906, says that up till recently Christian Europe looked upon Asia, nay the whole world, as a happy hunting ground. The beating administered to Russia by Japan had, however, the effect of creating a flutter among these hunters, and not long ago they raised a cry about a "Yellow Peril." The termination of the war in Manchuria has silenced this cry, and Christendom is again busy devising plans to encompass the ruin of Muhammadans.

The Powers and the Islamic world.

5. The *Vakil* (Amritsar), of the 20th January 1906, remarks that all the Christian Powers of Europe are bent upon putting an end to the existence of Muhammadan Kingdoms in that continent and elsewhere. They are ever plotting and scheming to gain their end, in one kingdom on the pretext of establishing peace, in another as disinterested advisers of the ruler, and in another again in the name of friendship. It is due to this friendship that the small Mussalman States in Africa have been wrested by Great Britain and the splendid Islamic Kingdoms in Tartary have passed into the possession of Russia. Again, the British Government interfered in the internal administration of Egypt with the avowed object of improving it, but refuses to evacuate the country in spite of the Egyptians' piteous appeals. After remarking that the Powers have also been intriguing in Turkey and Persia, the *Vakil* says that England and France are now knocking at the gates of Morocco and wish to enter it in the ostensible pursuit of commercial interests. Fortunately for Morocoo the Emperor of Germany has intervened and the whole question is to be decided by an International Conference. There is now no likelihood of the matter culminating in war, seeing that both the Kaisar and the new liberal Prime Minister of England follow a policy of peace.

The same.

(*b*)—*Home.*

6. The *Zamindar* (Karmabad), of the 16th January 1905, writing about the prosecution of the *Bhala* newspaper, remarks that the incriminating article is not deserving of the importance the Bombay Government has attached to it. The people of India, particularly Muhammadans and Sikhs, thoroughly appreciate the peace established by the British Government in the country, and look upon articles like the above as the ravings of a madman.

The *Bhala* prosecution.

7. The following is from the *Punjabee* (Lahore), of the 24th January 1906 :—

The boycott movement.

"Boycott, strike, or *hartal*, call it whatever you like, it is the same thing, and truly it is the weapon *par excellence* of the weak against the strong. Only, to be effective, you must know how to make use of it properly, as the Chinese knew how in their boycott against America, otherwise it misses fire and doesn't help you in the least. Now it is a matter of general knowledge that India is weak and helpless (we mean India of the Indians or the real children of the land, and not that other India, *yclept* Anglo-India, which is so strong and powerful and imperious that it really doesn't need the help of Japan secured for it by a famous treaty of alliance concluded recently), and for a long time she did not know what to do except to submit meekly and endure under every kind of indignity and hardship heaped on her. But now she is rapidly finding her way to the only weapon of the weak, and during the last year many of her children made use of it on occasions of great trials, without much success however. The reason of their non-success so far is obviously due to the fact that with the weapon itself they have not yet acquired the necessary facility or ease in using it. However this is a question of time, and in a short interval with practice they will undoubtedly become experts."

8. The following extracts are taken from the same paper in which they appear in an article entitled Eastern Bengal Affairs :—

The alleged official oppression in East Bengal.

"Sir B. Fuller is at his old game again and that with a vengeance. The replies lately returned by the Viceroy to the addresses of the Indian Association and the Bengal Landholders' Association of Calcutta seem to have added a fresh stimulus to his misdirected zeal and he is once more riding the high horse and treading the rights and liberties of the people under foot. The gulf that already yawns between him and the unfortunate people over whom he has been placed in authority has been deepening more and more with the lapse of time, and goodness alone knows if any efforts are ever to be made to bridge it over and make an end of the present unhappy situation.

* * * * * * * *

"If the Lieutenant-Governor cannot do without such demonstrations of popular esteem and good-will he ought to mend his manners at once and be more considerate and thoughtful in his treatment of the people. They are not pieces of wood or stones, but men. And being men, it is scarcely reasonable to expect them to go out of their way to honour a ruler who has done everything in his power to forfeit their respect and good-will and alienate them permanently against himself."

After this the writer quotes some Police cases in connection with the disturbances in Bengal and continues as follows :—

"Lord Minto might express surprise that they should not put the law in motion against their oppressors, but it is more kicks than half-pennies that they always get for their trouble when they go to the law courts for redress. The present combination of executive and judicial functions in one and the same man makes it impossible for them to obtain any redress from the law courts. * * * * * Meanwhile the punitive police keeps lording it over the people with a high hand and showing an utter indifference to the laws of *meum* and *tuum*. They help themselves freely to other people's property and never trouble to say 'by your leave' or 'with your leave.' All attempts to elicit from Government some expression of opinion regarding the time when they propose to rid the people of this hideous nightmare have, so far, ended in failure, and there is every reason to fear that the curse has come to stay."

9. The following is from the *Tribune* (Lahore), of the 23rd January 1906 :—

The same.

"We are glad to learn that a few of the Calcutta leading men have since adopted the same course they had previously adopted at Rajshaye. They went to Serajgunge with a determination to hold a public meeting at all hazards, and a most enthusiastic public meeting was actually held on the same spot attended by over five thousand men. Significantly enough the Police on this occasion, as at Rajshaye, were conspicuous by their absence. It is surely not to be supposed from this that they had repented their action or were not disposed to do it again when a suitable opportunity presented itself. It showed that they knew thoroughly well that what they had done, or had been compelled to do, was illegal, and that they, or those behind, did not wish to be caught red-handed. In fact, word had been secretly sent to some of the local leaders that if they attempted to hold a meeting again the Magistrate himself would come with the armed Police and disperse it. The Magistrate, they were further informed, had postponed his tour, for which every arrangement had been made, for the purpose of leading the charge. The meeting was nevertheless held, and the threat held out proved, as was expected, an idle one."

10. The same paper has the following :—

Lord Minto's reply to the Indian Association.

"A British statesman and administrator, who is by nature frank and open, who has no idea of the depths to which Europeans can descend in ruling over weak and unresisting Orientals, and who is still too fresh to be disenchanted as regards the lofty and self-less motives of the White Man in bearing the Black Man's burden in India, in short, a ruler like Lord Minto cannot but set down the opposition to Partition, and the serious indictment regarding some acts and measures of the East Bengal Government, as proceeding solely from the over-suspicious, ungrateful and carping nature of the Bengalees—as depicted by Macaulay—and not traceable to any real cause of alarm or grievance. His Excellency must depend for all his information on the very authorities against whom the charges in the Indian Association's address were levelled, charges based on reports appearing for weeks past in the Indian journals of Calcutta, and on the statement of gentlemen who made enquiries on the spot. So it is but natural that the East Bengal authorities should be whitewashed. Of course no one says that Lord Minto intentionally endorsed the executive acts in East Bengal. From his position he could not do otherwise. He has been misled, that is all."

VII.—General Administration.

(*a*)—*Judicial.*

11. The following is from the *Punjabee* (Lahore), of the 27th January 1906 :—

A case against a *chauffeur* at Bombay.

"Motoring is only play to men with long purses, but to the poor toilers and moilers who have to make a strenuous fight to find their midday meal it is only a long drawn-out agony. We in Lahore do not yet know what a curse to Indian humanity is this White Man's new play-thing, but in a few years' time we will come to know its awful possibilities. Meanwhile people in Bombay, and probably in Calcutta and Madras, are gradually getting to know what an infernal thing a motor-car in actual life is, and the While Man's justice to the Black Man is, moreover, converting it into an absolutely unendurable thing. Only a couple of days ago we read the following Bombay news in the *Civil and Military Gazette:* 'Alfred Sam, a *chauffeur* (the French name of a motor-car driver), was charged at Bombay, on Tuesday, with rash and negligent driving of a motor-car which he drove into a ticca gharry and killed the horse. Defendant, said he, was employed by a local motor firm and had a license for driving a motor-car. He was fined Rs. 50.' When we remember that the horses standing between the shafts of all hackney victorias, that is ticca gharries, in Bombay must all be Arabs costing more than 300 rupees, we can well understand the ridiculous disproportion between the injury and the penalty. However, we forget that Alfred Sam boasts a white skin, and, therefore, the ticca driver should bless his stars that the former was convicted and fined at all. Had he been placed before the Magistrate for crossing the path of the Imperious one and fined for it instead of the aggressor for killing his horse what could he have done?"

(*h*).—*Miscellaneous.*

12. The following extracts are taken from an article which appears in the *Tribune* (Lahore), of the 23rd January 1906, entitled "The Plague and the Government" :—

Government and the Plague.

"A few words about the Resolution just published by the Government of India in the Home Department on the subject of the plague will not be altogether without interest at the present moment when it is apprehended that the disease is again to assume the form of a general and wide-spread epidemic. It is quite true that so far the

plague has resisted all efforts to check its growth made either by Government or the public. * * * * * * * *

It is stated now that 'during this period, while the efforts of Government officers have in no way relaxed, and the people themselves have in many places shown a disposition to acquiesce and even co-operate in preventive measures which do not conflict with their social and religious usages, plague has gradually spread to almost every part of India, and, subject to certain seasonal fluctuations, tends to recur year after year with undiminished virulence.' Viewed as a confession of ignorance and incapacity these words cannot be sufficiently deplored, but it is undeniable that they constitute the truth, the whole truth, and nothing but truth about the plague administration in India. It is not the intention of Government altogether to give up hope and to yield to despair. * * * * * * * *

But we cannot help observing in this connection (destruction of rats) that, although the Government and the public are unanimous in recognising the efficacy of destroying rats as a preventive measure, they have both failed to put it into practice to the extent that they might have. Government has contented itself with issuing orders on the subject, and the Municipal Committees and District Boards have more or less followed suit. And, as we have already said, the public have behaved no better. The disease has now assumed large proportions. Heroic diseases require heroic remedies. * *

In this respect the local bodies require to be substantially assisted by Government, and so long as that assistance is not forthcoming, things are bound to remain in their present unsatisfactory condition. Large sums of money are sometimes placed at the disposal of local bodies to beautify the larger and more frequented public thoroughfares, but little or nothing is done to enable them to make the unhealthy quarters of cities and towns better than they are. * * * * * * *

Evacuation is not of much use if it is not done thoroughly. We do not think it is quite feasible, specially in towns and cities. People are always anxious to leave their houses, but they do not know where to go. In most cases they have literally no place to go to.

* * * * * *

"The Government of India lay great stress on the efficacy of inoculation as a preventive measure. A time was when many among our countrymen were willing to be inoculated, but since the unfortunate Mulkowal tragedy they have fought shy of it. We must confess we are not at all sanguine about the probability of inoculation being ever accepted as a preventive by our conntrymen. They argue, and with considerable show of reason, that as the prophylactic fluid once got contaminated with poison it may again do so. Government will in our opinion be well advised to direct its officers to leave inoculation severely alone, at any rate not to push it as an official measure."

13. The following is from the *Punjabee* (Lahore), of the 27th January 1906 :—

Title hunters.

"When a people have developed the symptoms of title-hunting and seeking favours at the hands of others one may apprehend that an almost fatal malady of the body, social and politic, is indicated. 'But what can be wrong with it' exclaim the morbid cells, 'it is nothing but human nature ; we merely encourage the flow of the milk of human kindness by coaxing the benevolent givers with flattery which is nothing but a virtue or else how could it help the wheels of society to run so smoothly.' Away with you, ye whited sepulchres full of rotting corruption, ye who are at once the symptoms and disease of the national organism. Ye are the symptoms of a want of self-reliance and strength, morbid parasitic cells which developing mean selfishness, want to thrive by favouritism, or to dote on the empty baubles of titles and official recognitions. Away with you, for we want to build a strong and self-reliant nation, with solid merit and righteousness that shall not be bought off with meaningless letters or humiliating berths

or ill-gotten gains which tarry on this side of the grave. Away with you, for you are poisoning the atmosphere and the foul stench is once more becoming intolerable to our senses. The healthier cells are reviving and asserting themselves, and the healthy fluid of public opinion, which they can generate, bathe in, and thrive on, is fatal to your existence. The time is not far when ye shall be pitied or scorned, when the recipients of titles shall be condoled with—not congratulated—when people will starve, but ask no favours if honest labour will yield no livelihood. Be off, or we shall purify, assimilate, and convert you into our substance for there is no room for you in the body of the India-to-come. Of course there are a few honourable exceptions among the title-holders who have not cringed or hunted for these baubles, but they are very few, and the only reason which prevented these exceptional men from rejecting the titles was one of indifference, politeness or fear. But the future attitude should be one of declining these honours politely."

Punjab Government Press, Lahore—3-2-06—9—79—]: B:

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I.—POLITICS.

(*a*)—*Foreign.*

The Hedjaz Railway.

1. The *Vakil* (Amritsar), of the 24th January 1906, says that it has received a communication from Mulla Abdul Qayum of Hyderabad in which that gentleman appeals to his co-religionists in India for funds for the Jeddah-Arfat Branch of the Hedjaz Railway. He writes that if in addition to facilitating pilgrimage to the Hedjaz, the proposed Railway is also calculated to serve a political purpose, even their Indian Muhammadans, especially the rulers of Native States among them, are bound to give money in its aid. Some of them daily give away very large sums of money in order to please their Deputy Commissioners: it should be of still greater moment to them to win the approbation of God and the Prophet by helping forward the project in question.

British prestige in Central Asia.

2. The following is from the *Tribune* (Lahore), of the 31st January 1906:—

"Either British prestige must be at a low ebb in Central Asia, or the methods by which Lord Curzon tried to assert it were faulty to a degree, to have made the various Missions sent out by His late Excellency prove not only abortive, but almost a laughing-stock for the world. In connection with the Tibet Mission, hardly had Colonel Younghusband finished his report and received congratulations and thanks from his superiors and friends, when news came from Pekin that the Chinese Government refused to ratify the terms of the so-called Anglo-Tibetan Treaty, and negotiations have since been going on to make the Pekin authorities validate Lord Curzon's little raid in ever so condescending and make-believe a manner. In the meantime people both in India and out of it are wondering what tangible results have followed from the sacrifice of so much blood and money in the pursuit of the will-o'-the wisp of so-called Tibetan trade. The circumstances of the Afghan Mission are hardly less of the character of the mountain in labour begetting a mouse, and while the Amir becomes His Majesty the King, and has begun drawing the arrears of his stipend, those interested in the defence of North-Western India have no certainty whether in an emergency 'His Majesty' will act as friend or foe to the British Government, and if the money paid so long as subsidy by the latter has proved of any avail as a security. And the third Mission, that to Persia—which fortunately was made a quiet one after the criticism (including ridicule) aroused by the other two—proves to have been equally abortive. The recent Reuter's telegram referring to the announcement at St. Petersburgh that Persia refuses to ratify Colonel Sir Arthur MacMahon's award respecting the waters of the Helmund may have made simple people rub their eyes, but to the knowing it was a foregone conclusion."

England and Turkey.

3. The *Watan* (Lahore), of the 26th January 1906, says that the unspeakable treatment accorded to the Turks by the Christian writers and newspapers of Europe is too well-known to require any mention on its part. The grossest abuse has been heaped on the Turks, who, however, consider it a great moral offence to return abuse for abuse, and have been replying to vituperation by patience and gentleness. The Editor then regrets that the English should have lost sight of their old friendship for Turkey and joined forces with her enemies.

Macedonia and Morocco.

4. Mr. Aziz Ahmad of Glasgow, writing to the same paper, says that, according to London newspapers, the only reason why the Powers demanded the financial control of Macedonia was, not that any oppression was practised in that part of Turkey, but that the Sultan had been settling large numbers of Musalman immigrants in it and the turbulent Christian residents of it were killing one another. The reason, he adds, why Turkey had hitherto been giving way before the Powers was that her frontiers were wholly defenceless. All her energies have been concentrated on removing the said defect, which desired result has at last been achieved, and all the frontiers of Turkey have been adequately strengthened.

The Islamic world.

5. The same correspondent writing to the *Panja-i-Foulad* (Lahore), of the 28th January 1906, remarks that the present difficulties of their country have prompted Turkish fugitives on the continent to return to Turkey. They must have, as a piece of wisdom, thoroughly acquainted themselves with the secrets of (Christian) *badmashes* of Europe, just as Muhammadan youngmen, who embrace Christianity for some reason or other, come to know all about the bigoted and deceitful Christian missionaries. He then goes on to say that if Afghanistan, Persia and Turkey were to unite their combined forces, they could afford effective protection to the Islamic world. These countries can put 30, 40 and 100 lakhs of soldiers, respectively, into the field, and the strength could be doubled by Arabia, Egypt and the Soudan in three years.

(*b*)—*Home.*

The Royal visit.

6. The *Panja-i-Faulad* (Lahore), of the 28th January 1906, remarks that the Prince of Wales has undoubtedly been accorded a right royal reception in India, but that the question is beginning to be asked "What has His Royal Highness done for the impoverished natives of this country?" When touring about, the former rulers of India redressed grievances and granted jagirs, khillats, &c. Has, however, the Prince made any attempt to acquaint himself with the real condition of his future subjects, and has he granted interviews to any but highly-placed natives? The thing is, he is a mere puppet in the hands of Anglo-Indian (*lit.* his) officials, who make him dance to any time they may choose to play. It was the earnest desire of the people that His Royal Highness should have seen their condition with his own eyes and heard the tale of their sufferings with his own ears, so as to be able to tell his august father the truth about them. What is it, then, which will serve to remind natives of the present visit of their future King-Emperor?

Will it only be the black marks left by the hunting crops of Police officials on the bodies of those who went to see the receptions accorded to him? The people have not spared themselves to receive him in a befitting manner, but what has he done for them? Even no prisoners have been released in honour of his visit to the country. The Editor says that the Royal visits to places of worship have also revealed the fact that Government looks upon the Sikhs as a community separate from Hindus, for the reason that the Golden Temple was visited only on account of its being a sacred place of the Sikhs. Hindus are, therefore, complaining that the Heir-Apparent to the British Throne should have made no present to any of their temples. They should, however, rest satisfied that on the occasion of his visit to Benares, their most sacred place, the Prince will be certain to rectify the omission.

Educated Natives and the authorities.

7. Commenting on an article entitled "An Indian National Sentiment" that appeared lately in the *Pioneer*, the *Tribune* (Lahore), of the 31st January 1906, makes the following remarks:—

"When notwithstanding Parliament and Sovereign's plighted words the Anglo-Indian bureaucracy remains a strong self-opinionated and selfish governing caste in the country; when the educated Indian, the intellectual product of British rule, is treated as an alien and an outcaste in his own native land; when the wealth of the country is being systematically drained away from India and the country impoverished the more as year succeeds year; when the miserable tendency is increasingly displaced to make this fair land the eternal slave of the ruling country politically as well as industrially; when such is the situation, are not educated Indians, we ask, simply forced as it were to band themselves into an organization to protect their country's interest against the growing and rampant class ascendancy of the bureaucracy, with its (as Mr. Gokhale happily puts it) utter contempt for public opinion, arrogant pretensions to superior wisdom, its unabashed preference of service interests to those of the country, the mockery of an appeal to its sense of justice? Educated India has been simply driven to the conclusion that it has nothing to expect from the bureaucracy here. Yet it is encouraged to work for the emancipation of the country in a hopeful spirit because of the belief that this bureaucracy does not represent the democracy of free England, with whose sense of justice almost every Indian political missionary who goes to England is impressed."

Government servants and political agitation.

8. The following is from the same paper of February 2nd, 1906:—

"The rule forbidding Government servants to attend political meetings has just been amended and of course made more rigorous. The old Rule 20 of the Government Servants' Conduct Rules, 1904, has been replaced by the following:—'A Government Servant may not take part in, *or subscribe in aid of*, any political movement *in India or relating to Indian affairs*. Nor may he attend any political meeting his presence at which is likely to be misconstrued or to impair his public usefulness.' The words put in italics constitute the 'amendments' made in the rule. They are (1) 'or subscribe in aid of,' and (2) 'in India or relating to Indian affairs.' It will be remembered that the Bombay Presidency Association drew attention to the hardship to Government servants involved in their compulsory exclusion from all public movements making for the progress of their country. The result of the correspondence was that persons in the employ of Government were permitted to attend the meetings of the Congress as *visitors*. Distinguished Indian officials availed themselves of this permission, among others Mr. Ranade, as far as we remember, not missing a single session.

"Henceforth we fear the injunction—'nor may he attend any political meeting'—will be interpreted in its literal sense, and rigorously applied. The prohibition cannot, we are sure, put a stop to Indian officials helping forward with money, popular movements; only what they did openly before will have to be done now with certain precautions. 'India or relating to Indian affairs' is such a vague phrase and covers so vast a ground that it is practically meaningless. But it will give unlimited discretion to the officers responsible. Such prohibitions not only put a premium on prying, backbiting and secret-reporting, but compel honest people to be dishonest. From the official point of view Government employees have little ground of complaint, however; for the master has the right to allow or not to allow his servant to do certain things which the former considers objectionable. Service has its obligations, however unpleasant, though short-sighted masters do not see that generous dealing is calculated to increase a servant's fidelity, while stringency has the effect of loosening the oldest attachments. Can Indians afford to boycott service?"

Lord Minto's reply to the Indian Association

9. The *Vakil* (Amritsar), of the 27th January 1906, says that Lord Minto's reply to the address from the Indian Association, Calcutta, has removed from the public mind the false impression that Government is afraid of the Bengalis. It has also shown what the authorities think of the *Swadeshi* movement and its supporters.

The Sepoy Mutiny.

10. The *Paisa Ahhbar* (Lahore), of the 29th January 1906, publishes a communication from the Editor of *Arorbans Gazette* (Amritsar), who endeavours to controvert the statement made by one of its correspondents that the Mutiny of 1857 was the work of Hindus. The rising, he adds, was the last struggle on the part of Muhammadans to re-establish Moslem rule in India.

V.—Native Societies & Religious Matters.

Indian Muhammadans.

11. Mr. Aziz Ahmad of Glasgow, writing to the *Watan* (Lahore), of the 26th January 1906, suggests that Government or the Sultan should appoint Maulvi Muhammad Ali, the First Nazim of the Nadwat-ul-Ulema, Shekh-ul-Islam in India. He adds that the godless education imparted to them has spoiled the morals of Musalman youths, over whom Christian or other non-Muhammadan teachers can exercise no influence. The correspondent is also of opinion that the prophet's followers in India should establish hundreds of factories in order to afford employment to their poor co-religionists, especially as they are not likely to be taken on in concerns owned by Hindus. He adds that he imparts instruction to thousands of Muhammadan coolies at Glasgow, and makes use of the men to circulate in the British colonies and at different parts the newspapers received by him from India. He now requests Indian Musalmans to send to him *gratis* one or two hundred copies of the Urdu and Arabic Primers, as also first and second books published by the Anjuman-i-Himáyat-i-Islam, Lahore. In this connection he would ask no help from the Editor, Maulvi Inshaalla Khan, from whom he has already received considerable help in the realization of his mission. The latter, however, demurs to this, and forwards books worth Rs. 20 to begin with.

VII.—General Administration.

(*b*)—*Police.*

12. The following is from the *Punjabee* (Lahore), of the 31st January 1906 :—

The District Superintendent of Police, Jalpaiguri (Bengal).

"Like every other passion or vice, the vice of dominating or ruling over one's fellow-beings grows with what it feeds on. For instance, Englishmen have been governing India, absolutely and without let or hindrance, during more than a hundred years past. During all that period there has been no one to call them to account for their actions, and this fact has engendered amongst a few of them the feeling that, like the Pope, they are infallible; in other words, whatever they do they would never be wrong. And this feeling—this Imperial passion, fever or delirium—leads them to make a sorry exhibition of themselves. They do not, of course, think so, and yet they become none the less the laughing-stock of the whole countryside, which provides the stage for their escapades and antics. The District Superintendent of Police of Jalpaiguri, in Bengal, we are told, recently paid a visit to the Rajgunge Police Station, accompanied by his wife. The District Superintendent of Police and his lady-love thoroughly enjoyed themselves while at Rajgunge; they cycled together in the surrounding country lost in each other's company, occasionally relieved by *têtê á têtê* drives in open carriages. But on one particular occasion the demon of Imperialism took possession of the glorified Bobby's soul while he and his sweetheart were driving in a carriage. When the vehicle arrived just in front of the Police Station, the Sahib with a grand air ordered the horses to be unyoked, and then peremptorily told some of the chaukidars to take the places of the quadrupeds. The poor devils could not refuse the Sahib's order and had to drag the carriage with the lordly Superintendent and his queenly mem sahib enthroned therein all the way back to Rajgunge. The District Superintendent of Police probably thought that by reducing the chaukidars to the position of beasts of burden he would illustrate the grip *Pax Britannica* had over India, and exhibit his own power; all the same he forgot that he was himself losing his manhood thereby and merging it into, not possibly a beast of burden, but certainly a beast of prey. And if some day he is actually taken for one and treated accordingly, whose fault would it be?"

(*h*)—*Miscellaneous.*

13. The following is from the *Obsever* (Lahore), of the 31st January 1906 :—

Government and the *Statesman*.

"It is a question whether the publication of the note was an infringement of the Official Secrets Act, but it is beyond dispute that the action of the Government of India is wanting in manliness. If they thought that a 'gross breach' of the law had been committed, they ought to have prosecuted the paper. If they had doubts as to that, they had no right to punish it for violation of journalistic propriety. The step taken is at once despotic and unfortunate."

14. The following is taken from the *Punjabee* (Lahore), of January 31st, 1906 :—

The same.

"The Government of India have declared a boycott against the *Statesman* of Calcutta. Now, as our readers are aware, the boycott is a weapon of the weak, while the Government of India is omnipotent; why should they stoop to resort to this device, this weapon of the weak and helpless, instead of taking up the sledge-hammer most considerately forged for them by the cleverest Viceroy that ever ruled in India. The Official Secrets Act, which as legal machinery is rusting for want of use, was ready at hand to punish the fearless Editor with: the recourse to a weakling's final refuge is, therefore, incomprehensible at first sight. A few minutes' reflection, however, will

make everything plain and as clear as daylight. The solution is to be found in the change of Government in England, and still more in the General Election just concluded. Some people might ask 'what has that to do with the little matter between the Government of India and the *Statesman*'? The Viceroy and his officers are supreme here, and the Official Secrets Act itself is so elastic and comprehensive that under its provisions they could prosecute and incidentally persecute anybody they like and clap him into a prison without much trouble. To such people we might answer that what they say is quite true, and yet looking to all the circumstances it was not convenient for them to send the Editor of the offending journal to prison. Such a procedure would raise a hue and cry in England which might even endanger the existence in the statute book of the arbitrary legislation on the Official Secrets. There is a Liberal Ministry in power now with an overwhelming majority at its back, and with such doctrinaries as Messrs. Morley and Ellis ruling the roost at the India Office it was, to say the least, out of the question to think of prosecuting the *Statesman*. And so the mean and despicable fiat went forth. * * * * * What was the *Statesman's* offence? Well, the immediate cause of its crime against the Indian bureaucracy was that it published some State document of no great import in its issue of the 7th instant. But the great and real offence which it has perpetrated and continues to inflict on the official world is that it always speaks the truth, regardless of official favour or censure, but solely according to its lights, in respect of every executive or administrative act which comes within its purview."

15. The following is taken from the *Tribune* (Lahore), of the 31st January 1905:—

The same.

"So far as we can judge of the feelings of an Editor, Mr. Ratcliffe would have preferred to be prosecuted in a law Court and receive any punishment that might have been awarded under the law, instead of being as it were stabbed below the belt as he has been, being hit in the Editor's tenderest point by being deprived of the opportunities of getting official news even by legitimate means. Every sane man must admit that this is a most ungenerous method of dealing with a journalistic offender, specially when there is a law for dealing with men of his class, a law which has been recently amended after a great deal of noise and against considerable opposition. Why was not Mr. Ratcliffe dealt with according to the law, instead of executive action being availed of to punish not only him, but the paper which he edits, in a manner against which there is no appeal or redress"?

16. The *Panja-i-Faulad* (Lahore), of the 28th January 1906, writing about the rumoured partition of the Lahore District, says that the authorities are not likely to attach the least weight to the opinions on the subject of the public concerned. The only advantage, it adds, which is likely to result from the contemplated change, will be the creation of several posts for Europeans.

The rumoured partition of the Lahore District.

Punjab Government Press, Lahore—8-2-06-11—79—C. L.

[Confidential.]

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(*b*)—*Home.*

The Royal visit.

1. The *Hamdard-i-Hind* (Bhera), of the 27th January 1906, writing about the Royal visits, says that while out on tours the former rulers of India used to distribute large sums of money among the poor. Times have, however, undergone a complete change in this respect, and it is now considered madness on the part of the people to expect their sovereign to behave in the above manner. The poverty-stricken natives of the country should not therefore hope for monetary gifts from the Prince of Wales, for such an expectation is fore-doomed to failure. They should pray that their poverty may excite sympathy in His Royal Highnesses' heart and lead to his conferring on the people the rights and privileges promised to them in Her late Majesty's Proclamation of 1858.

The *Swadeshi* movement.

2. The *Wafadar* (Lahore), of the 28th January 1906, quotes the following from the report in the *Paisa Akhbar*, dated the 13th December last,* of a lecture (on the *Swadeshi* movement) delivered by Lala Lajpat Rai at Lahore :—

"Spread yourselves in France, Germany, Japan and Canada, and you will see how the world fears you. Those who trample upon us and regard us with contempt will honour us..... Your forefathers taught mankind but have you become unworthy even of receiving instruction? Let them (young men) remain free, so that Arya heroes may fly with their own wings. Do not clip their wings and make them fit to be trampled under the feet of others. Gentlemen, can I appeal to you in the name of nationality! Alas! where is there a nationality in this country..... Let us fight among ourselves; but when there is a question of foreigners, let us unite and show a bold front (to the enemy). When we fight the enemy in the name of nationality, we shall come to know the secret of nationality..... Had we possessed a sense of national honour, would we have been crushed under others, heels and been subjected to hardships? Can that sentiment exist in a country seven crores of the inhabitants of which

*This issue of the *Paisa Akhbar* was not received in office.

starve constantly and where girls are made over to others through hunger? Young men of the Punjab . . . . . come let us spurn at wordly desires and stick to our word. We should not leave off the work (the reference is to the *Swadeshi* movement) we have begun. . . . . Young men, your blood is hot. The tree of the nation calls for blood. It is watered with blood. The writing in Heaven regarding the intellectual ideal of the (Indian) nation appears to have been inscribed with blood. The memory of your martyrdom will remain. The foundations of buildings have *khingar* thrown into them in order to make them strong. Let us throw ourselves into the foundations of the national edifice to serve the purpose of *khingar*. Let us forget our individuality for the sake of the national progress. Students of the Punjab, students have written the world's history in red-coloured letters. The old cannot achieve what the young can do. Let us crown our national movements and institutions with the cupola of martyrdom, so that the time may come for us to be reckoned among the nations of the world. If young men so resolve, we shall assuredly live and no one will (*lit* can) kill us."

Commenting on the above the Editor says that the passages reprinted are calculated to exercise a dangerous influence over young men and lead to a breach of the public peace. At all events, no loyal and obedient subject ought to utter such words at any time and under any circumstances. Could not Lala Lajpat Rai have employed language other than he did to induce the young men of India to start *Swadeshi* factories?

Swadeshi movement in East Bengal.

3. The following is from the *Tribune* (Lahore), of the 7th February 1906:—

"It is refreshing to hear in respect of a part of Sir J. B. Fuller's dominions that 'they are free to hold Swadeshi meetings and deliver the customary addressess' there. This is a remarkable change, indeed, from the days (not very long ago) when Swadeshi meetings were broken up by the Police, when respectable men were treated like malefactors for being supporters of Swadeshism, and when a whole town was given over to the tender mercies of Cossack—we beg pardon—Gurkha solidary on the suspicion of harbouring prominent 'Swadeshers.'"

The same.

4. The same paper of the 9th February 1906 publishes the following:—

"With all deference to the opinions of our esteemed contemporary, we think it is as clear as the judgment of Mr. Justice Stephen and the judicial remarks of the Chief Justice that Sir Joseph Bamfylde Fuller, K. C. S. I., was actuated by other motives in his decision to 'drop the case' (as he would have dropped a piece of hot coal) than the recognition of the happy termination of an unquiet state of affairs in the new Province and regard for the feelings of the victims. What with the present *persistent* crusade against 'Bande Mataram,' extending, as the Jalpaiguri affair shows, to the religious rights and privileges of the people, there is no dearth of evidence to bear out one's impression that Sir Joseph Bamfylde Fuller, K. C. S. I., is yet far from convinced of the happy termination of an unquiet state of affairs in the new province. If he has at last really recognised this fact, and if he has also actually appreciated the feelings of the victims, it is significant that the recognition and the appreciation had been far from apparent until Mr. Justice Stephen expressed his opinion that the prosecutions were based upon illegal orders and must be quashed, and the Chief Justice failed to see the justification of the prosecutions and put forward a suggestion to drop the same. This was a welcome opportunity for climbing down with comparative dignity which, as was universally expected, has been eagerly seized."

III.—Native States.

Kashmir affairs.

5. The *Hamdard-i-Hind* (Bhera), of the 27th January 1906, alleges that it has received several letters, a persual of which shows that, within one month of the restoration of full powers to the Maharaja, party feelings has again become rampant in Kashmir. Two rival parties have re-appeared in the State and are doing their utmost to injure each other.

Indore affairs.

6. The *Sanatan Dharm Gazette* (Lahore), of the 31st January 1906, says that a bitter war is being waged against imported sugar in the Indore State. The Hindus everywhere are being asked to discard the use of the sugar, while the State has taken formal promises from all the confectioners not to sell sweets made of it.

V.—Native Societies and Religious Matters.

The Aryas and the Sikhs.

7. The *Watan* (Lahore), of the 22nd February 1906, remarks that the Aryas have no connection, secular or religious, with the Sikhs. They have also little sympthy with the latter and as much respect for the founders of the Khalsa religion. The *Arya Gazette's* writings on the Gurus are, therefore, meant only to set the Sikhs against Muhammadans, and make the followers of Sikhism do the fighting work for the Arya Samajists.

A complaint in connection with the celebration of the Basant festiwal at Jalpaiguri in East-Bengal.

8. The following is from the Panjabee (Lahore), of the 7th February 1906:—

"Lord Curzon closed the doors of the Temple of Saraswati against Indian students, but his henchman, Sir Fuller Khan, has gone one better and stopped a harmless procession held in honour of the goddess of learning, Saraswati. Evidently under the instigation of this genuine chip of the old Russian block, a Saraswati procession was stopped at Jalpaiguri by order of the Magistrate and the immersion of the image of Saraswati within the prescribed limit of time having become impossible owing to this magisterial embargo, no immersion of the image, according to annual custom, took place, but the people went home with sad hearts and depressed spirits. The Magistrate's plea for this highhandedness is that if the procession were allowed to proceed the boys composing it might have shouted 'Bande Mataram.' So in Eastern Bengal a simple hurrahing of *Bande Mataram* in juvenile lips has come to be regarded as a danger to the British Empire, eh! The British Lion is alleged to be a very valiant beast, but if the Jalpaiguri incident is any way symbolic of his courage and valour, we unhesitatingly pronounce the brute no lion at all, but a mongrel cur, fleet of foot but of very poor heart, liable to be scared away by a simple shout of *Bande Mataram* from inoffensive Bengalee urchins."

VII.—General Administration.

(a)—Judicial.

The Rungpur special constables' case.

9. The following is from the *Punjabee* (Lahore), of the 10th February 1906:—

"The Rangpur special constables' case was finally disposed of by the Chief Justice of the Calcutta High Court the other day. * * * * We admit the withdrawal of the case is in itself a sufficient humiliation for the Government of Sir Bamfylde Fuller. And in the course of the trial the Chief Justice made it

abundantly clear by his remarks that the authorities had trampled the law under their feet and acted in a most high-handed manner. But what led him to suggest to the Eastern Bengal Government to withdraw the case? We believe it was nothing but a desire to save their prestige. His Lordship out to have proceeded with the case and criticised strongly the illegal procedure of the authorities and laid down principles for their guidance and protection of the people."

The Madaripur student's case.

10. The same paper has the following :—

"The other day Mr. H. K. Briscoe, District Magistrate, Madaripur, Eastern Bengal, sentenced a boy-student, Manmohan Das by name, aged barely ten, to six weeks' rigorous imprisonment; and for what offence? For throwing some clods of earth which fell behind Mr. Cattel, Miss Cattel and the Assistant, Mr. DeMonte! It is not alleged that these missiles struck any body; yet the poor boy has been sentenced to six weeks' imprisonment with hard labour. This is possible only in an unfortunate country like India. Why did the Magistrate inflict such a severe punishment? This is his explanation: 'I cannot take a lenient view of his offence. His age just protects him from the appropriate punishment of whipping; fine is entirely unsuitable in view of the sympathy of his partisans here. I can therefore only award him imprisonment.' Imagine for a moment the moral courage and vaunted love of humanity of our rulers. They are not ashamed to send a boy to jail with hard labour, not for hunting anybody, but for throwing some clods of earth after a European and then justify their conduct by stating that though the offence was a trivial one, the offender should yet be punished for his securing the sympathy of others! We suppose the Magistrate would have dealt with the boy very leniently if he had not evoked the sympathy of his countrymen. But perhaps it is better as it is that the iron of the rank injustice of the punishment should enter the boy's heart in this tender age. This is the sowing of the seed. God knows when the harvest time will come and who will then be present to reap it"!

(b)—Police.

The recent riot at Calcutta.

11. The following is from the *Tribune* (Lahore), of the 10th February 1906 : —

"The strength of the anti-partition agitation has been chiefly due to this feeling of unity between Hindus and Mussalmans in Bengal. And it is for this reason that in East Bengal the main effort has been directed towards creating a breach between the two great sections of the population. The attack on the temple in Calcutta threatens, if not to cause a split, at least to produce a coldness between the Hindu and Mussulman populace in West Bengal. If careful enquiries were made it would, we are sure, be proved that the ostentations display of preparations for sacrificing a cow, followed by the sacking of the shrine, were the work of up-country preachers who excited the rowdy element among the local Mussulmans to a pitch of frenzy by their exhortations. The striking similarity in the methods between this disturbance and those that caused so much trouble at Multan, Amritsar, Delhi, and Benares leads us to infer that it was the handiwork of the same class of, if not the same, peace-breakers. It will require all the tact and persuasiveness of the leaders to make the uneducated people on both sides realise that they should not be put out by the mischievous freak of a parcel of crazy rascals led on by designing badmashes. It is, in a way, a hopeful sign that the first thought that occurred to everybody on hearing of the deplorable incident was that it was the doing of the 'outside' enemies of Indian unity and progress. Even if it were not, why should the mischievous impulse of a few thoughtless idiots be given any serious importance except from the Police and official point of view?"

(e)—Agriculture and question affecting the land.

12. The following is from the *Tribune* (Lahore), of the 7th February 1906:—

The prevailing scarcity in the Punjab.

"But for the stocks of grain held by the dealers in the centres of wheat trade, and for the saving supply of water for irrigation from the canals, the Punjab would be face to face with another famine. * * * * Heaven alone knows how the Punjabi peasant, artisan and labourer—hearty feeders all, blessed (or cursed) with a healthy appetite—manage to buy not only atta, but a little dal for the indispensable pea-soup; ghee, salt, fuel, oil, clothes and other things that cannot be done without, on their average income. And the income of these classes in our Province is higher than in any other part of India except East Bengal! Is it any wonder that the features of the men and women become drawn and hard set early in youth, and that their vitality is so low that they are carried off in their thousand every year by malaria, cholera and plague? * * *"

13. The *Siraj-ul-Akhbár* (Jhelum), of the 6th February 1906, after stating that a famine has again broken out in some parts of India, remarks that the frequent recurrence of famines in the country is due mainly to the export of grains from it. It would request Government to put a stop to this export, and thereby make famines impossible in the land. It adds that another cause of the evil is the importation from abroad of articles of both daily use and luxury, and calls upon the organisers of the *Swadeshi* movement to look to this aspect of the question.

Indian famines and the export of grain from the country.

(f)—Railways and Communications.

14. The *Army News* (Ludhiána), of the 3rd February 1906, remarks that natives may tolerate their exclusion from higher appointments in the public service or from the Executive Council of the Viceroy, but that they find it extremely hard to put up with the distinction of colour observed on the railways in India. Every passenger has to spend money to buy his ticket, and consequently it is galling to the general public to see the difference in the treatment accorded to Europeans and that meted out to natives. It is a journey by rail which makes an Indian gentleman thoroughly realise his national degradation, and feel what an utterly contemptible and insignificant creature he is. He may be entitled to be invited to darbars held by a Lieutenant-Governor, but in a railway train he is worse than an ordinary European's dog, for the reason that he cannot step into the compartment or carriage in which the animal can travel with its master. The Editor has not as yet been able to discover whether the inconvenience native gentlemen have usually to suffer on railways is due to their having been guilty of being born in India or whether it is a punishment for their having neglected to put on cast off European clothes.

Invidious distinctions between Native and European passengers.

(h)—Miscellaneous.

15. The following is from the *Punjabee* (Lahore), of the 10th February 1906:—

A complaint in connection with the selection of Assistant Engineers by the Secretary of State.

"In India the pre-eminent qualification for office or preferment is a white skin. It has been ever so under the British domination of the country; but since the Mutiny and the Proclamation issued to Her Indian subjects by Her Gracious Majesty, the late Queen Victoria, announcing equality of treatment and opportunity to all, the doctrine

was not so openly and brutally enunciated till the advent of the reactionary administration of the late Viceroy and its mischievous methods, the ripe fruits of which we are only now beginning to gather. For instance, the *Gazette of India* in its latest issue publishes regulations for the appointment of Assistant Engineers by the Secretary of State for India in 1906. These regulations are virtually a fresh and enlarged edition of Lord Curzon's flouting description of an impossible covenant, as applied to the late Queen's promises. It is announced that in the summer of the present year the Secretary of State will make not less than 10 appointments of Assistant Engineers to the Public Works Department of the Government of India in addition to those to be made from the Cooper's Hill College. The greatest necessary qualification besides professional knowledge as stated in black and white in the Gazette is that 'every candidate must be a British subject of European descent, and at the time of his birth must have been a British subject either natural born or naturalized in the United Kingdom.' It will be clear to anyone from the above that every one of the three hundred million of His Majesty's subjects in India is debarred from applying for one of these posts whatever his qualifications. This is not the first blow of the kind we have received at the hands of our rulers; it is but the last of a succession of such blows which we commenced receiving when Englishmen completed the acquisition of the country and commenced to consolidate and strengthen their rule. The process is bound to go on till the country really awakens to its serious position. And it is the business of those who know the position, a mere drop in the ocean now, to acquaint their fellow-countrymen of their critical condition. The country must be aroused from one end to the other, and if the work is begun to-day it might or might not be accomplished at the end of fifty years. * * * * The real remedy against all such acts of high-handedness and injustice is comprised in the one word 'boycott.' Our rulers do not care to acknowledge our heaven-born rights to all the high appointments in the administration; very well, then, until they come to their senses and voluntarily offer us our due shares of the loaves and fishes of office, we Indians should, to a man, refuse to have anything to do with the miserably-paid hard crusts thrown to us by our rulers. A large majority of our people have not yet arrived at this the only right frame of mind for a subject race, and it should be the sole business in life of those few sane, and thoroughly-awakened people who have to persuade their brethren to the right perception of things."

European and Native soldiers.

16. The following is from the same paper :—

"There is absolutely no equality in the treatment meted out to Englishmen and Indians in India in spite of Her Gracious Majesty Queen Victoria's promises. Every where there is a marked partiality and solicitude shown for the welfare of the whites, while as for the children of the soil a few crusts most grudgingly thrown, now and then, coupled with absolute indifference on other occasions. The white soldier is most gorgeously housed, sumptuously fed, plains in winter, hills in summer, and in addition a pay of a least 12 annas a day. The Indian soldier is paid his miserable nine rupees, and toils in the plains all the year round on the pittance. He gets no free rations, no large barracks to live in, but instead he is expected to build his lines, and pay for his uniform and shoe-leather, out of his miserable wages. Of course, the Sikhs, the Gurkhas, the Pathans, and the Rajputs from amongst Indian soldiers, are flattered and cajoled unceasingly by high and low from the Viceroy downwards; but when the question of increase of pay comes in all sorts of excuses are trotted out to deny the little that is craved for him even by his officers."

A complaint in connection with the forthcoming selection of Assistant Engineers by the Secretary of State for India.

17. The following extracts are taken from the *Tribune* (Lahore), of the 8th February 1906 :—

"It is stated that the Secretary of State will in the summer of 1906 make not less than 10 appointments of Assistant Engineers to the Public Works Department of the

Government of India in addition to those to be made from the Royal Indian Engineering College at Cooper's Hill. * * * * * It is added that "*every candidate must be a British subject of European descent, and at the time of his birth must have been a British subject either natural born or naturalised in the United Kingdom.* * * * * It will be seen that no native of India can offer himself as a candidate for any of these posts. They are not open to our ccuntrymen because of their nationality. * * * * * * * *

"What are our countrymen now going to do to get these rules set aside? Will they sit quiet and see this act of grave injustice perpetrated by their rulers? Let us hope all parts of the counrry should join together in protesting against it. We should first approach the Government of India with a representation pointing out the mischievous innovation these rules seek to inaugurate, and if we fail to get redress we should appeal to the Secretary of State for India, and, if need be, to Parliament. * * * * The rules are open to serious objection because they declare that his nationality is a fatal disqualification in the case of a native of India. * * * * We hope our political Associations will not fail to realize the gravity of the situation and will decide to take up the matter in right earnest. * * * * If nothing is done now to secure the removal of the ban placed on the natives of India, they will be finally debarred from the superior Grades of the Public Works Department."

Government and the *Statesman*.

18. The *Akhbar-i-'Am* (Lahore), of the 8th February 1906, praises the Government of India's generosity in accepting the explanation furnished by the Editor of the *Statesman* in his last letter to Mr. Risley. All the newspapers of the country, native as well as Anglo-Indian, were unanimous in condemning the treatment accorded by the Government of India to the *Statesman*. Even those semi-official newspapers which always support Government characterised the punishment inflicted on the *Statesman* as arbitrary and unjust.

Punjab Government Press, Lahore—17-2-06—13—97—C. D.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

England and Turkey.

1. Aziz Ahmad of Glasgow writing to the *Panja-i-Faulad*, Lahore, of the 7th February 1906, observes that Great Britain, who is just now more inimically disposed towards Turkey than Russia, should be an intimate friend of the Sultan. At one time when there was a fear of a Russian invasion of India and they wished to please Indian Muhammadans by siding with Turkey the British joined the Turks in fighting Russia. Another reason for this conduct on their part was a desire to obtain possession of Egypt, the Cyprus Island and the Coast of Arabia. After stating how they have taken the said territories from the Turks by threats or otherwise, the writer says that they also wish to bring under British influence the tract between Kweit on the one hand, and Muscat and Aden on the other. To tell the truth, by posing as her friends the British have done Turkey out of ten times as much territory as Russia has been able to do. And now they wish to join the Russians in putting an end to her existence.

(*b*)—*Home.*

Japan and India : a contrast.

2. The *Siraj-ul-Akhbar* (Jhelum), of the 13th February 1906, remarks that the progress made by the Japanese has stimulated the people of India to emulate the former's example. It is, however, naturally impossible for India to raise herself to the level of Japan for the reason that while the former wears the chains of slavery the latter is an independent country.

The poverty of India.

3. The *Paisa Akhbar* (Lahore), of the 13th February 1906, remarks that during the last 100 years India has made no advance in material prosperity and the average individual income in the country has been steadily going down. Living is becoming dearer from day to day, and a considerable part of the population live constantly on the verge of starvation. Both zamindars and artisans have been reduced to a state of abject poverty and thousands of them leave their houses during a famine and go about begging for bread.

The same.

4. The *Panja-i-Faulad* (Lahore), of the 7th February 1906, says that if the export of grain from India were stopped to-day the country would assuredly cease to be poor from to-morrow. The Editor is, therefore, of opinion that it is more to the interests of the country to remedy this evil than to carry on the *Swadeshi* movement.

Government and the material prosperity of India.

5. Writing about a statement made by Sir Guilford Molesworth in a paper laid before the Industrial Committee of Benares that India's former prosperity was being crushed out under the stress of modern civilization and progress, the *Tribune* (Lahore), of the 15th February 1906, says:—

"This need not have been so, if the ruling authorities had more clearsightedness and sense of propriety in them. Their position really ought to be that of trustees administering for the time being the property of their ward under tutelage, and not that of reckless exploiters acting under the sense that hay must be made while the sun shone. Yet, all Christian protestations of good motive notwithstanding, the dominating passion of weak and erring humanity to make money, the maximum of it, in the minimum of time and by the easiest of means—never mind if it has to be at other people's expense (that is only a regrettable necessity at times, which we can only meet with a sigh and dismiss with a shudder)—has unhappily been too much in the ascendant for them to remember their nobler mission in the midst of temptations. It is not, however, the purpose of this article to recount the oft told dismal tale of the annihilation of Indian Industries.

* * * * * * * *

"It is of hopeful augury that while the people have become utterly demoralised and impoverished, the natural wealth of the country still remains and has only to be properly taken care of for it to satisfy all human wants and again make of our people a prosperous nation."

The *Bhala* prosecution.

6. The *Paisa Akhbar* (Lahore), of the 15th February 1905, regrets that nothing should have come of the repeated prayers of the entire native press to Government to show mercy to the Editor of the *Bhala* and order the withdrawal of the case instituted against him. Although the incriminating article has not affected tbe prestige of the British Government in the least the High Court has thought it advisable to send the accused to jail. This should show how difficult and dangerous a profession journalism in India is, and what great difference in this respect there is between this country and England.

III.—Native States.

European Tutors and Native Chiefs.

7. The *Sadiq-ul-Akhbar* (Rewari), of the 10th February 1906, remarks that the *Pioneer* ascribes the good administration of Gwalior to the Maharaja having received his education from European Tutors, and advises other ruling Chiefs to provide teachers of the same nationality for their heirs-apparent. The Editor is unable to agree with the *Anglo-Indian* daily of Allahabad, and says that the princely pupils of European teachers are usually wholly indifferent to affairs of State, and become very fond of polo, races and European women.

8. The following is from the *Khalsa Advocate*, (Amritsar), of the 17th February 1906:—

Kishengarh affairs.

"The extraordinary action of the Honourable Mr. Colvin, Governor-General's Agent in Rajputana, in not allowing Mrs. Besant of the Theosophical Society to deliver a lecture at Kishengarh cannot be condemned in too strong terms. The reason of this needless interference with the rights of a private individual has not yet come to light. * * * * The matter calls for an explanation justifying the necessity of Mr. Colvin's action. We reserve further comments on this point till we hear the official version of the case. * * * The lecturer was an English lady, the recognised leader of a religious sect, and the subject of her lecture, as far as our knowledge goes, was religious and not connected with politics. Under these circumstances was it right on the part of Mr. Colvin to stop the lecture? Mr. Colvin has been guilty of discourtesy to a respectable English lady and of needlessly offending the religious susceptibilities of a certain section of the people. These are indeed grave charges and we hope the authorities will take due notice of Mr. Colvin's strange procedure."

V.—Native Societies and Religious Matters.

9. The *Wafadar* (Lahore), of the 7th February 1906, publishes a communication from one Muhammad Nur Khan, a retired Risaldar. After remarking that the partition of Bengal bodes his co-religionsts well, the writer says that the agitation of the partition which has led the religious leaders of Hindus to set up against imported sugar is fraught with great danger to the administration. It is being declared that the consumption of the sugar clashes with the teachings of Hinduism, and the followers of the faith named are being asked to discard the use of the article. The faults found with the sugar are calculated to rouse religious fanaticism, and the propaganda will be certain to make the ignorant rural population break out into disturbances. In short, the movement resembles that set on foot by Hindu sepoys in 1857 in connection with the greasing of cartridges, and Government should not treat it with indifference. The correspondent would advise the authorities to take prompt steps to put down the agitation in order to prevent it spreading to native soldiers. He is also of opinion that newspapers publishing articles in support of it should be prosecuted for sedition. After remarking that the propaganda has assuredly been started with some sinister object, he calls upon his co-religionists to have nothing to do with it.

The agitation against beet sugar.

10. The *Panja-i-Faulad* (Lahore), of the 7th February 1906, remarks that their short-sighted policy of unduly flattering the powers that be is proving the ruin of Muhammadans. It has made some youthful and hot-tempered Anglo-Indian officers still more reckless, and prompted them to trample on the rights and wound the religious susceptibilities of Muhammadans, which conduct on their part is also calculated to throw a blot on the fair fame of Government. As an instance in point, the editor alleges that the Cantonment Magistrate, Bareilly, has accorded permission for the sale of pork in the local Sadr Bazar Market. This is calculated to give offence to the Musalmans of the place, and Government should look into the matter without loss of time.

The sale of pork in the Sadr Bazar Market, Bareilly Cantonment.

VII—General Administration.

(*b*)—*Police.*

11. The following is taken from the report on Native papers in Bengal for the week ending the 10th February 1906 :—

A *Sanyasi* shot dead by a European.

"In commenting upon the death of a *Sanyasi*, by a bullet from a white *shikari*, the *Hitwarta* (Calcutta) of the 28th January says :—Our contemporay the *Panjabi* writes that it has been informed by a zamindar of Wazirabad that three white *shikaris* shot a *Sanyasi* dead. We are not surprised at this intelligence, for it is a common practice with Englishmen to kill natives when out hunting. But now that the news has got currency, it is proper for the Government to institute an enquiry into the matter."

(*d*)—*Education.*

12. The following is from the *Tribune* (Lahore), of the 16th February 1906 :—

Natives and the Indian Educational Service.

"When the Educational Service all over India was reorganised and divided into the Indian and Provincial, a fear was expressed that the natives of India would be excluded from all higher posts in the service. The reorganisation took place in 1896, and experience of a decade has shown that the nomination to appointments in the Indian Educational Service has been confined almost excluisvely to men of British birth and nationality. It was stated at the time that the higher grades of the service would be open to those natives of India who have been to England and completed their studies at a British University with distinction and success. The case of Mr. Manohar Lal affords an instance in point. He had a highly distinguished academical career in the Punjab and at Cambridge he won distinctions of an exceptional order. He was recommended by some eminent Professors in England to the Secretary of State for India for nomination to the Indian Educational Service, but the recommendation so far has had no effect. It is said that last year the Government of India went so far as to express a hope that it would be possible for one or other of the Local Governments and Administrations to secure the services of Mr. Manohar Lal. But even that recommendation has produced no appreciable result. The natives of India argue, and we think quite correctly, that if the higher grades of the Educational Service are not open to an Indian of the unique academic record of Mr. Manohar Lal, there can be no hope for those who have done well enough in a British University but not gained the distinctions and honours won by Mr. Manohar Lal. Since the services of Mr. Manohar Lal have been available to the Indian Education Department, several appointments to the higher Educational Service have been made by the Secretary of State for India, and none of the persons selected can lay claim to even a quarter of the brilliant University record of Mr. Manohar Lal. What does all this show? Clearly that Mr. Manohar Lal's strong claims have been ignored because of his nationality".

(*f*)—*Railways and Communications.*

13. The following is from the *Panjabee* (Lahore), of the 14th February 1906 :—

Natives and Europeans in the Railway Service.

"In commenting on this subject in our last issue we mentioned a few glaring instances of how partiality and injustice were noticeable everywhere in the respective treatment of Europeans and Indians. In this issue we will further illustrate the same all-pervading trait in the administration of the country by its present rulers.

When railways were first introduced into the Peninsula, it was given out that the railroad would prove an incalculable boon to the people. It would give employment to a large number of labourers during construction and after and it would provide facilities for cheap travel as well as for the transport of merchandise. All these benefits, as far as the Indians are concerned are only apparent and if weighed against the permanent injuries which railways do to the children of the soil it will be found that the injuries far outweigh the nominal benefits. It is not necessary for our purpose here to go thoroughly into all the aspects of the many-sided subject. We will confine our remarks to only one phase of it, that of providing employment to many men both European and Indian on the working of a railroad after construction. Here again it will be seen that all the loaves and fishes, and all the appointments carrying good salaries, are invariably reserved for white-skins, while all the jobs requiriug toil and labour with miserable pay attached thereto fall to the share of the dark-skins. This prevails on all railways whether State-managed or worked by Corporations; only on the former the position is intensified; that is all. All large industrial concerns like railways are subject to frequent accidents involving injuries to lives and limbs of the persons employed; and it might reasonably be expected that in the case of unfortunate individuals receiving injuries in accidents while on duty, the treatment meted out would be impartial to all, and that no attempt would be made to distinguish the colour of the skin of the injured person in order to settle the kind of treatment he should receive at the hands of the administration."

Subordinate Railway employees.

14. The following is from the *Tribune* (Lahore), dated the 15th February 1906:—

"The Indian railway administrations are not unmindful of their responsibility in this direction, and are gradually adopting the mechanical devices and improvements, such as vacuum brakes, interlocked points, automatic signals, self-acting gates, &c., calculated to reduce the risk of dangerous blunders to a minimum. But can it be said with equal justice that adequate attention is being paid to the bettering of the human agency employed? The subordinate employees are, as a rule, underpaid and overworked. The salary given to even such important and reponsible officials as Station Masters of the lowest class is so poor that it cannot attract men of very high intelligence. And the treatment accorded them by their immediate European and Eurasian superiors is generally so bad as to soon drive out all worth-having men. They enter railway service in the hope of rising, but quickly realise that it would be better to earn their bread by some other work than to drudge and slave away their lives in the railway where they have little chance of their merit being recognised or their receiving sufficient remuneration. And this process of survival of the unfittest is always going on.

* * * * * * * * *

"Sweeping as the statement may seem, it is an absolute fact (as we have reason to know from our first-hand information) that a Traffic subordinate who does not curse the day on which he entered the Department is a *rara avis* indeed. Of course no one in this world is wholly contented with his lot, but we are speaking of comparative contentment, which is a state of mind unknown to the subordinates aforesaid. The inevitable consequence is that though they are willing and faithful as a body they cannot put heart into thier work."

(*h*)—*Miscellaneous.*

The *Statesman* case.

15. The *Watan* (Lahore), of the 9th February 1906, says that, contrary to all expectation, the difference between Government and the *Statesman* has been amicably settled in a very short time. Indeed, why should not this

have been the case, seeing that after all the *Statesman* is an Anglo-Indian newspaper? The policy followed by it may be disliked ever so much, but blood is thicker than water. The decision of Government, which must have been arrived at reluctantly, was condemned unanimously by the Anglo-Indian Press, and this had the effect of startling the powers that be.

The same.

16. The *Panja-i-Faulad* (Lahore), of the 7th February 1906, writing on the same subject enquires whether the matter would have ended as it has done if the newspaper concerned had been a native one and whether the Anglo-Indian Press would have extended to the paper the same sympathy it has done to the *Statesman*.

A bicycle collision at Dera Ismail Khan.

17. The *Panja-i-Faulad* (Lahore), dated 7th February 1906, says that recently two bicycles ridden by the Civil Surgeon and the Assistant Surgeon at Dera Ismail Khan collided at a turning in a road. The accident resulted in a serious injury to the latter gentleman's arm, which necessitated an instant surgical operation. The Editor wishes to know whether no notice would have been taken of the native's conduct if the injured party had been the European.

The "Native shoe."

18. The *Tribune* (Lahore), of the 11th Feqruary 1906, writing about the Shoe Circular issued by the District Judge of Ahmedabad, remarks as follows:—

"This is a plan of campaign on an unprecedented scale which, to the malicious mind, would appear to be indicative of a thorough appreciation, if not practical experience, of the offensive capacity of the "Native shoe," of which more than one ornament of the Bench have had reasons to be in reverential awe.

* * * * * * * *

"But the 'official' motives that may have prompted this rattling crusade against the 'Native shoe' are not clearly definable. If the Judge is desirous, as he professes to be, of teaching a lesson in 'Native' manners, it would occur to one that he has been too long a *ma bap* of the people not to know that going about bare-footed is a custom which is usually observed in India during a certain period of mourning beginning with the funeral procession of the *ma bap*. There are others who detect in the Circular under notice a retaliative tendency to 'boycott' Indian goods. This allegation is obviously the outcome of an exceptionally malevolent mood, it being only too apparent that a boycott of Indian goods, to be of any practical value, would have required the Circular to be differently worded, such as—'All persons wearing Native costume who attend the Courts be caused to leave their shoes and turbans and *angarkhas* and *dhoties* in the lower verandah' &c., and 'the Nazir is directed to see that this order is strictly obeyed,' &c. If the Circular has anything to do with the 'forward' tendency of the 'Native shoe,' with which, as we have said, certain ornaments of the Bench have had opportunities of being acquainted, occasions may not be wholly inconceivable when a compulsory bare foot may happen to be a synonym for an indignant 'Native shoe,' lurking within the folds of a prisoner's *dhotar*."

Punjab Government Press, Lahore—23-2-06—15—79—F. C. A

[Confidential.]

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NATIVE NEWSPAPERS

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I.—POLITICS.

(*a*)—*Foreign.*

England and Turkey.

1. The *Vakil* (Amritsar), of the 12th February 1906, publishes extracts from an English translation of a pamphlet written by a Turk in which an attempt has been made to show that Turkey is being unjustly treated by England and that Englishmen are making mischievous attempts to arouse the hostility of their countrymen against the Sultan.

Commenting on the above the Editor remarks that England's hostility towards Turkey which is growing keener and keener every day is due mainly to the preachings of the late Mr. Gladstone. The English press is also not a little to blame for this state of affairs inasmuch as it leaves no stone unturned to excite bad blood between the two countries. Of all the European Powers England and Russia are the most hostile toward Turkey, and it is difficult to understand why, in an enlightened country like England, people are being incited to entertain bitter hatred towards Turkey seeing that it is calculated to lead to grave political complications.

England and Egypt.

2. The same paper, dated the 17th February 1906, remarks that the English occupied Egypt on the pretext that they were desirous of placing the administration of that country on a satisfactory footing and clearing off its debts. The Khedive fell into the trap and the result is that the English are now the virtual rulers of the country. In support of this assertion the Editor states that the ceremony of opening Port Soudan was recently performed by Lord Cromer instead of the Khedive. This incident clearly shows that the greed of the European powers knows no bounds. They are anxious to partition the only surviving Muhammadan Empire—Turkey—among themselves, and with this end in view incite the Christian subjects of the Porte to rebellion and induce the Arabs to select a Caliph from among the Fatimites and Koreshites and throw off the yoke of the Sultan.

(*b*)—*Home.*

3. The following is from the *Tribune* (Lahore), of the 24th February 1906 :—

Growth of a new political party in India and the duty of Government.

" It is not differences of opinion as regards the necessity of the political rights and economic reforms urged by the National Congress that is at the root of the movement, but a sense of despair, a feeling that these lavender and rosewater methods are too feeble to influence the mind of a Government which is stubbornly selfish, an idea that it is as useful or as futile to allow discontent to grow without being given expression as to waste so much effort on useless agitation. There is no question that silent discontent will find less desirable outlets than open constitutional agitation, and it is for Government to satisfy itself if this is in its interest. If it continues in its present attitude of disregard of intelligent and disinterested Indian public opinion, the only result will be that the ranks of the constitutional party will be thinned to an increasing extent, and that the anti-agitation party full of distrust of the British Government will become increasingly strong. And this certainly is no good to British Rule. If, on the other hand, it is a fair-minded, reasonable Government anxious to fulfil its avowed high destiny in this great country, seeking to benefit itself a little less and benefit the people of India a little more than now, then will it pay courteous heed to the representations of the leaders of public opinion and not perpetrate cruel blunders like the dismembermert of Bengal and the Sir Fuller Khan methods of suppressing a movement like the Swadeshi. Let it recognise that in the Congress party it has the most reasonable the most just-minded, the most loyal, the safest, the most moderate of advisers who are only interested in popularising British rule, broadening and deepening its foundations and thus perpetuating it, and in making patriotism synonymous with loyalty If the Government in the blind strength of its bureaucratic omnipotence pays no heed to the representations of the Congress party, and persists in governing India on Curzonian lines, then we may well begin to entertain misgivings about the future."

4. The following is from the *Punjabee* (Lahore), of the 21st February 1906 :—

The rulers and the ruled in India.

" The ancient times are condemned as days when might was right but the indictment is no less true in the case of the present times. Brutal force, it is said, reigned supreme in times of yore, the same predominates to-day, only in a more organised and disguised way. It was the force of an individual or a number of individuals that in olden times led away the cattle of the weaker, broke into their houses, wrested their property and made their lives miserable. It is the organised force of a larger number of individuals better equipped, better armed and specially trained to bloodshed that to-day enslaves nations, treats them as beasts of burden and beasts of draught and notwithstanding their immense usefulness starves their number by millions. * * *

" India long accustomed to a civilization, the chief components of which were fellow-feeling and compassion, has only just begun to understand what the rule of the day is. Accustomed to worship her rulers as demigods or gods on earth, she has taken more than a century to realise her true place and the true place of her conquerors and rulers. She has long been living for others, but thanks to the civilisation of her Western rulers, she has realised that the rule of the day is to live first of all for one's own self. She has been digging and delving and sweating night and day to fill the coffers of others and then to look to them for the very means of existence to be despised and kicked as a profligate wretch who is reduced to mendicancy by her own folly and extravagance. Thanks to the contempt, the insults and the injuries heaped upon her she has at last begun to learn the lessons of self-respect and self-reliance. And wonderful

has been the result of her first lessons. Her children despised and disowned everywhere by their own fellow-subjects, hated as niggers and blackies in their own country, have by a little show of self-respect and resolution, elicited from their haters, professions of friendliness and brotherhood."

Government servants and politics.

5. The *Sat Dharam Parcharak* (Jullundur), of the 16th February 1906, says that Government has revised the rules regarding the participation of officials in political meetings. Previous to this, Government servants were not allowed to take an active part in political movements, but under the new rules they are not permitted either to attend such meetings or to contribute to the funds of a political movement. The writer strongly condemns the new rules and remarks that Government officials will in future subscribe towards such funds secretly instead of doing so openly as they have hitherto done.

III.—Native States.

The death of the Raja of Faridkot.

6. The *Army News* (Ludhiana), of the 17th February 1906, after expressing regret at the death of Raja of Faridkot says that Government should enquire as to why most of the rulers of Native States die at an early age. If Lord Curzon were at the head of affairs, the Editor would urge the appointment of a commission to enquire into the matter. He then goes on to say that since Government has taken the responsibility of educating the Native Chiefs it is also bound to ascertain the cause of their premature death and remedy the evil.

VII—General Administration.

(*a*).—*Judicial.*

The Magistracy and the Europeans.

7. Commenting on the sentence of a fine of Rs. 250 passed by a Magistrate at Bombay on an European for selling arms, &c., to a Pathan the *Punjabee* (Lahore), of the 21st February 1906 says :—

"When the Magistracy and the Judiciary thus strive to save European offenders from the full consequences of their crimes, it is no wonder that Europeans have begun to look upon themselves as quite above law and order, and have even taken to assasination in the exhuberance of their frolicsome spirits, as in the case of the Anarkali murder".

Punjab Government Press, Lahore—1-3-06-17-79-F. C. A.

[Confidential.]

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I.—POLITICS.

(*a*).—*Foreign.*

The Tibetan Affairs.

1. The following is from the *Panjabee* (Lahore), of the 3rd March 1906:—

"The Shanghai correspondent of the London *Morning Post* writes to say that China intends to make Tibet a province of the Chinese Empire and appoint a Viceroy to exercise control at Lhassa. This does not look as if China's suzerainty over Tibet was a mere constitutional fiction—does it? What, then, have we gained by Lord Curzon's diplomatic *coup* which cost us a goodish bit of money and led to the butchery of hundreds of unarmed Tibetans? What has Lord Curzon to show for all the bloodshed and the money spent? Nothing—absolutely nothing."

(*b*).—*Home.*

The Royal Speech and India.

2. The *Faisa Akhbar* (Lahore), of the 21st February 1906, says that it is a matter for regret that in the Royal Speech no reference has been made to India beyond the fact that the people have shown loyalty to the Throne on the occasion of Their Royal Highnesses' visit. Although India is called the most precious jewel on the British Crown, it is denied the privileges which it is proposed to confer on the Transvaal and Ireland.

The Partition of Bengal.

3. Writing of Mr. Morley's speech in the House of Commons on the Partition of Bengal, the *Tribune* (Lahore), of the 3rd March 1906, says:—

"Of course in sober Ministerial pronouncements of this type no one looks for striking original thoughts. But still the platitudes quoted above have by constant reiteration come to sound so very dull in Indian ears that we find it impossible to reconcile their utterance with Mr. Morley's reputation for genuine culture and statesmanlike wisdom. We must therefore wait for the full text of the speech to make sure if Reuter, who has not much love for either Liberals or Indians, has not quoted Mr. Morley only just where he was absurd and dull and likely to wound the feelings of Indians; thus killing two birds with one stone."

4. The following is from the *Punjabee* (Lahore), of the 28th February 1906 :—

The alleged official oppression in East Bengal.

"The Government of Sir Bampfylde Fuller or its executive officers stopped the Saraswati procession at Jalpaiguri and the poor people of the place quietly submitted to it. Now, however, they are going a step further, they are trying to forcibly close a temple, dedicated to Siva, in Dacca, and thus thrusting themselves between the people and their religion. It is really playing with fire and nothing else. This Dacca temple was erected some 200 years ago, and for many years past a fair has been annually held in its vicinity. Sir Bampfylde intends to acquire the land on which this temple stands, and though he may not venture to remove the idol from its place, he may yet so surround it with his henchmen and underlings that the free worship of the deity, with the inevitable accompaniment of the ringing of bells and the blowing of conch-shells, so distasteful to the English ear, may be made altogether impossible. Sir Bampfylde Fuller will have his way in this, as he had in many other like matters, but let him beware of the fact that such wanton acts of persecution, petty though they be singly, are never forgotten, and their cumulative effect is bound to be serious in the long run, before which even the most outspoken and rabid criticism in the Indian Press would pale into insignificance. He may thoughtlessly sow the storm, but who will reap the whirlwind?"

5. The *Hindustan* (Lahore), of the 23rd February 1906, remarks that sensible persons in England are agreed that British soldiers are fast deteriorating in physique and are losing their martial qualities. It has been found from statistics that on the average 438 British soldiers per 1,000 remain in hospital, while in Germany this average is only 27. All this shows that British soldiers have so deteriorated in physique that they have become weaker than even the Bengalis, who, thanks to the enervating climate of their country, are considered to be the weakest race in India. Various causes have been assigned to this degeneration of the English people, but the main cause which has brought about this state of affairs is the destruction of Indian arts and industries which led England to devote her energies to manufacture and neglect the manly pursuit of agriculture, which alone can improve the tone of bodily health and vigour. Where is the necessity, asks the Editor, of so many British soldiers being stationed in India? Is it to keep watch over the doings of Indian soldiers? If this be so nothing can be a stronger condemnation of the British rule in India, for it shows that the authorities repose no trust on native soldiers inasmuch as they have no faith in the justice of their rule.

The British soldiers in India.

6. The *Wafadar* (Lahore), of the 21st February 1906, says that it has been proved by experience that the disunion between the Hindus and Muhammadans is due to the fact that political newspapers are in the habit of inflaming the people against Government, criticising respectable men, and bringing charges against the authorities. Nor is this all. They are creating party feelings between the Hindus and Muhammadans and carrying on intrigues with foreign Powers.

The Hindus and Muhammadans and Native Newspapers.

7. The *Sanatan Dharam Gazette* (Lahore), of the 21st February 1906, regrets that now-a-days some turbulent Muhammadans are making severe attacks on Hindus, and remarks that the riot cases at Calcutta, Gujrat and

Hindus and Muhammadans.

Sialkot show that some of the Prophet's followers are fomenting religious antipathies between the Hindus and Muhammadans by killing cows, which are considered sacred in the eyes of the Hindus.

VII.—General Administration.

(h).—Miscellaneous.

The Famine in India.

8. The *Arya Gazette* (Lahore), of the 22nd February 1906, remarks that India is again threatened with a widespread scarcity which is causing much uneasiness in the country. The famines have, in fact, become so chronic in the country that the people are unable to cope with them with the result that they succumb to their ravages. To make matters worse, Hindu children fall into the hands of Christian Missionaries and others, which is worse than even death.

Punjab Government Press, Lahore—9·3·06—19—79—J. B.

[Confidential.]

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I.—POLITICS.

(*a*).—*Foreign.*

Turkish Affairs.

1. The *Paisa Akhbar* (Lahore), of the 1st March 1906, remarks that the prompt action which was taken by Sultan Abdul Hamid in suppressing mutiny among his Albanian soldiers has diverted the attention of Europe from Morocco to Turkey. Albania, it may be remembered, is inhabited by a very brave and turbulent people who constitute the flower of the Turkish Army. The Albanians are, however, Muhammadans. They are thoroughly disgusted with the treatment meted out to the neighbouring province of Macedonia which is inhabited by Christians who are obtaining concession after concession by rising against the Sultan at the instigation of Christian Powers. They were, therefore, for some time past seething with discontent, but the firmness of the Porte averted all possible danger of their breaking into open mutiny. After praising His Majesty for his firmness and statesmanlike qualities, the Editor remarks that the Powers should pause before they instigate the Christian subjects of the Sultan to break into open rebellion, and weigh the terrible responsibility which they incur thereby; for, after all, it is desirable in the interests of the peace of the world that the Muhammadans of Turkey should not be goaded into taking up arms and declaring war.

(*b*).—*Home.*

Indian Aspirations.

2. The following extracts are taken from a leading article entitled 'Our Aspirations' that appeared in the *Punjabee* (Lahore), of the 7th March 1906:—

"But the British power soon gained a firm footing in the land, the weaknesses of the people were soon discovered, and it was no longer thought necessary to extend the same regard to the contemptible nigger who had so easily parted with his home and hearth. The princes who were then honoured as friends and allies were soon reduced to the condition of school children not allowed to move about without the permission of their former friends and allies. The people who were once treated with the utmost regard were soon turned into blackies and niggers and despised natives, whose touch, nay whose very shadow and sight, became an abomination.

"There were, however, some other forces at work, the extent of whose influence was not quite realized when they were set at work. In the beginning the Government, finding it impossible to import sufficient men from Home, opened schools and colleges to manufacture clerks and assistants for the various departments of State. The result of education was the general discontentment that prevails throughout educated society. Western ideas of democracy, of

LIBERTY, FRATERNITY AND EQUALITY

have penetrated deep into the minds of the educated classes. They have begun to feel that man was not born to live at the sufferance of others and was not destined to be a hewer of wood and drawer of water to his fellow-beings. He has the same right to enjoy the air, the light and the other sweet blessings of God. The educated Indian now does not hold before him the models of the oriental dreamers who regard this life as nothing but a dream and look upon honour and dishonour, pleasure and pain, as nothing but pairs of evil fraught opposites. With Japan and China awaking in close neighbourhood and with the flood of light daily pouring in from Europe, it is impossible that India should go on lengthening her night and slumbering in the morning light. Her sons have realised the dignity of manhood and cannot any longer be treated as so many dumb cattle. The first thing, therefore, that they want is to have their

MANHOOD RECOGNISED.

This means that the new caste system which makes their white fellow-subjects so supercilious and contemptuous towards their darker fellow-subjects should be abolished. 'Even a dog is a lion in his own lane,' says a vernacular proverb, but spite of our possessing human anatomy and being gifted with reason and intellect, we are spurned, nay kicked and shot at as so many pigs and dogs in our own country. What we want, therefore, is that we should be recognised as human beings, that the value of our individual life should be something more than Rs. 50, that the word of a brutal and beastly drunk Tommy should not carry more weight than the solemn asseverations of a whole bazar of Indian merchants, that we should not be treated as beasts of burden in South Africa and should not be driven away from Australia as dogs from the *chauka* of a Brahmin. This is our first aspiration. And once we are recognised as men we would like to be treated as men, and not as cattle, nor as infants. Is it not insulting to tell us directly as well as indirectly that we do not know what is good for us? Is it not treating the whole nation as children who should leave it to their guardians to decide what they should eat and drink, what they should wear, and what they should learn? Is it treating us like human beings to decide the fate of 300 millions of us without caring what we thought of the matter? Communities may be split up, education knocked on the head, liberty of the press confiscated, famines and plague allowed to devastate the country, industry and trade to go to rack and ruin, but we must hold our tongue or else cry in the wilderness. If, as is so often professed, we are recognised as not only men but the equals of the heaven-born Englishmen, why is it not proved by giving us a

SHARE IN THE GOVERNMENT.

As the natives of the soil we are the best judges of what is good for us.

"It should, therefore, be *our* voice that should decide how to regulate our own affairs. It should be of course under British guidance, as long as necessary. And if we are the best judges of what is good for us, we are, as the children of the soil, the best persons to execute our own decrees. We know ourselves better than any foreigner, and can, therefore, do the work of the administration, both civil and military, in a more satisfactory manner than foreigners, whose best qualifications are that they have passed a certain examination and are otherwise quite ignorant of our language, customs, manners, superstitions and sentiments. These are our aspirations in one word: to be recognised as men, and to be treated as men, not to be despised and crushed in our own land, and also to have a voice and share in the Government of our country."

3. The following is from the *Tribune* (Lahore), of the 9th March 1906:—

The Recruitment of natives in the Army.

"There is no exaggeration in the statement that 'the native soldier is not now able to buy grain and condiments enough to keep him in health for two pence a day; he finds himself a badly paid man in comparison with a mill-hand or a domestic servant.' The difficulties at present experienced in finding recruits for the army will go on increasing if nothing is done to raise the pay of both the sepoy and the *sowar*. We should like to know if Lord Kitchener's scheme of army reorganisation, to carry out which several millions sterling are required, makes any provision for bettering the pay and prospects of Indians serving in the ranks. The sepoy constitutes the corner-stone of the superstructure of the army in India, and unless his position is made secure, the recruiting difficulty will by and by assume serious proportions."

4. The same paper of the 6th March 1906, writing about the *Bhala* Sedition Case, remarks as follows:—

The *Bhala* Sedition Case.

"We have no undue fear of jail life. We do not deprecate criticism of the acts of constituted authority in the severest language or playing the role of passive resisters by boycotting British goods. Nay, we will not hesitate to honour as martyrs men cast into the dungeon by nervous and timid officialdom when we know that they have been unjustly made to pay the penalty of the self-respecting patriotism. But we think no honest journalist should fear to express absolute disapproval of writings like those of the *Bhala* and the *Kal*, another Poona print which narrowly escaped trouble the year before last. And the mere fact that they have to suffer imprisonment does not convert these irresponsible fire-eaters into martyrs to be honoured. On the contrary we have no hesitation in urging their exclusion from our constitutional movements. * * *

* * * * * * *

But can it be rightly held that the Editor of *Bhala* did not make himself amenable to the law? Mercy is one thing, Justice quite another."

V.—Native Societies and Religious Matters.

5. The *Sanatan Dharm Gazette* (Lahore), of the 28th February 1906, says that it is to be regretted that the Neo-Khalsa of Peshawar are endeavouring to sow the seed of dissension between the Hindus and Sikhs by delivering lectures in the *dharamsalas* with the object of insulting (Hindu) gods and goddesses. After remarking that this action on the part of the Khalsa has wounded the feelings of Hindus and orthodox Sikhs alike, the Editor states that orders have been passed prohibiting the members of the Singh Sabha from entering the *dharamsalas*.

The Neo-Khalsa and the Hindus of Peshawar.

VII.—General Administration.

(*a*).—*Judicial.*

6. The *Watan* (Lahore), of the 2nd March 1906, remarks that some time ago Shekh Aziz-ud-din Gureja, Extra Assistant Commissioner, was dismissed after thirty years' service on the report of a Commission which was appointed to investigate the charges of corruption brought against him while he was posted to Lyallpur. If there had been a Hindu in his position he would never have been implicated in such cases at all, or if involved, he would have, by fair means or foul, won over the local authorities so as to get the case against him hushed up. That

The dismissal of Shekh Aziz-ud-din, Extra Assistant Commissioner, on charges of bribery and corruption.

this is true will appear from the fact that at the time when Ahmad Khan Tiwana was being tried on charges of bribery and corruption, certain Hindu Extra Assistant Commissioners were also suspected by Government of similar conduct, and rumours were current that they would be prosecuted on similar charges, but although the Muhammadan Extra Assistant Commissioner was sent to jail and died there, the Hindu Extra Assistant Commissioners were not even suspended for an hour. Verily, the Musalmans have fallen on evil days. There is a powerful clique which is ever ready to injure them, while the Government which they must look up to for protection is merely a tool in the hands of the Hindus.

(*h*).—*Miscellaneous.*

The approaching visit of the Excise Commission to Lahore.

7. The following is from the *Punjabee* (Lahore), of the 7th March 1906:—

"Our friend, Mr. S. S. Bhatia, B.A., LL.B., has compiled, in view of the approaching visit of the Excise Commission to Lahore, a number of practical suggestions for submission to that body, on behalf of the Amritsar Temperance Society. Nearly all these suggestions have been made to the responsible authorities of Government in one shape or other, times without number, and if the Government had been really honest in their professions of being on the side of abstinence, a number of them might long since have been adopted. But the Government is not at all prepared to sacrifice its excise revenue; on the contrary, it is anxious to find, if possible, ways and means to augment it. This has been abundantly proved by the speech of Sir Bhalchandra Krishna as President of the Benares Temperance Conference. In it Sir Bhalchandra cited many irrefutable instances of the criminal negligence of Government in rejecting the only right means of checking the alarming extension of the drinking habit. Whatever its ostensible purpose the Excise Commission is not scouring over the country in search of ways for restricting intemperance, for it does not need a commission of over-paid officials to tour about in costly style to find out what is clear to every body as the noonday sun. What is necessary is an honest determination on the part of those who hold the destinies of the people in the hollows of their hands to turn the latter in the paths of temperance and abstinence at whatever cost. And until that is forthcoming all such suggestions are simply waste of precious time and energy.

"Talking of excise reminds us of the anomaly, which is but another word for impartiality and injustice, which has been perpetrated only recently in the local administration or rather manipulation of this revenue. Europeans and Parsis who have no real stake in the land and who are at best strangers, have been allowed to have licenses, for a fixed annual fee of a thousand rupees or so each, to pour alcoholic poison down people's throats; while natives of the country, who have carried on the business of publicans for years, are denied the same terms and treatment. Government exacts from a native license-holder three times the amount a European or a Parsi pays for the identical privileges. This year another anomaly was perpetrated by the grant of three or four fixed-fee licenses to natives. A favoured mortal of the right colour and creed, and knowing how to work the oracle, can obtain a number of such privileged licenses, of course in different names, to the detriment of the rest in the trade, in other words, to the ultimate ruin of the people at large. With duty raised and one license costing four times the price of its neighbour, what wonder if the owner of the former resorts to some shady practices in order to bring himself monetarily on the same level as his favoured rival! It is the conduct of the Government or rather the unjust dealings of its officials which chiefly drive people to crime and outlawry, and, if discovered, to gaol. But the officer who may be the original cause of this ruin remains secure to perpetuate more anomalies."

8. The *Paisa Akhbar* (Lahore), of the 23rd February 1906, publishes a communication from one Ghulam Hasnain, who remarks that those who say that the prices of food-grains have risen owing to the export of grains are mistaken. After remarking that it is the *banias* who have from avaricious motives raised the prices of food-grains, the writer says that the export of grain tends to increase the wealth of the country.

The export of grains from India.

Corrigenda.—In the fifth line on the title-page of the Selection No. 9, Volume XIX, *for* 6th *read* 3rd.

Punjab Government Press, Lahore—15-3-06—21—79—J. B.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 17th March 1906.

I.—POLITICS.

(*a*).—*Foreign.*

1. The *Wafadar* (Lahore), of the 7th March 1906, publishes a communication from one Mohsan who remarks that Russian military plans and Kuropatkin's schemes in connection with the invasion of India have proved beyond doubt that a Russian invasion both from land and sea is in every way probable. Such being the case, it would be the highest statesmanship on the part of the British Government in India if the natives were allowed to wear arms so as to allow them to defend themselves and their country in time of need. At any rate the Panjabis should be freely allowed to carry arms seeing that their country is inhabited by a warlike people whose loyalty is above suspicion.

The apprehended Russian invasion of India.

Commenting on the above, the Editor says that the suggestions of the correspondent appear to be premature, although the issues raised require careful consideration at the hands of Government.

(*b*).—*Home.*

2. The *Sat Dharam Parcharak* (Jullundur), of the 2nd March 1906, says that on the occasion of His Royal Highness's visit to Benares the Pandas rang bells and blew conches in front of the Royal procession, and that the members of the Arya Samaj also chanted hymns from the Vedas. It is to be regretted that the Swadeshists should sacrifice their religion on the altar of flattery. The performance of ceremonies like the above, where a Hindu Raja is concerned, lends additional lustre to the Vedic religion, but the observance of the same in honour of a Christian Prince, who considers them to be childish, is not only meaningless but derogatory to the Hindu religion. It is said, adds the Editor, that the Prince is not pleased with the treatment accorded by the Anglo-Indians to natives, and that His Royal Highness will ask his father to grant certain privileges to the children of the soil. But it is to be feared that the efforts of the Prince in the cause of this unfortunate country will prove unavailing seeing that even the King-Emperor can do no more than utter the words that are put in his mouth by the party in power.'

The Royal Visit.

3. The *Panja-i-Foulad*, (Lahore), of the 28th February 1906, regrets that the Prince of Wales has, during his visit to Rangoon, done nothing for the tomb of Bahadur Shah. The Editor is of opinion that His Royal Highness would have done a graceful act if he had restored certain Princes who have been deposed by the Government of India to their *gadi* and dealt generously with the survivors of Theebaw, the ex-King of Burma.

The same.

4. The *Paisa Akhbar*, (Lahore), of the 6th March 1906, remarks that it is to be regretted that contrary to the usual practice no prisoner was released this time on the occasion of the Prince of Wales' visit to this country and expresses the hope that His Royal Highness will yet take pity on this unfortunate class of His Majesty's subjects and direct the release of such of them as are not habitual offenders.

The same.

5. The *Vakil*, (Amritsar), of the 5th March 1906, praises Mr. Morley for his statesmanlike speech in connection with the Partition of Bengal, and remarks that it would have been grossly impolitic on his part if he had yielded to the threats of the Bengali agitators which would have resulted in a political danger of the gravest magnitude.

The Partition of Bengal.

6. Writing on the Government of India Resolution forming the Stores Committee, the *Tribune*, (Lahore), of the 11th March says :—

The Stores Committee.

"The plain truth of the matter is that it is the Anglo-Indian commercial community who will benefit mostly by the resolution, at least in the immediate future ; in the first place, because they have already a large number of factories working in India, while with their enterprise and resources they are sure to outstrip the Indians in starting new ones ; in the second place, supposing that the Indians strove their utmost to make up their deficiency, while it must be a long time before they can carry on business on a scale like the Anglo-Indians, even when they are up to the mark, ten to one that in the open field of competition the patronage of the Government will go to the latter as against the former. In saying this we need not at all imply accusation of the Government's good faith, but we all know how Departmental officers carry on things in such cases. The preference shown to European firms in the distribution of large Government contracts is a matter of public knowledge. The transfer of Commissariat Department contracts from Indians to European firms is a matter of recent history, and we have had occasion, not long ago, to refer to Railway contracts (such as for sleepers, &c.) being given to Europeans even when Indians were available to supply them on better terms. No wonder if some Indian journalists cannot be made to feel as if the El Dorado were placed within the reach of their countrymen by the Government Resolution of which the *Pioneer* tries to make so much."

7. In an article entitled "Slavery in British India" comparing Chinese indentured labour in South Africa with Indian labour on the estates in Assam the same paper of the 17th March says :—

Alleged slavery in British India.

"If the Chinese 'slave' is sometimes not flogged to death in the name of discipline the reason lies as much in the absence so far of an alternative source of supply as in the selection of emigrants in China ; the latter fact needs hardly be demonstrated in words to the Rand employer as well as to the owner of isolated farms, and also to the

frequenter of the King's highways in South Africa. In India the prisons are under the control of a Government which, unlike its celestial counterpart, has identified itself with the interests of the tea-planter, and consequently the recruits are generally the reverse of their Chinese counterparts: gentle, docile, law-abiding poor men and women who generally know not what a full meal is from year's end to year's end, and easily fall victims to the enchanting palavers of the veteran recruiter in his sparkling 'diamond' rings and glittering ear brooches and 'gold' bangles! If an account could be kept of the lives thus ruined and homes destroyed in India during the last quarter of a century, for the benefit of the Assam tea-planters, the story, one of the most painful ever written, would run into several volumes each as big as a British encyclopædia. If experience makes one batch of victims wiser, India is too vast and too poor a country for another batch of victims to be got together without much delay. Of course, the formality of getting his consent is gone through in the case of every Indian recruit, as in the case of his Chinese counterpart, before a Magistrate; and recruiter, Police, and Magistrate are generally different manifestations of the same thing, and, when no outsider is present, gravitate in the same direction. 'On his arrival at the Assam tea-garden,' says the *Times'* Correspondent, which is frequently no larger than are the Chinese 'compounds' on the Rand, the coolie becomes *adscriptus glebae* during the period of his indenture, is forbidden to leave the garden without permission, and will probably find himself in prison should he attempt to escape or otherwise seriously infringe the terms of his engagement.' For the managers of tea-gardens have been empowered to arrest or detain an absconding labourer without a Magistrate's warrant! And if there is a Bain now and then to flog an absconding 'slave' to death, a Judge is always at hand to acquit him without trial!"

8. The *Vakil*, (Amritsar), of the 10th March 1906, remarks that there can be no doubt that periodical settlements, &c., are to a certain extent responsible for the poverty of agricultural classes which constitute the bulk of the population of India, but there are other forces at work which are entirely lost sight of by the Bengali critics of Government. The *Pioneer* has, in one of its recent issues, rightly said that the *Malba* dues realized from the zamindars, the extortionate demands of money-lenders, &c., tell heavily on the agricultural population. These are some glaring evils which all well-wishers of the country should strive to remedy with a view to ameliorating the condition of the poorer classes.

How to improve the condition of the masses in India.

V.—Native Societies and Religious Matters.

9. The following is from the *Observer*, (Lahore), of the 14th March 1906:—

Compulsory return tickets for pilgrims to the Hedjaz.

"The Government of India have invited all the influential Muhammadan Associations and Anjumans and Societies to express their views on a proposal to compel Muhammadan pilgrims to Mecca to purchase return tickets. After a careful perusal and consideration of the arguments for and against the measure, we must confess to our inability to understand the justification of the innovation and feel constrained to condemn, as emphatically as we can, such ill-advised interference with the personal and private affairs of the Hajis. We have lately observed a tendency on the part of Government of taking extra interest in the affairs of Hajis. The plague restrictions and the orders laying down the compulsory purchase of return Railway tickets are some of the evidences of this interest, and now Government wants to further improve upon that and inflict a yet greater harhship. We must, however, protest against every measure of the kind, and most of all against the last of them. In the first place, it is impracticable; in the second place, its enforcement would be unwise; but over and above all, we take our

stand on higher ground and ask by what right Government is going to set an almost unprecedented instance of such mischievous interference with the affairs of its subjects, which they can manage themselves better and which they have continued to manage themselves so far without State help? We do not want such over-considerate treatment and we can do without it in the future as we have done so in the past."

VII.—General Administration.

(*a*).—*Judicial.*

Jirga Trials.

10. The following is from the *Panjabee*, (Lahore), of the 10th March 1906:—

"Jirga trial is really trial by ones peers. At least three members are required to compose a jirga, but many more usually sit on such a tribunal. If a man is tried by a jirga of five or seven men of his own caste, there is no fear of his being sent to jail unless he is obnoxious to his neighbours and there is an honest belief in his guilt. But what is in most cases done is to have a majority of Muhammadans on a jirga intended for the trial of a Hindu and *vice versâ*. Is it not outrageous that in this twentieth century such practices, analogous to the Inquisition of old in Goa, should prevail in British India? Yes, outrageous it is, but not wonderful, for the British Government itself is, after all, a bundle of anomalies."

Invidious distinction between Europeans and Natives in the British Indian Courts.

11. Referring to an article which lately appeared in the *Pioneer* commenting on some letter written by a Native Barrister-at-Law, the *Tribune*, (Lahore), of the 14th March 1906 says:—

"Another charge refers to 'an irrational and at times almost sinful distinction made between Europeans and natives in Courts of Law and elsewhere.' The writer in the *Pioneer* altogether misunderstands the charge made here, for he thinks that it is 'nothing but the old trouble that Europeans, Rajas, and other such folk are given chairs in Court and other privileges.' It is the conviction of every native of India who has had anything to do with cases in which Europeans figure as defendants that ordinarily against an European no native can expect justice. An European may insult a native, assault him, and even shoot him, but he will never be adequately punished. He can do anything with impunity provided the party that suffers is non-European. Has the writer in the *Pioneer* the hardihood to deny all this?"

The same.

12. Writing about a case recently tried at Saharanpore in which a native was convicted of criminal tresspass, the *Panjabee*, (Lahore), of the 10th March 1906 says:—

"But how could the European Magistrate decide against his kin? Could he be so unnational? Certainly not. The poor clerk was, therefore, sentenced to 3 months' rigorous imprisonment, and the Magistrate in his judgment stated his belief that the accused had, with deliberate intent, inflicted the injuries upon himself and, with virtuous indignation, added 'an insult coming from a native to a European gentleman, and from a clerk to his own superior officer was as contemptible as intolerable and as criminal as any insult could possibly be.' Thus the inevitable racial point crops up in such cases and the poor have to go to the wall. That is a specimen of the 'unbiassed' Magistracy who infest and terrorise the country."

(*e*).—*Agriculture and questions affecting the land.*

The claims of Native Christians in regard to grants of land for colonization.

13. The *Nur Afshan*, (Ludhiana), dated the 9th March 1906, remarks that now that it has been decided to colonize the barren tracts of the Sialkot and Gujranwala Districts as also certain portions of the Bar ilaqa by digging

a canal through them, it is to be hoped that the Government will recognize the claims of the Native Christians who have hitherto received very scant justice from the Government in regard to grants of land for purposes of colonization.

(f)—Railways, &c.

14. The following is from the *Tribune*, (Lahore), of the 15th March 1906 :—

The Loi-Shilman Railway.

"Speaking of the contemplated Loi-Shilman Railway, whose alignment will be decided during the Viceroy's visit to Peshawar next month, it ought to be remembered that while the Amir of Afghanistan is strongly against all proposals of letting railways enter any part of his territories, the tribesmen on our border are no less determined not to have anything to do with railways near their homes. If this wild-cat project is sanctioned, the result will be that the Indian tax-payer will not only be mulcted of a crore of rupees but will have to find large sums of money in future to repress the Mohmands or other tribesmen whom the railway will greatly alarm and who will give the Government of India every annoyance and trouble that they can"

15. The *Civil and Military News*, (Ludhiana), of the 5th March 1906, says that not infrequently incidents have occurred in which Europeans have been seen worrying native passengers travelling with them in the 1st, 2nd or intermediate class carriages. After remarking that European and Eurasian platform and train inspectors do not seem to properly perform their duties, the Editor suggests that compartments for native passengers should be altogether separate from those intended for their European *confreres* so as to remedy the evil complained of.

European and native railway passengers.

(h).—Miscellaneous.

16. The following is from the *Arya Messenger*, (Lahore), of the 10th March 1906 :—

Famine in India.

"India is virtually under the grip of a most severe type of famine now. Dearth of foodstuffs is not only prevalent in the Punjab but has been spread in alarming proportion to the other provinces of the country. Thousands of poor starving people have already betaken themselves to Government relief works, where they toil from morning till evening for a mere morsel of bread. In Bengal the supply of rice has fallen very short. The Madras and Chittagong ports, where formerly huge depôts, well stocked with the Bengal rice, were always kept ready for export to Japan and other countries in the East, present a very gloomy prospect by remaining practically empty. The distress in the three districts of Khulna, Jessore and Backergunge is so acute that the grain market cannot be opened out to the public for fear of loot."

17. The following is from the *Observer*, (Lahore), of the 14th March 1906 :—

Paucity of Muhammadans in the public service.

"Howsoever much we may lament over the still backward condition of our community and howsoever bitterly others may taunt us for this, no one has so far had the hardihood to deny the striking progress which the Indian Muhammadans have made in modern education during the last decade or so. But the question is, has our share in the public service of the country been commensurate with this progress? Do the figures relating to the posts held by our co-religionists show a continuous rise, proportionate to our educational advancement and *to the numbers of other communities*? He will, indeed be a bold man who can answer this question in the affirmative. We referred, only the

other day, to one very glaring instance of 'no-progress' and in fact of an actual retrogression; for whereas some time back three Musalmans occupied seats on the High Court Bench, to-day there is no Muslim Judge of an Indian High Court. And where is the guarantee that other departments of public service are not equally bad or even worse; as surely, if one thing is possible in the case of the highest posts open to the Indians—the filling up of which posts receives the greatest consideration at the hands of not only the Local Governments and the Government of India, but even the Secretary of State—it is reasonable to suppose that the same disregard of the interests of the Musalmans characterises the choice of subordinate officers, with much less keen sense of responsibility and swayed by personal idiocyncracies. The present situation is most unsatisfactory, and the future prospect equally gloomy, if the recent pronouncements of heads of Governments are to be accepted as foreshadowing the future policy of the Government.

* * * * * * *

"Are the Muhammadans to continue to suffer because they are not the equals of some other communities in cramming, though they are second to none in mental and physical endowment and, by virtue of their past history and present political importance, have special claims for consideration? Does political expediency allow the upsetting of the racial equilibrium in the way that it is being still upset?

* * * * * * *

"But how long will this undesirable state of things continue? Does the Government realize the gravity of the situation? Will it make a move to redress our grievances?"

18. The *Tribune*, (Lahore), of the 11th March 1906, has the following:—

Indians in the Public Works Department service.

"It will be in the recollection of our readers that sometime ago the Secretary of State for India passed a ruling restricting the number of Indian youths eligible for appointment from the Cooper's Hill College. But as the ultimate abolition of the College had been decided upon, we were in hopes that the harm done to the Indian youths by this restriction was but short-lived, inasmuch as Indians would be in a position of greater freedom to qualify themselves for this profession in other public institutions of the United Kingdom, and that they might through those institutions have even better chances of selection for the Indian Public Works Department. The regulations just issued, if they are to form a precedent for future years—and we have grave apprehensions that they are likely to do so—make it extremely doubtful if the hopes we cherished would be at all realized. It is sad to reflect what up-hill work Indians have before them before they may be permitted to take a more prominent share in the country's administration, and how far distant is the prospect when they will realize the redemption of the solemn pledge made in 1858.

* * * * * * *

"It is neither just nor compatible with the principles underlying the Proclamation of 1858 that the British Government should raise barriers like this in the way of the Indian's progress. We do not want any especial favour or facility afforded to us, though in the circumstances of the situation it would not be unbecoming on the part of Government if they were to especially favour and facilitate our advancement. All we want is that artificial barriers should not be raised in our way, but by the present action of the Secretary of State for India, these most desirable appointments in the Public Works Department become the exclusive preserve for the British-born youth."

Punjab Government Press, Lahore—24-3-06—24—79—F. C. A.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—POLITICS.

(*a*).—*Foreign.*

Turkish Affairs.

1. The *Paisa Akhbar*, (Lahore), of the 17th March 1906, publishes a communication in which the writer remarks that when the European Powers took the administration of Crete into their own hands they governed the island in such a way as to oblige a vast majority of the Muhammadan population of the island to migrate to other parts of the Turkish dominions. These Powers fired with the zeal of the Crusaders never even thought of enquiring as to why so large a number of Muhammadans had abandoned their hearths and homes and thereby brought misery upon themselves. Whenever a Turkish Province is made independent of Turkey it is purged of the Muhammadan population and made over to the Christians. Would the other Muhammadan States also adopt the same policy and purge their dominions of all Christian subjects! A just and impartial British Admiral has rightly observed that all these complicated Eastern questions can be speedily solved only in one way and that is by hanging all the Christian subjects of the Porté. After remarking that in Egypt also, the Muhammadans are gradually being ousted from their rights and privileges, the Editor goes on to say that all these troubles which beset the way of the Sultan are due to the preaching of Christian Missionaries.

Muhammadan Kingdoms and Christian Missionaries.

2. The same paper of the 19th March 1906, publishes a communication in which the writer says that although a certain Englishman has recently said that the Church has no influence in English politics, yet there can be no denying the fact that it is a living force in English politics at least so far as Muhammadan Powers are concerned. It is the Church party in England supported by the Radicals which has raised the cry of Crusade against Turkey and other Muhammadan States and is inciting the Christians against the latter. It is curious that the Church should interfere in such matters seeing that it does not move a finger to save those who are oppressed by Christian Powers. During the Boer War when a powerful party approach-

ed the Archbishop of Canterbury to intercede and exert the influence of the Church to put a stop to the unnecessary shedding of human blood, he replied that the Church has nothing to do with politics. And yet it incites the people against the Muhammadans and offered prayers when the Mahdi was defeated. The reason for this is not far to seek. Muhammadanism is fast progressing in Asia and Africa and the Christian Missionaries although supported by maxim guns can do nothing to arrest its progress and hence they consider the Muhammadan religion an obstacle in the way of the spread of Christianity. It is for this reason that the Christian Church bears an implacable hatred towards Islam.

3. The following is from the *Observer* (Lahore), of the 17th March 1906 :—

Indians in Transvaal.

"They say that the importation of Indians in Natal has become a grave problem. We also agree that the question has become a grave one, perhaps more serious than these correspondents are aware of. The time has come when a speedy check must be put to the vagaries of the administration of South African Colonies, when the disabilities of the British Indians resident in that part of the Empire should be removed. The white colonist in South Africa has too long been permitted to manage things in his own way, in defiance of all dictates of equity or reason ; and the state of affairs has come to such a pass that he can no longer be allowed to trample under foot all that is best and fairest in British rule for his personal aggrandisement."

(*b*).—*Home.*

4. The following is from the *Tribune* (Lahore), of the 21st March 1906 :—

The Royal Visit.

"There is a widely prevailing fear among our countrymen, educated as well as uneducated, lest the unbroken succession of pomp and pageantry and continuous displays of splendours in the Native States should give our future Sovereign a false notion of the wealth and prosperity of the Indian population. It is reassuring to learn from the Prince's own remarks that there is no need of apprehension on this score.

* * * * * * *

"We hope that the terrible fact that if the rainfall is scanty in *one* season only, even after a succession of years with normal harvests, the people are at once brought face to face with starvation—we hope this significant fact suggested pregnant reflections to His Royal Highness.

* * * * * * *

* "Indians, on their part, have been very favourably impressed (if we may so put it) by the gracious Royal pair whose evidently sunny natures so well fitted our sunny land."

5. The following is from the same paper (Lahore), of the 24th March 1906 :—

The same.

"Much comment has been caused in educated Indian circles in the United Provinces by the greater importance given to the Aligarh College compared with the Central Hindu College of Benares in the Royal tour. The Prince only paid a flying visit to the latter and received the address of welcome in the quadrangle without leaving his motor. His Royal Highness could not spare time to look at the new handsome range of buildings, see class work, or inspect any of the special features of the institution. At Aligarh

College, however, His Royal Highness spent no less than 4 or 5 hours and went minutely into everything. Why this difference ? We know how odious such comparisons are, but since a great deal of dissatisfaction has been created among a large section of the population owing to the invidious distinction, the comparison cannot be shirked, however disagreeable it may be. Of course the Prince would have been only too glad to show the same amount of favour, so to say, to the Banares as he has done to the Aligarh institution. But those who had the ordering of the tour were so tactless (or perhaps it was intentional), as to treat the two differently."

The same.

6. Writing of the Prince of Wales' speech at Karachi before sailing the *Observer*, (Lahore), of the 24th March 1906, says—

"That speech of His Royal Highness was practically his last utterance on Indian soil ; it was addressed not only to the members of the Karachi Municipal Committee but to the entire population of this country being, so to say, his farewell message to India. In that truly noble utterance, His Royal Highness spoke of the benefit that he had derived by his visit to this Dependency, and hoped that it would enable him to understand Indian questions better than formerly. In echoing that hope, we eagerly look forward for its realisation. The future alone can show how far these expectations will be fulfilled. But the tour has already awakened a new interest in Indian affairs among the English people and we pray that the personal knowledge of her affairs acquired by the next Emperor and Empress at a comparatively high financial cost may result in some substantial good to our country."

The Swadeshi Movement.

7. A correspondent writing to the *Nur Afshan*, (Ludhiana), of the 16th March 1906, enquires whether the Swadeshi Movement cannot be helped forward by honest means. Now that the movement is being advocated in almost every quarter persons dealing in country-made articles are plundering their countrymen by charging high prices for their goods and at the same time having recourse to underhand practices.

Muhammadans and Politics.

8. The *Paisa Akhbar*, (Lahore), of the 10th March 1906, remarks that those Muhammadan papers which advise their co-religionists to keep aloof from political agitation are really doing a great disservice to them. They forget that Muhammadans have, so far from deriving any benefit, suffered positive loss by eschewing politics.

Muhammadans and the British Government.

9. The *Watan*, (Lahore), of the 16th March 1906, published a communication from one Sayad Afzal Hussain Kanturi, Hyderabad, who says that the British Government should take care not to join with the European Powers in meddling with the internal affairs of Turkey and thereby alienate the sympathy of the Muhammadans who regard the Sultan as their Caliph. The writer also urges the Government of India to accord a better treatment to the Nizam who is undoubtedly the leader of the Muhammadan community and a true friend of the British Government.

V.—Native Societies and Religious Matters.

Compulsory purchase of return tickets by the pilgrims to the Hedjaz.

10. The *Paisa Akhbar*, (Lahore), of the 17th March 1906, says that the Government of India's proposal regarding purchase of compulsory steamer return tickets by intending pilgrims to Mecca has caused much disaffec-

tion among the Muhammadans. Government has probably been led to devise the scheme in question with a view to saving the pilgrims from the extortions to which they were subjected at the hands of the Sherif of Mecca ; but now that that worthy has joined the majority and the pilgrims have a full knowledge of the expenditure incidental to the pilgrimage there seems hardly any necessity for imposing the proposed restriction.

VII.—General Administration.

(*h*).—*Miscellaneous.*

The Excise policy of the Government.

11. The *Vakil*, (Amritsar), of the 14th March 1906, remarks that drinking is the source of all evils and is of opinion that the Excise Commission will probably recommend that the price of liquor should be raised and octroi levied at an enhanced rate. This will no doubt add to the Government revenue but will at the same time increase the sale of liquor. The Editor is at a loss to understand why Government should for the sake of revenue help in bringing about the mental and moral degradation of the people. The Excise policy of Government, continues the Editor, is at the bottom of all the evils and casts a dark stain on British rule in India.

Europeans and Natives.

12. The following is from the *Tribune*, (Lahore), of the 18th March 1906 :—

"That 'Natives' are liars and Europeans speakers of the most undiluted truth—that 'Natives' are as a rule corrupt and takers of bribes, and Europeans quite the reverse—are opinions most in fashion in Anglo-Indian Society. That the East is noted for mendacity and corruption, and the West for veracity and purity of public morals, is a doctrine preached with much emphasis by certain chosen representatives of the so-called Christendom in the East. To all such we offer the following moral nut to crack. The affairs of the London and Globe Finance Corporation, with which the late notorious Whittaker Wright was connected, have been wound up.

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"Here then is a state of affairs worthy of the attention of our Anglo-Indian moralists and ethical critics. Of course, the 'Native' Press of India is beneath contempt; it is a wonder it is allowed to continue its unworthy existence under a civilised and Christian Government—so wicked and corrupt it is. But what about the noble Press of England? Here we have representatives of such papers as are enumerated above taking money for being improperly influenced in helping to promote a certain now notorious company. And we 'heathens' have further the edification of finding an M. P. figuring in the glowing and burning catalogue of worthy names. Of course, such an unworthy practice as that of taking bribes is entirely confined to India. It is never heard of in America. Canadian parliamentary elections are quite free from it, and the mining magnates of South Africa have never been known to send cheques to Electioneering committees or Party head-quarters committees. As for Russian Grand-dukes—why their souls are so pure and unalloyed that they never smell palm-grease! And we must not omit to notice Native commercial morality. Great men have found out that the commercial morality of India and even of Japan is very low indeed. But here is a great company in that most Christian and highly moral of lands, *viz.*, England—being promoted by bribing the press and wheedling into its snares such men as the late Lord Dufferin, who found so little worthy of trust in the educated Indians. Is the time really coming then, when a surprised world will discover that the average morality of the East is not lower—if indeed not higher—than the average morality of so-called Christendom."

13. Writing of the scarcity now existing in India the same paper (Lahore), of the 18th March 1906, says :—

Famine in India.

"All this is no doubt satisfactory so far as it goes, and the general feeling ought to be one of deep thankfulness when we are assured that nearly all that may be possible will be done to mitigate suffering and to reduce to a minimum mortality from starvation and from diseases due to insufficient food and consequent low vitality. But when we are compelled to be sad witnesses to recurring famines, when millions of people suffer from what we are persuaded is avoidable misery, the heart refuses to be consoled or satisfied that relief measures on a large scale are adopted by the State. It requires effort of a different kind and on a larger scale, effort to prevent famine as far as is possible, for us to feel that what all is humanly possible to avoid these recurring calamities is being done. No one is so foolish as to suppose that it lies in the power of even the Government of India to bid the rain to fall in the proper season and in adequate quantity. We are all aware that in an agricultural country like India some measure of suffering must inevitably result from failure of the periodical rains. All we contend is that drought need not necessarily produce famine, that one single failure of the monsoon should not drive large masses of prudent and industrious men to State relief works or to death. It must be within the power of a civilised, progressive and beneficient Government to adopt measures which will have the effect of making the people a little resourceful so as to tide over small calamities and misfortunes. If the produce of the land can be increased so as to leave a surplus of food-grains in years of plenty ; if the system of land tenure can be so modified as to leave the ryot something above and beyond his immediate requirements which will help him in rainless days ; if steps can be taken by which cheap capital will be made available to the ryot for manuring and otherwise enriching the soil and for meeting his ordinary social obligations without running into the clutches of the village usurer ; if it is possible to revive his old village industries and establish new manufacturing industries in towns so that such a large mass of humanity may not depend on one industry which in its turn depends on the uncertain rainfall ; if the drain of wealth from the country can be so reduced as to leave more of it in the country itself to fructify in the pockets of the people ;—if these and other measures can be adopted without not only much cost to the Government, but with real benefit to it in the way of making it more beloved of the people on whose good will alone its stability and permanence must ultimately depend.

14. The *Zamindar* (Karmabad), of the 8th March 1906, says that on the first page of an American paper called "Gaelic" received by this week's overland mail there is an article in Urdu, Hindi and English the purport of which is that 35 lakhs of rupees were collected for the releif of sufferers from the earthquake in the Kangra Valley out of which sum ⅘ths was distributed to Englishmen and only ⅕th to Indians. The Editor is of opinion that the officers entrusted with the distribution of the money and not the Government are to blame for the mistake in question.

The distribution of relief to the sufferers from earthquake in the Kangra District.

15. The following is from the *Panjabee*, (Lahore), of the 21st March 1906 :—

Western Civilization.

"For the last fifty years and more we in India, dazzled by the advent of a brilliant world-wide Western power to rule over us, have been freely spouting such words and expressions as Western civilization ; progressive and cultured Western nations ; their achievements in the fields of administration, war, and government, the rapid march of science and knowledge in all branches, &c., without comprehending the inwardness or meaning of such terms. Some of us have been even trying to blindly ape Western people in everything,—in religion, speech, manners, dress, food and so on. It is however,

only now that the truth of what Western civilzation really means in all its hideous and repulsive nakedness, is coming to us bit by bit; and we sincerely pray that more and more such illuminating knowledge may be vouchsafed to us, so that the people may be diverted from the indiscriminate pursuit of everything Western, simply because it is Western, that is going on in India. Divested of all alluring superfluities and encrustations, Western progress and Western civilization might be summed up in one or two words—pleasure and self-indulgence. The feverish haste for acquiring wealth which is apparent nearly everywhere in all Western lands is prompted by a hankering after carnal indulgence even to surfeit."

Punjab Government Press, Lahore—29-3-06—27-79—F. C. A

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I.—POLITICS.

(*a*).—*Foreign.*

1. The *Hindustan* (Lahore), of the 16th March 1906, remarks that the awakening of Asia is a stern reality and it is not surprising that it should have caused uneasiness in Europe seeing that it is fraught with the political consequences of the gravest magnitude. The Editor then goes on to say that the main causes which have brought about this state of affairs are the new spirit which has been infused into the minds of the Eastern nations by the unexampled bravery shown by the Japanese and also the shameful treatment which Europeans have accorded to Eastern nations.

The awakening of Asia.

(*b*).—*Home.*

2. The following is from the *Punjabee* (Lahore), of the 28th March 1906 :—

Indians and the Government service.

"Dr. Motada says no Japanese graduate gives preference to Government service. In fact a Japanese graduate, at the end of his educational career, would rather accept a commercial or private berth bringing in, say Rs. 50 a month, than a Government office with double the pay. And this in spite of the fact that the Government is their own. Look at our country; our educated men would accept any office under the Government. They simply die to enter service under Government, and when once there take real pride in exhibiting their badge of servitude. And this still goes on notwithstanding the Government has made the rules of admission into service for Indians as stringent as possible. The Government even openly declares that they do not want us, and yet we shamelessly apply, and cringe and grovel in the dust before the authorities. God only knows when we would be rid of our insane infatuation for Government service! But until we are we despair of seeing any real improvement in our condition or lot."

3. The following is from the *Tribune* (Lahore), of the 30th March 1906 :—

The same.

"Talking of the hankering of the people after Government service, it is a matter of wonder to us how any one can have the face to mention the British Indian Government and the Japanese Government (in their respective relations to the subject people) in the same breath. The Japanese Government has been sending *hundreds* of young

men at public expense for years past to Europe and America for education in all branches of knowledge to which the Western nations owe their power. Our Government sends, with a mighty fanfare of trumpets, one or two Indian youths to England now and then to study; and we are called ungrateful wretches for not unceasingly singing songs of gratitude for the same. In Japan the Government takes care to displace a foreign teacher, or a foreign Superintendent of some Technical Department, as soon as there is a native fit to take his place. In India exactly the reverse is the case, and as the years advance the need of "experts" from Home seems to increase."

4. The following is from the same paper of the 28th March 1905:—

Indians and Commissions in the Army.

"To invite guests to a dinner but to keep nothing for them to eat or drink, is exactly what Lord Curzon has done by opening the way to Commissions to a few picked Indian 'cadets,' but doing nothing to provide room for them in the Army. Of the four cadets granted Commissions two have been made purely ornamental officers (that is what the duties of A. D. C.'s amounts to in peace time) and two have been drafted into the Imperial Service Troops. This is the first fruit of Lord Curzon's great scheme of giving 'Indians of birth and capacity' a place in the higher ranks of military service! A mountain in labour has produced less than a mouse."

5. Writing about the increase of pay granted to Army Chaplains in India the same paper of the 25th March 1906, says:—

Increase of pay granted to Army Chaplains in India.

"All this is most beautiful and proper. Of course, the Indian ryot, the pampered and spoilt Indian ryot now being further spoilt by the Famine, is to pay the bill, Rs. 400 per mensem, Rs. 450 per mensem, Rs. 650 per mensem, and finally the modest subsistence allowance of Rs. 800 per mensem, are all to come out of that pampered pocket. This is highly Christian and Ecclesiastical. But let us look a little deeper. In the East—the wicked and greedy East—the position and influence of a priest depends upon his learning, piety and asceticism. But our civilised and aristocratic priests from the West make their religious presence felt by 'maintaining the standard of living expected of them.' Of course, in a highly moral and Christian society, like the Anglo-Indian Society, a Christian priest can only maintain his religious and hortatory position by maintaining a certain standard of living—in plainer words, by the quality and the quantity of his champagne (!), charging the bill to the "heathen," of course—no doubt for the sake of the latter's salvation!"

6. The following is from the *Punjabee* (Lahore), of the 31st March 1906:—

The same.

"While writing of the clergyman in England, we are reminded of his prototype in this country. Some 45 lakhs of rupees are annually spent by our Government for upkeeping and supporting about 300. My Lord Bishops, Chaplains, Junior Chaplains, etc. The Lord Bishops get a princely salary of Rs. 2,000 per mensem each. We call it princely, for even the Under-Secretary for the Colonies, Mr. Churchill, who has to look after millions of human beings gets much less. The Chaplains get from Rs. 400 to Rs. 800 a month. They used to get the former amount for the first three years when they were supposed to be on probation. But the heart of the entity called Government melted at the thought that they (the Chaplains) found it difficult on their small initial pay to maintain the standard of living demanded of them.' For certes, it was a beggarly allowance and some increase was urgently required. So the probation pay has been raised to Rs. 450 which after three years reaches the modest sum of Rs. 650 a month. First Class Indian Magistrates and University

Professors with unblemished records of work and toil, and with heads grown grey in the service of the self-same Government cannot even dream of getting Rs. 650 per mensem which a young Britisher, whose chief recommendation is that he is a connoisseur in champagnes and can patter a few catchphrases of the Bible on the tip of his tongue gets after three short years of service. But here a thought comes to us that if a probationary Government Chaplain finds it hard to make both ends meet on Rs. 400 a month, how does an English Non-conformist missionary, for instance, contrive to live on considerably less, and make as much show of pomp and opulence as the 'junior' with the beggarly allowance to whose assistance the Government of India flew in the nick of time? Would some kindly, benevolent soul take pity on us and solve the problem?"

Indian Finance.

7. The following extracts are taken from an article in the *Tribune* (Lahore), of the 25th March 1906, entitled "Indian Finance":—

"In view of the approaching Budget debate we propose to offer some observations on the Appropriation Report of the Finance Department on the Accounts of the Government of India for 1904-05, which has just been published. The most prominent feature of the Budget Estimate was, the Financial Secretary thinks, the provision for increasing the efficiency of the Military forces; 'defensive' Military forces he calls them, as he is bound to, but in the essence they are *offensive* as well. The safety of India is not menaced by any Power from outside, and there was, there is, no need for the Government of India to add to the already crushing military burden by throwing more millions into the war chest. * * * * * * In India, the Government has a *carte-blanche*, being responsible in reality to no Power on earth; and the civil and military mandarins at Simla are at liberty first to bleed the people by imposing excessive taxation, and then to waste money on all manner of not only unproductive but objectionable projects. * * * * * Under Salt there was an improvement of £ 221,500—a result of increased consumption due to the reduction in the duty from Rs. 2 to * * * * ; of £ 302,400 under Excise, which must have been due, not, as the Financial Secretary comfortably assumes, 'to the prosperous condition of the agricultural and commercial classes,' but to a most undesirable and regrettable growth of the drink evil which is at least connived at, if not encouraged, by the Government for the sake of its miserable revenue; * * * * of £ 101,200 under Stamps—a proof of increasing litigation and consequent further impoverishment of an already poor people, and also of the Government's unjust persistence in selling justice instead of cheaply administering it and making a profit out of the quarrels and troubles of people to whom it sanctimoniously pretends to be *in loco parentis*; and of £ 173,900 under Forest, in the administration of which department the declarations of policy by the bushelful (that the concern of the Government is not to make revenue by imposing fresh hardships and disabilities on the agricultural population, but to preserve the forest for the sake of rainfall) have all gone by the board as other pledges and promises of even a more sacred character. This is the character of the increases of revenue obtained by Government in those branches of the administration which touch the people at many points. Other and larger increases were obtained under Opium and Railways. The latter is undoubtedly gratifying; the former must ever remain a reproach and a source of shame to a great nation which is so demoralised as to exact revenue out of the debasing, aye slow killing of another great nation which is now weak and debilitated and powerless to resist agression or prevent injustice. * * * * * It is a satisfaction to find that the speculation of our Anglo-Indian contemporaries as to the abolition of the Customs duties has proved to be without any foundation in fact. But the question may be raised in course of the debate. A grosser piece of financial injustice it would be hard for the Government to contemplate, and in its own interest not less than that of the tax-payers we sincerely hope such a step of melancholy meanness will never be thought of. * * * *

We are quite prepared to believe that the present tariff schedule is open to revision with a view to the removal of sundry small articles the impost on which, while causing inconvenience to the persons concerned, does not bring in much grist to the mill of the Sircar: * * * * But of a repeal of the Customs duties altogether we can have nothing but the most unqualified disapproval. The loss of revenue which the Government would sustain by a repeal of these duties is estimated by the *Pioneer* at £2,200,000, and the duties are levied on exports of rice and imports of (principally) cotton manufactures, woollen goods, petroleum, sugar and articles of food and drink. Why should these articles escape a just impost for revenue purposes, and at the same time the famishing masses of India be compelled to bleed for the sake of the Sircar? The rate of Customs duty is only a small 5 per cent., and the duty on the imports of cotton goods is even less, being only 3½ per cent. Also, the latter extremely small duty is countervailed by an excise duty on indigenous mill production.

We are sure such an iniquity as this countervailing duty would never be permitted in any country with a modicum of self-government. Canada levies an import duty of so much as 25 per cent. on Manchester goods, and does not countervail it by an excise duty on its own production. It has been reserved only for our righteous Government of India, first deliberately to annihilate the indigenous industries of the country by employing the arm of political power, and then to adopt fiscal measures which, whatever their intention, are admirably calculated to arrest the increasing prosperity of the industries newly started."

IV.—KINE-KILLING.

Hindus and kine-killing.

8. The *Sanatan Dharam Gazette* (Lahore), of the 21st March 1906, takes the *Bengalee* to task for publishing a letter over the signature of one Babu Sachindra Parshad in which the Hindus have been asked to abstain from fighting with the Muhammadans in the event of the latter killing kine. The Editor remarks that the Hindus cannot tolerate the slaughter of cows, which are sacred in their eyes.

V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Compulsory return tickets for pilgrims to the Hedjaz.

9. The *Vakil* (Amritsar), of the 19th March 1906, takes exception to the proposal regarding the purchase of compulsory steamer return tickets by intending pilgrims to the Hedjaz and remarks that the same is not feasible for various reasons and is calculated to stand in the way of the Muhammadans performing the pilgrimage. The Editor is at a loss to understand why Government should interfere in the religious affairs of Muhammadans.

VI.—LEGISLATION.

The proposed Alienation of Land Act in the United Provinces.

10. The *Wafadar* (Lahore), of the 21st March 1906, says that the Alienation of Land Act has proved a veritable blessing to the agriculturists in the Punjab, who previous to the passing of the said Act were subjected to much trouble at the hands of the Sahukars.

VII.—GENERAL ADMINISTRATION.

(*d*)—*Education.*

Lala Ruchi Ram Sahni, M. A., and the Professorship of Chemistry in the Lahore Government College.

11. The following is from the *Tribune* (Lahore), of the 29th March 1906:—

"We observed the other day, in commenting on the pitchforking of a young English graduate over the head of Lala Ruchi Ram in the Government College chair of Chemistry, that the present policy of the Government in the matter of recruiting the services is

not affected much by consideration of justice or injustice in this community or that. The main considerations is the desirability—aye, the necessity—of getting in as many Europeans as possible to meet Imperialistic demands and keep up the Imperialistic standard after the notions of statesmen of the Lord Curzon school.

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"We are to suppose from this that suitable men are not available from among the graduates coming out of the Calcutta and other Universities—men of the class of whom Drs. Guru Das Banerji and Asutosh Mookerji are representatives—for manning even the moffussal Colleges of Bengal; the 'strengthening' of which of course means the weakening or rather suppression of the accursed Swadeshi spirit which Bengali boys have begun to develop. Why, even Headmasterships of High Schools of any importance are to be by and by filled with Europeans for teaching good pronunciation to Indian boys—that is Lord Curzon's scheme. Lala Ruchi Ram may therefore have the consolation of knowing that his case is by no means singular. It is only one instance in the working of a widespread and far-reaching policy."

(*h*)—*Miscellaneous.*

Paucity of Muhammadans in the public service.

12. The *Vakil* (Amritsar), of the 21st March 1906, regrets the paucity of Muhammadans in the public service and remarks that this is due to the fact that the passing of University Examinations has been fixed by the Government as a passport for admission into the public service. It is difficult to understand why the Government should attach so much importance to University certificates, seeing that in England special aptitude for administrative work is held to be an essential qualification for the public service. This action of the Government has created an impression on the public mind that the authorities are afraid of noisy agitators.

The use of cocaine in Delhi.

13. A correspondent writing to the *Akhbar-i-'Am* (Lahore), of the 24th March 1906, says that cocaine is so largely used in Delhi that the sale of liquor has appreciably decreased. To put an end to the evil the writer urges that the sale of cocaine should not be permitted except under a license.

Punjab Government Press, Lahore—6.4.06—79.

[Confidential.]

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NATIVE NEWSPAPERS

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5. The same (*Sadiq-ul-Akhbar*) ... ... *ib.*
6. The British Army in India (*Civil and Military News*) *ib.*
7. The Imperial Cadet Corps *(Sat Dharam Parcharak)* 91
8. The Swadeshi Movement (*Mr. Gazette*) ... ... *ib.*
9. The *Gaelic American* and Indians (*Zamindar*) ... *ib.*
10. The *Swadesh Bandhu* on the present condition of India (*Akhbár-i-Am*) ... ... *ib.*

II.—Afghanistan and Trans-Frontier.

11. The *Gaelic American's* congratulation to the Amír of Afghanistan (*Zamindar*) 91
12. The same *(Wafadar)* 92

III.—Native States.

Nil.

IV.—Kine-Killing.

Nil.

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V.—Native Societies and Religious Matters.

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VI.—Legislation.

Nil.

VII.—General Administration.

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(b)—Police—

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(d)—Education—

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(e)—Agriculture and questions affecting the land—

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No.	Name.	Locality.	Name of Publisher.	Circulation.
	ENGLISH.			
	DAILY.			
1	Tribune ...	Lahore ...	Mul Chand ...	1,700 copies.
	BI-WEEKLY.			
2	Observer ...	Lahore ...	Abdul Rashid ...	1,000 "
3	Punjabee ...	Lahore ...	Lala Jaswant Rai, M.A.	500 "
4	Punjab Times ...	Rawalpindi ...	Jiwa Ram, Thapar ...	300 "
	WEEKLY.			
5	Arya Messenger ...	Lahore ...	Arya Samaj, Anarkali ...	700 "
6	Khalsa Advocate ...	Amritsar ...	Khalsa Advocate Committee.	1,000 "
7	Railway and Engineering News...	Lahore ...	Kishan Dyal ...	400 "
	URDU.			
	DAILY.			
8	Akhbar-i-'Am ...	Lahore ...	Govind Sahai ...	2,000 "
9	Paisa Akhbar ...	Do. ...	Mahbub 'Alam ...	700 "
10	Victoria Paper ...	Sialkot ...	Gian Chand ...	200 "
	TRI-WEEKLY.			
11	Punjab Samachar ...	Lahore ...	Hira Lal ...	2,000 "
12	Vakil ...	Amritsar ...	Ghulam Muhammad ...	1,150 "
	WEEKLY.			
13	Ahluwalia Gazette ...	Amritsar ...	Lehna Singh ...	500 "
14	Akhbar-i-Khabardar ...	Lahore ...	K. N. Saihgal ...	900 "
15	Alhakam ...	Kadian, Gurdaspur District.	Yakub Ali ...	900 "
16	Army News ...	Ludhiana ...	Hira Lal & Co. ...	1,300 "
17	Arya Gazette ...	Lahore ...	Bhowani Das ...	550 "
18	Bharat ...	Sialkot ...	Sundar Lal ...	300 "
19	Civil and Military News ...	Ludhiana ...	Sayad Muhammad ...	1,325 "
20	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	4,000 "
21	Dost-i-Hind ...	Bhera, District Shahpur	Ram Labhaya ...	200 "

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	URDU—CONTINUED. WEEKLY—*continued.*			
22	Frontier Advocate ...	Dera Ismail Khan ...	Karam Chand ...	200 copies.
23	Gulzar-i-Hind ...	Lahore ...	Gulzar Muhammad ...	1,200 ,,
24	Haq Pasand ...	Amritsar ...	Ram Nath ...	500 ,,
25	Hindustan ...	Lahore ...	Lala Isher Das ...	5,500 ,,
26	Hitkari ...	Amritsar ...	Atma Ram ...	850 ,,
27	Iqbal-i-Hind ...	Lahore ...	Sarb Dyal, Manager Thakar Das, Publisher.	200 ,,
28	Isna-i-Ishri ...	Delhi ...	Saiyid Sighar Hasan, Yusufi Press.	...
29	Jiwan Tatwa ...	Lahore ...	Deo Ratan ...	750 ,,
30	Kapurthala Akhbar ...	Kapurthala ...	Hamid Husain ...	155 ,,
31	Khair Khah-i-Alam ...	Delhi ...	Mir Hassan ...	110 ,,
32	Khair Khah-i-Hind ...	Do. ...	Maha Narain ...	50 ,,
33	Koh-i-Nur ...	Lahore ...	Niaz Ali ...	80 ,,
34	Lahore Punch ...	Do. ...	Abdul Rahman ...	200 ,,
35	Lytton Gazette ...	Delhi ...	Bolaki Das ...	1,000 ,,
36	Mr. Gazette ...	Lahore ...	Ali Bakhsh ...	150 ,,
37	Nur Afshan ...	Ludhiana ...	Revd. Dr. E. M. Wherry	500 ,,
38	Paisa Akhbar ...	Lahore ...	Mahbub 'Alam ...	13,500 ,,
39	Panjab Review ...	Do. ...	Raj Narain ...	200 ,,
40	Patiala Akhbar ...	Patiala ...	Syad Rajab Ali Shah ...	300 ,,
41	Public Magazine ...	Amritsar ...	Harji Ram ...	300 ,,
42	Punjab ...	Lahore ...	Alla Bakhsh ...	1,000 ,,
43	Punjab Organ ...	Sialkot ...	Brij Lal ...	300 ,,
44	Panja-i-Faulad ...	Lahore ...	Muhammad Din ...	750 ,,
45	Rozgar ...	Rawalpindi ...	Qazi Haji Ahmad, Manager.	300 ,,

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST MARCH 1906—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.			
	WEEKLY—*concluded.*			
46	Sada-i-Hind ...	Lahore ...	Din Muhammad ...	500 copies.
47	Sada-i-Mulk ...	Do. ...	Sardari Lal and Bodh Raj	200 "
48	Sadiq-ul-Akhbar ...	Bahawalpur ...	Maulvi Ata Ula ...	392 "
49	Ditto ...	Rewari ...	Safdar Husain ...	200 "
50	Sanatan Dharm Gazette ...	Lahore ...	Pandit Hari Kishan ...	600 "
51	Sat Dharm Parcharak ...	Jullundur City ...	Munshi Ram ...	1,670 "
52	Sialkot Paper ...	Sialkot ...	Todar Mal ...	500 "
53	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad	450 "
54	Tahzib-i-Niswan ...	Lahore ...	Mrs. Mumtaz Ali ...	240 "
55	Vakil-i-Hind ...	Delhi ...	Ahmad Mirza Khan ...	2,419 "
56	Wafadar ...	Lahore ...	Fazal-ud-din ...	600 "
57	Watan ...	Do. ...	Muhammad Insha Alla...	1,800 "
58	Zamindar ...	Karmabad, Gujranwala District.	Siraj-ud-din Ahmad ...	750 "
	FORTNIGHTLY.			
59	Anwar-ul-Islam ...	Sialkot ...	Karim Bakhsh ...	900 "
	MONTHLY.			
60	Arya Musafir Magazine ...	Jullundur ...	Wazir Chand ...	1,300 "
61	Nau-Jawan ...	Hansi ...	Kishori Lal, B.A. ...	100 "
	HINDI.			
	FORTNIGHTLY.			
62	Punjab Theosophist ...	Lahore ...	Baij Nath ...	300 "

[Confidential.]

[Vol. XIX.] [No. 14.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 7th April 1906.

I.—POLITICS.

(*a*).—*Foreign.*

Turkey and Egypt.

1. The *Paisa Akhbar* (Lahore), of the 28th March 1906, remarks that it is to be greatly regretted that the dispute between the Porte and the Khedive's Government about the possession of Tabah has assumed a very alarming aspect, and the latest telegrams show that the relations between the two Governments have become greatly strained. The most regrettable affair in the whole business is that the British Government has for the moment laid aside its enlightened policy and is supporting the cause of Egypt which is mainfestly unjust, seeing that Turkey's sovereign rights in respect of Tabah are unquestionable. After remarking that the British authorities have sent an ultimatum to Turkey requiring her to withdraw her army from Tabah within 24 hours, the Editor says that this action of the Government has greatly wounded the susceptibilities of the Muhammadan subjects of His Majesty.

(*b*).—*Home.*

The Budget Debate.

2. The following is from the *Punjabee* (Lahore), of the 4th April 1906:—

"It says much for the patience of the non-official Indian Members of the Council that despite their utter inability to influence in any way the policy of the Government of India they take such pains and burn up so much midnight oil in preparing their neatly-turned phrases and well-rounded periods. Members of Parliament in England are given a far longer rope and a far better show than the magnificent nonentities who adorn our Legislative Councils, and yet on a certain historic occasion Mr. Michael Davitt caused the scandalised ears of the House to tingle and the pious whites of its horrified eyes to turn up by assuring his fellow-members that he was far better employed in building up a great reputation for himself in the North of England as a breaker of stones (he was in one of the jails there as a convicted political prisoner) than in sitting for hours cooling his heels and eating his heart out in the House of Commons where he could not do the least bit of good, howsoever hard he tried. If such was the feeling of disgust and *ennui* which possessed the soul of a Member of Parliament as he grew conscious of his numerous limitations and drawbacks, what must be the mortification and bitterness felt by the non-official Members of

the Indian Council at the manner in which they are foiled, baulked and checkmated at every step and driven from pillar to post! They are treated like a lot of school-children by those who boss the legislative shows in this country.

* * * * * * * *

"Do they listen to any of the suggestions and recommendations which Mr. Gokhale always trots out in such plentiful profusion on the occasion of each Budget debate. Not they. They will see Mr. Gokhale hanged first. They never let him carry a single of his points. No. They might pretend to discover certain good points in some of his suggestions which are absent in the others, but good, bad or indifferent, they just brush them off with a few words and are over and done with them."

3. The following is from the *Tribune* (Lahore), of the 1st April 1906 :—

Mr. Morley's speech in connection with the partition of Bengal.

"We have argued in our previous article on this subject that the doctrine of, no agitation no relief, is a bad lesson for rulers to teach and for people to learn. Perpetration of injustice to be followed by excited agitation, which in its turn is to be followed by perpetration of fresh injustice in the persecution of the leaders of the agitation and all who have any connection with it; this fresh crop of unjust Governmental actions to lead to a renewed and more angry outburst of agitation leading in its turn once again to the letting loose on the community of an unbridled Fullerism,—and in the end—what? The original injustice may or may not be removed, but a state of tension will be produced which no one who has the welfare of the State and the people at heart can contemplate without grief and dismay. On the part of the people their limited resources, which in normal circumstances would be devoted to the peaceful development of the country, will have to be spent in fighting the adverse forces set in motion by an unsympathetic Government; and on the part of the Government either a determination to crush the force of the popular party by methods such as those prevalent in the unhappy region dismembered from the parent province, or a concession to force what was denied to moral persuasion. The relation between the Government and the people, who will have to live together, will become permanently and increasingly embittered, and neither India itself nor the Empire in general will be in an enviable position. In a word, India will be made another Ireland."

4. The *Panja-i-Faulad* (Lahore), of the 28th March 1906, writing about the Royal tour in India says that His Royal Highness is as ignorant of the real condition of the people of this country as before. This is due to the fact that he was surrounded by such men as were neither the representatives of His Majesty's subjects nor felt real sympathy with them.

The Royal tour.

5. The *Sadiq-ul-Akhbar* (Rewari), of the 24th March 1906, writing on the same subject hopes that His Royal Highness will not forget the loyalty shown by the Indians, and acquaint his august father with the feelings of his subjects with a view to urging responsible ministers to do justice to the people committed to their charge.

The same.

6. The *Civil and Military News* (Ludhiana), of the 19th March 1906, remarks that whatever the views of the War Secretary may be there can be no denying the fact that a reduction in the strength of the British Army in India under the present circumstances of the country would be very impolitic.

British Army in India.

7. The *Sat Dharam Parcharak* (Jullundur), of the 30th March 1906, remarks that the people entertained very high hopes when Lord Curzon instituted the Imperial Cadet Corps that the descendants of the Rajas and noble families would receive commissions in the army, but all those hopes have now been blasted. The Editor concludes by expressing the hope that this will open the eyes of the people, and that they will no longer think of Government service as the highest goal and ambition of their lives.

The Imperial Cadet Corps.

8. The *Mr. Gazette* (Lahore), of the 31st March 1906, remarks that the Bengali agitation in connection with the Swadeshi movement is assuming a serious aspect, and that it behoves the Government to forcibly put a stop to this agitation as, otherwise, it is likely to lead to a general conflagration. At least the Punjab, where the cry of "Aryavarta" is the loudest, is in a very dangerous condition and a little spark may lead to an explosion. The Editor then publishes an extract from the speech of Babu Narendro Nath Sen, who, while presiding at a meeting held in Calcutta in connection with the Swadeshi movement, exhorted his hearers to be ready to sacrifice themselves for the Swadeshi cause, and remarks that the whole speech is conceived in a spirit of hostility to Government.

The Swadeshi movement.

9. The *Zamindar* (Karmabad), of the 1st April 1906, publishes an extract from the *Gaelic American* in which Indians have been incited to rise against the Government, and remarks that it is surprising that the authorities take no steps to stop the circulation of that paper in India. The Editor then warns his countrymen not to pay any heed to the vapourings of this rabid journal which appears to be the journal of the anarchists who are engaged in spreading anarchy in the world.

The *Gaelic American* and Indians.

10. The *Akhbar-i-'Am* (Lahore), of the 31st March 1906, says that its contemporary *Swadesh Bandhu* asks the following questions in the course of an article dwelling on the critical condition of India:—

The *Swadesh Bandhu* on the present condition of India.

"Is there any place in the world whose inhabitants send 30 crores of rupees to foreign countries receiving nothing in return; whose inhabitants have to learn a foreign language to get appointments carrying salaries of Rs. 15 each, and whose inhabitants have been disarmed and have foreigners as their rulers and law-givers? Is there any place, further asks the *Swadesh Bandhu*, where the people are tried and arrested by the same person and are dragged in the court for re-trial on the same charge after being acquitted? Again, is there any place where white-skinned men are not hanged for murdering natives of the country and where sentences of death are passed against children aged 12? If there is any such place on the earth's suface it is India."

In conclusion, the Editor remarks that the questions asked by the *Swadesh Bandhu* are pertinent ones.

II.—Afghanistan and Trans-Frontier.

11. The *Zamindar* (Karmabad), of the 24th March 1906, says that the '*Gaelic American*' publishes articles in Urdu, Persian and English attacking the British Government. In its last issue it publishes a congratulatory message

The *Gaelic American's* congratulations to the Amir of Afghanistan.

in Persian to His Majesty Amir Habibulla Khan on his assuming the title of King. The message is then given *verbatim*.

The same.

12. The *Wafadar* (Lahore), of the 28th March 1906, reprints the above article, and strongly deprecates the conduct of the *Zamindar* in publishing it inasmuch as it is calculated to embitter the amicable relation which at present exists between the British Government and the Amir of Kabul. The Editor concludes by warning the *Zamindar* and newspapers of a similar type to give up the habit of making veiled attacks on the Government.

VII.—General Administration.

(*d*).—*Education.*

Marsden's History of India.

13. The *Watan* (Lahore), of the 30th March 1906, publishes a communication in which the writer states that of all the text-books on history which are taught in the public schools in this country the worst and the most mischievous is Marsden's History of India which is full of gross errors and misrepresentations which are likely to do incalcuable harm.

(*e*).—*Agriculture and questions affecting the land.*

The Triennial Report of the Irrigation Department.

14. The *Vakil* (Amritsar), of the 24th March 1906, says that a perusal of the Triennial Report of the Irrigation Department, Punjab, shows that approximately 11 crores of rupees have been spent during the past eighteen years on the excavation of canals, &c., and that the Government demand comes to $1\frac{1}{3}$ crore (a year?). In other words, 12·29 per cent. profit has accrued to Government. After remarking that the net profit amounts to $8\frac{1}{3}$ per cent., the Editor observes that if Government had realised less profit and lowered the water-rate, the agriculturists' financial condition would have been considerably improved.

(*h*)—*Miscellaneous.*

Famine in India.

15. The *Paisa Akhbar* (Lahore), of the 26th March 1906, publishes a communication from Aziz Ahmad, of Glasgow, who, writing about the Indian Famine Fund which has just been opened in England, says that the British Government in India should feel ashamed of sending round the hat for the purpose of collecting money for the fund in question at a time when the budget shows a surplus of 40 *lakhs* of rupees. What is to be said, asks the correspondent, of parents who live in luxury and comfort, while their children are famishing and dying of starvation? He for one cannot admire the Government of a country where in spite of the fact that it is overflowing with milk and honey famine has become a permanent institution!

Punjab Government Press, Lahore—18-4-06—33—79—K. C. M.

[Confidential.]

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PUBLISHED IN THE PUNJAB,

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5. Increase of pay to the Native soldiers in India (*Vakil*) *ib.*
6. The Indian Home Rule Society in London (*Sialkot paper*) ... ... *ib.*
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IV.—Kine-Killing.

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(h)—Miscellaneous—

Nil.

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1. The *Watan* (Lahore), of the 6th April 1906, writing about the ultimatum which the British Government has sent to the Sultan of Turkey requiring him to withdraw his army from Tabah within 24 hours failing which the place will be bombarded, remarks that the situation appears to have reached a very critical stage and Muhammadans all over the world are anxious that the dispute should be amicably settled and friendly relations restored between the Turkish and Egyptian Governments. The Editor observes with regret that for some time past England has been pursuing a policy in respect of Turkish affairs which leaves much to be desired and should therefore be changed. This view, he says, is shared not only by Muhammadans, but by all just-minded Englishmen also.

(*b*).—*Home.*

The Partition of Bengal.

2. The following extract is taken from an article appearing in the *Tribune* (Lahore), of the 6th April 1906, entitled "The Partition Blue Book":—

"In this world of sham and hollow mockery it would be too much to expect that Government would plainly tell the people that it had made up its mind, and any appeals to it would be absolutely useless. But this would have been the honest and straightforward course. There is something inexpressibly touching in the hopeless agitation still kept up by the Bengali, an agitation which from the very first was instinctively felt to be bootless. But the hearts of the authors of Partition have not been touched, as is evident from their sprinkling of salt on the open wounds of the impotent and helpless people!"

The unveiling of John Nicholson's statue at Delhi.

3. The *Tribune* (Lahore), of the 11th April 1906, publishes the following regarding the unveiling of the statue of John Nicholson at Delhi:—

"We must however say that anything which is likely to revive the memories of the Mutiny is to be strongly deprecated in the best interests of the country. The Mutiny of 1857 was an unfortunate and regretable incident, and any remembrance of what happened in the course of it is hardly likely to promote friendly relations between

Europeans and Indians in this country. These relations are very much strained at present, and we wonder if it has occurred to the high officials who have associated themselves with so much alacrity with the memorial which Lord Minto unveiled last week that the best way of straining these unpleasant relations still further is to revive the chief incidents connected with the Mutiny of 1857. We are aware that Lord Minto cannot be held responsible for the memorial which has been aptly described as one of the Imperialistic freaks of his erractic predecessor. But Lord Minto could have done much to tone down the significance of the ceremonial by declining to be present. His presence lent considerable countenance to the affair which cannot be sufficiently regretted."

The Government and Europeans and Eurasians.

4. The *Hindustan* (Lahore), of the 30th March 1906, remarks that this year the Budget having shown a surplus it has been decided to set apart a sum of five lakhs of rupees for education, one-half of which will be devoted to Industrial education and the other to the education of Europeans and Eurasians. The Editor is unable to see the justice of the latter arrangement seeing that the Europeans and Eurasians are in no way backward in education to the Natives and they need no special care at the hands of Government. After remarking that all the Schools and Colleges in the country are open to Europeans and Natives alike, the Editor fails to see why Government should make an invidious distinction between the two communities.

Increase of pay to the Native soldiers in India.

5. The *Vakil* (Amritsar), of the 31st March 1906, says that although the Native soldiers have rendered more valuable service to the British Empire than their European *Confreres* Government has not adequately recognised their services and remarks that the small pay of Rs. 9 is hardly sufficient for the maintenance of the sepoys and calls upon His Excellency the Commander-in-Chief to raise their pay.

The Indian Home Rule Society in London.

6. The *Sialkot Paper* (Sialkot), of the 8th April 1906, writing about the Indian Home Rule Society established in England by Mr. Shyamji Krishna Varma, remarks that the aims and the objects of this Society are far in advance of those of the Indian National Congress which is being conducted in a very moderate and loyal spirit. There can be no doubt, says the Editor, that Government has treated the most reasonable representations of the Congress with great contempt. The services which the Congress has rendered to the country have never been publicly acknowledged by the Government, although some of the reforms suggested by it, *e.g.* reduction of salt tax, &c., have been adopted. This has greatly pained the Indians and is the cause of great dissatisfaction in the country, culminating in the establishment of a Society like the Indian Home Rule Society.

The educated Indians and Government service.

7. The *Paisa Akhbar* (Lahore), of the 5th April 1906, remarks that although it cannot approve of in their entirety the aims and objects of the Home Rule Society for India established by Mr. Shyamji Krishna Varma in England, yet in one respect it entirely concurs with the promoters of that Society and that is that able and educated Indians should not seek Government service because once they enter that service they become quite unfit to serve their country.

[Confidential.]

[Vol. XIX.] [No. 15.]

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6. The *Sialkot Paper* (Sialkot), of the 8th April 1906, writing about the Indian Home Rule Society established in England by Mr. Shyamji Krishna Varma, remarks that the aims and the objects of this Society are far in advance of those of the Indian National Congress which is being conducted in a very moderate and loyal spirit. There can be no doubt, says the Editor, that Government has treated the most reasonable representations of the Congress with great contempt. The services which the Congress has rendered to the country have never been publicly acknowledged by the Government, although some of the reforms suggested by it, *e.g.* reduction of salt tax, &c., have been adopted. This has greatly pained the Indians and is the cause of great dissatisfaction in the country, culminating in the establishment of a Society like the Indian Home Rule Society.

The educated Indians and Government service.

7. The *Paisa Akhbar* (Lahore), of the 5th April 1906, remarks that although it cannot approve of in their entirety the aims and objects of the Home Rule Society for India established by Mr. Shyamji Krishna Varma in England, yet in one respect it entirely concurs with the promoters of that Society and that is that able and educated Indians should not seek Government service because once they enter that service they become quite unfit to serve their country.

II.—Afghanistan and Trans-Frontier.

8. The *Watan*, (Lahore), of the 6th April 1904, has the following:—

The assumption of the title of "His Majesty" by the Amir of Kabul.

"The *Paisa Akhbar* publishes the text of the congratulatory message of the *Gaelic American* to the Amir of Kabul on the occasion of Highness assuming the title of 'His Majesty' and remarks that although the attitude of this paper in abusing the English and endeavouring to incite the Irish to rise and sever their connection with England is objectionable in the extreme yet the fact that it warmly congratulates the Amir shows that the treaty which the Dane Mission concluded with the Amir in which His Highness has been recoginzed by the British Government as an independent sovereign is considered to be an event of grave political siginficance and import by the European powers and America. There can be no doubt, says the Editor, that the Amir has scored a great diplomatic triumph in connection with the Dane Mission."

9. The *Zemindar* (Karmabad), of the 1st April 1906, remarks that

The same.

some time ago the Amir of Afghanistan requested the British Government to allow him to keep an accredited Afghan Ambassador at the Court of St. James, but that the latter declined to accede to his request. His Highness, however, has now assumed the title of 'His Majesty' and declared himself to be an independent sovereign and this claim the British authorities have acknowledged without demur. His Majesty is, therefore, at liberty to maintain diplomatic relations with all the independent sovereigns of the world, and it would not be surprising if Afghan Ambassadors were located at. St. Petersburg, Constantinople, Tokio and other places. Under these circumstances the British authorities will also be obliged to accept an Afghan Ambassador in London, and if they refuse to do so there is no knowing what the consequences of such a refusal might be.

V.—Native Societies and Religious matters.

10. The *Akhbar-i-Am*, (Lahore), of the 7th April 1906, republishes

Missionary ladies in Delhi.

a paragraph from the *Badar* of Kadian to the effect that for the past few days the Missionary ladies of Delhi have commenced preaching the Bible to Muhammadan ladies by going into their houses under the pretext of imparting techincal education. As a consequence of this the said worthies succeeded in converting the daughter of a Muhammadan who failed to get her back even after filing a complaint. The Editor then asks whether the Muhammadans will permit any longer the Missionary ladies to enter their houses.

VII.—General Administration.

(*c*).—*Municipal and Cantonment affairs.*

11. The *Sat Dharam Parcharak* (Jullundur), of the 6th April 1906,

A complaint against Major Cowie, Cantonment Magistrate, Jullundur.

remarks that it appears from a telegram which appeared in the *Tribune* from its correspondent at Jullundur that Lala Sheo Karan Das is going to prosecute

the Police Inspector, Major Cowie and Lalas Lalji Ram and Bishambar Das in the Criminal Courts and intends to sue Major Cowie and the Secretary of State for India in the Civil Courts. The Editor entirely approves of the action taken by Lala Sheo Karan Das and remarks that it is worthwhile fighting the case in the Courts and taking it to the Privy Council if necessary seeing that the Executive authorities are naturally not likely to do justice in the matter in which their subordinates are concerned. As a great principle at stake it is to be hoped that all patriotic legal practitioners will help Lala Sheo Karan Das in the matter.

(*d*).—*Education.*

The educational policy of the Government.

12. The *Arya Gazette* (Lahore), of the 29th March 1906, publishes a communication from Lala Lajpat Rai who, writing about the present condition of education in India, says that Lord Curzon's Government went so far as to openly declare a *Jehad* against all schools and colleges imparting cheap education with the result that not only the public have given up the idea of opening cheap educational institutions but are thinking of discontinuing the education of their children inasmuch as the costly education imparted in schools and colleges has no market value.

Punjab Government Press, Lahore—20-4-06—35—79—F. C. A.

[Confidential.]

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FROM THE

NATIVE NEWSPAPERS

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I.—POLITICS.

(*a*).—*Foreign.*

The Akaba incident.

1. The *Public Magazine*, (Amritsar), of the 9th April 1906, writing about the Akaba incident, says that England and Turkey should have the dispute settled by arbitration. There seems no necessity for them to go to war over it, although in case of the Turks not proving amenable to reason England will be compelled to resort to force with a view to keeping the route to India free of danger.

The treaty with Tibet.

2. The following is from the *Tribune*, (Lahore), of the 18th April 1906, in which it appeared in an article entitled "India in Parliament":—

"Another Member of Parliament, Mr. J. Ward, intervened with a question enquiring if it was proposed to send a force to compel the payment, if the Tibetan Government did not pay. Mr. Morley's answer was that that question would be considered by Government when the occasion for it arose. It will be remembered that the Tibetan expedition cost the Indian tax-payer quite a crore of rupees, and the only return that this country has received for the immense outlay is a worthless treaty which has not been even formally ratified. We all know that the Government of China which is a party to the treaty has not yet signed the treaty. The treaty has not yet come into force. There is no likelihood of the Tibetans paying any part of the indemnity and we do not think the Ministry will sanction the adoption of measures to enforce payment even if any such are proposed by the Government of Lord Minto."

(*b*).—*Home.*

Lord Kitchener.

3. The *Paisa Akhbar*, (Lahore), of the 14th April 1906, refers to the attack made on Lord Kitchener by a special correspondent of the *Times*, and advises the Commander-in-Chief to mend his ways! In case His Excellency does not do so he should be recalled by the Ministry, for the reason that it is highly necessary to keep the army pleased.

Babu Surrendra Nath Bannerji and the anti-partition movement.

4. The *Watan*, (Lahore), of the 20th April 1906, writing on Babu Surendra Nath Bannerji's arrest at Barisal, says that the pen is powerless to give an idea of the ferment visible in Lahore, over the arrest and conviction of Babu Surendra Nath among those who think with the Bengalis, and the Editor wonders whether the Government of Sir Charles Rivaz will abandon its policy of forbearance only when matters assume a most threatening aspect.

In the same article the *Watan* also advises Lords Minto and Kitchener to give due importance to the serious question of defending India against enemies within the country itself. It is true that, thanks to the Arms Act, no demonstration of force is to be apprehended as yet; but what guarantee is there that those who have been displaying great perseverence in waging a war against Government with the tougne and the pen, will not, like the Russian Nihilists and in course of time, succeed in instilling their opinions into the minds of those also who keep arms (? the soldiery)? Besides, the recent doings in Russia teach the lesson that passive resistance is more dangerous than open rebellion, and one community in the country (Hindus) is rapidly preparing for the former eventuality.

The same.

5. The following is from the *Tribune*, (Lahore), of the 17th April 1906:—

"Sunday was a busy and exciting day in Lahore. Meetings of various kinds relating to matters educational, religious, social and commercial were being held all over the city. Hindus, Muhammadans and Arya Samajists were each of them having their annual gatherings, and by a curious coincidence the Christ ians were also on that day celebrating their Easter. It was at a time when the people were so engrossed, each in the special matter he was interested in, that the excitement rose to the highest pitch on the receipt of the telegram published elsewhere announcing the arrest of Mr. Surrendra Nath Bannerjee at Barisal. Mr. Bannerjee is a national asset. He belongs just as much to the Punjabi, and the Madrasi, the Hindustani and the Guzrati as to the Bengali. By long years of devotion to the cause of the country he has won a place in the hearts of not only the Hindus in various parts of India but even of the bulk of the Muhammadans and of the Indian Christians. Even those who do not agree to the fullest extent with his political views do not hesitate to pay a tribute to the patience, the untiring energy, the absolute unselfishness, the unrivalled powers of speech, and no less unique literary gifts with which he has at all times and on all occasions advocated the interests of the people of India. The arrest of such a man by Government, it is but natural, would create a ferment in the minds of the people. Surprise, indignation, sorrow and sympathy were feelings which were curiously blended.

"But the uppermost feeling in our mind was an admiration for the tactics of Sir Bampfylde Fuller. Lacking though he is in the highest qualities of statesmanship he is at all events a hard but by no means scrupulous fighter.

* * * * * * * *"

The reconsideration by Mr. Morley of the Partition question may be frustrated if it was brought home to him that it would be attended with grave political consequences, that it would mean a practical surrender to those who have been at no pains to conceal the disaffection that this entirely uncalled for and unjustifiable measure is calculated to arouse. A State prosecution would be best adapted to divert the attention of the Secretary of State for India. A criminal conviction for sedition would be the most effective method of convincing this high official that the time is inopportune and the policy far from commendable

that would disturb the present arrangement in any way, and that any step in this direction would at once be construed as a surrender to what it will be sought to demonstrate is a deliberate and organised attempt to force the hands of Government. That Mr. Surrendra Nath Bannerjee should be the person selected for prosecution is a tacit acknowledgment of the fact that he has been the loudest and the most persistent in the protests that have been made against a measure that has sorely wounded the feelings of the people of Bengal. The wonder is that no attempt was made to close his mouth before this.

"The arrest of Mr. Surrendra Nath Bannerjee may also have been actuated by another reason, which has for its basis the unrivalled powers possessed by him for impressing and moving an audience. One of the grounds onwhich Mr. Morley refused to reconsider the Partition question was that the agitation against it was subsiding and that things were quietly settling down. Such was the assurance he had no doubt received from the Government of India, which it need hardly be said was a far from correct representation of the real facts. The agitation had never subsided or showed a tendency to subside, and it was the fear that it would burst forth with a hundred-fold vigour that may have led to the arrest of a man who in this respect was the most dangerous, as the lead given by him would have been implicitly followed by the people. * * * * His Lieutenant in the North-Eastern Provinces may be playing a game off his own bat. Who knows whether it is a final stroke on the part of one who is conscious he is about to be worsted ?"

NATIVE SOCIETIES AND RELIGIOUS MATTERS.

6. *The Paisa Akhbar*, (Lahore), of the 14 th April 1906, says that in future pilgrims to the Hedjaz should not be required to undergo quarantine before being allowed to embark from Bombay. The practice entails extreme hardship and inconvenience on them, so much so that it has touched the hearts even of Anglo-Indian journalists. Nor can it serve any useful purpose, seeing that the pilgrimage does not take place in the "plague season."

Pilgrims to the Hedjaz and quarantine.

7. Writing about the imposition of quarantine at Bombay for pilgrims to the Haj, the *Observer*, (Lahore), of the 21st April 1906, says :—

The same.

"But some people, who pose as well-informed in these matters, have given currency to the fiction that the Turkish Government insist upon the observation of the quarantine at Pir Pao. This assertion is utterly devoid of any foundation in truth. The Port does nothing of the sort. In accordance with the principle recognised by all civilised Governments, it takes all the measures requisite for the protection of its territory against the importation of plague and every pilgrim is required to stay at Camaran in a quarantine camp for 10 days before he is permitted to proceed to Jeddah and to land there. Before he reaches Camaran, he remains on board a steamship for at least 10 days, so that before the Turkish authorities allow an Indian pilgrim to land on their shores, he remains under observation for a perid of not less than 20 days from the date of his departure from India. Medical experts are agreed that after such a long period there is no risk of the plague infection finding its way into another country by the medium of human beings. Taking all these facts into account, no reasonable man can insist on the need of the quarantine. Its enforcement is a cruelty, which weighs heavily upon the hearts of the Muhammadans. It is the paramount duty of Government to remove it, and the sooner it is removed the better."

VI.—LEGISLATION.

8. The *Zemindar*, (Karmabad), of the 16th April 1906, takes exception to the operation of the Law of Primogeniture in the Jhelum Colony. It is highly unfair that a grant should descend only to the eldest

The operation of the Law of Primogeniture in the Jhelum Colony.

son of the grantee, and that the latter's other sons and widow should be deprived of a share of property and left to shift for themselves.

VII.—General Administration.

(*b*).—*Police.*

9. The following is from the *Punjabee*, (Lahore), of the 18th April 1906 :—

Lawlessness in the Frontie- Province.

"Private advices received in Lahore on Monday bring the faint but blood-curdling accounts of a party of trans-frontier outlaws having swooped down on a number of defenceless villages not far from Peshawar and looted them after very cruelly and heartlessly treating the inhabitants. Four men, two Hindu and two Muhammadan, were killed outright, while as many as sixty were wounded. At a time when His Excellency the Viceroy himself is making an extended tour in the frontier districts, receiving fulsome addresses from the inhabitants of the places he visits in the course of his stately progression, and when telegrams from 'specials' with the Viceregal Party published in the Anglo-Indian daily papers, glibly and grandiosely chronicle peace and plenty in the frontier, for a serious dacoity imperilling the lives of some 60 or 70 of His Majesty's subjects to take place not very far from the chief town of the frontier province is an opportune remainder of the insecure hold the British Government has got on the borderland. Of what avail are peace and plenty without security? At one end of the country Government policemen armed with bayonets and lathies charge law-abiding inoffensive people, beat them, break some of their heads, disperse constitutional and representative gatherings, and, in a word, behave in a most irresponsible manner as if they were above law and order. At the other end, the inhabitants are maltreated by parties from beyond the frontier, and the strong arm of *Pax Britannica* is powerless to protect its subjects or punish the transgressors. Is there anything to choose between the conditions prevailing at the two ends between which lies the extensive stretch of Northern India?"

(*e*).—*Agriculture and questions affecting the land.*

10. The following is taken from an article appearing in the *Tribune*, (Lahore), of the 20th April 1906, and entitled "the Imperial Department of Agriculture":—

Government and Agriculture.

"It is well known that a very large part of the population of India depends upon agriculture for a livelihood. It is also equally true that the revenue derived from land constitutes the chief source of income to the State. It is thus the duty both of the people and the State to do all that lies in their power to improve agriculture in India. The people ought to realise more fully that they do at present that in the absence of natural and other checks upon the increase of population in operation in other countries, the pressure of increasing population on the soil in this country is very great, and that unless something is done to enhance the productive capacity of land, it will not be able, satisfactorily to meet that demand upon it. In no other country is it more necessary to recognise the truth of the maxim that he who helps two blades of grass to grow where only one grows now is a true benefactor of the country. We must not forget that notwithstanding what is done to develop the industrial resources of this country, agriculture must for many years yet to come continue to be its staple industry, Of late years we are glad to observe that the improvement of agriculture has received considerable attention at the hands of Government. We have never hesitated to condemn some of the acts of Lord Curzon's Viceroyalty because they were not, in our opinion, calculated to advance the best interests of the country, but we have had nothing but admiration for the comprehensive programme of agricutural and veterinary improvements which we owe to the energy and initiative of the late Viceroy."

Punjab Government Press, Lahore—27-4-06—39-75—F. C A.

[Confidential.]

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I.—POLITICS.

(a).—*Foreign.*

Indians in the Transvaal.

1. The following extracts are taken from an article entitled "Indians in the Transvaal" that appeared in the *Tribune*, (Lahore), of the 27th April 1906:—

"As week after week we read of the fresh woes of our hapless countrymen settled in the Transvaal due to the follies now perpetrated by the 'British' authorities of that Colony, the more pressing to our mind becomes the question whether we have really seen the end of the good old British principles of Government, whether a bastard jingoism occasionally tempered by Liberal Imperialism is hereafter to be the dominating feature of British Rule. Here are the most docile and industrious, law-abiding and loyal, peaceful and thrifty of His Majesty's subjects whom destiny has taken to that part of the British Empire, who have not committed any offence in law or in morality and who yet are perpetually treated as if felons. They have not asked, although they would be perfectly justified in asking, for political rights such as are conferred on all white people, whether Briton or Boer, loyalist or seditionist, but have only been praying for being let alone, to live and let live. That they should not be allowed even this irreducible minimum of the rights and privileges of British citizenship, that they should be perpetually harassed by humiliating and impossible disabilities which no white man will allow himself to be imposed on him for a moment without downright rebellion, that actually the British Indians should fare worse in a Crown Colony under His Majesty's Government than they did under the much maligned Boer Government.

* * * * * * *

"British rule succeeds a Boer rule, a Liberal Government succeeds a Tory Government, an ex-Viceroy of India rules at the Colonial Office and the most honest and most sturdy Liberal statesman living presides at the India Office; but the fate of the Indian Settlers in the Transvaal remains the same as before, nay, it becomes actually more intolerable than before, and increasingly intolerable almost every day. And it threatens to become much worse, the hopelessness of the situation threatens to become perpetual, when responsible Government is given to the Colony as it will be in the next few months.

* * * * * * *

"Once an independent legislature is set up at Pretoria or Johannesburgh, it is as certain as any thing human can be, that the difficulties by which the Indians are confronted will be increased a hundredfold and that their conditions of life will be made simply intolerable."

The article winds up with an appeal for the repeal of the Act under which Indians may not hold land in the Transvaal.

2. Writing about "Indian labour for South Africa" the *Observer*, (Lahore), of the 28th April 1906, says :—

The same.

"As long as the grievances of Indians resident in the Transvaal are not removed, the Government of India cannot countenance the importation of Indians into South Africa. But even if the Government is intimidated into sanctioning the exportation of Indian labour it is the duty of the Indian people not to allow their fellow-countrymen to take a plunge in the dark. They must make themselves acquainted with the real condition of the indentured Indian coolies who are already in South Africa, and if the tortures which are in store for them have no terror for them, the coolies may leave the shores of their motherland for alien climes."

(*b*).—*Home.*

3. The *Sat Dharm Parcharak*, (Jullundur), of the 20th April 1906, remarks, "Perhaps Sir Bamfylde Fuller is under the impression that as the people of India do not possess the spirit of the Russians there can be no danger in oppressing them. It is true that they are a weak people and that the oppression practised on them (*sic*) by His Honour cannot wholly eradicate feelings of loyalty from their minds; still bad deeds can never lead to good results. If Sir Bamfylde Fuller's doings result in nothing else, they are certain at least to shake the people's faith in the sense of British justice, and are therefore fraught with da nger to both England and India."

The alleged official oppression in Eastern Bengal.

4. The following is from the *Tribune*, Lahore), of April 19th :—

The same.

"In a spirit of rashness those in power at Barisal have not only behaved outrageously towards the man who is thus almost as much admired and respected in the Punjab as in Bengal, but offered an unpardonable insult to a body (the Bengal Provincial Conference) which was composed of the representatives of the educated and intelligent community of the Province. Do the officials really believe that the reason given by them for their outrageous conduct would convince anybody? We noticed yesterday how baseless is their plea that the shouting of *Bande Mataram* was calculated to give offence to the local Muhammadans, and therefore the harsh measures that were adopted to prevent a breach of the peace have been received with roars of laughter throughout India.

5. The following extracts are taken from the *Tribune*, (Lahore), of April 26th :—

The same.

"From private advices, and vernacular journals published in Calcutta and the mofussil, we gather that the spirit awakened in Bengal, especially in East Bengal, is of a kind which no human power can curb, much less suppress. By their insensate attempts to prevent the cry of *Bande Mataram* being raised, the rulers of the new Province have created among all classes a spirit of defiance, and a feeling of indignation which, it would be the literal truth to say, cannot be adequately described in words. The fury raging in the hearts of the people is of a type which will not be vented in indignation meetings and demonstrations. * * * *

"It would, we think, be unmitigated folly on the part of the authorities, if th y persist in pursuing their present irritating policy. Of course the people are incapab'e of physical resistance, and the thought of it has not entered the head of any. But in passive resistance they would prove very formidable indeed. Let it be clearly understood that it is no ordinary and passing mood of annoyance which is to be observed in

United Bengal at this moment. All classes have set their teeth and steeled their hearts and have screwed themselves up to that pitch of 'resigned determination' which Orientals have again and again displayed in history. They are in that frame of mind in which they face an epidemic such as is frequent in that region and die in their thousands almost uncomplaining. The stubborn obstinacy of these physically weakly people has passed into a proverb: 'Hujjat-i-Bangála wa Hikmat-i-Chin'—the unyielding persistence of Bengal and artistic excellence of China. This old Persian saying is current in all Asia. Why goad to desperation by foolish and high-handed acts a harmless and inoffensive race who were the first to hail the British rule with joy, who took most kindly to it, and who have done as much as Englishmen themselves to bring the beneficence of British rule home to the whole of Northern India?"

The same.

6. The *Akhbar-i-'Am*, (Lahore), of the 24th April 1906, says that Babu Surendra Nath Banerji's arrest and conviction at Barisal have roused very keen feelings of indignation throughout the country. What faith, the Editor asks, can the people have in their present Government after the brutal manner in which the Bengal Provincial Conference has been dispersed? Notwithstanding their being thoroughly disarmed the people are much distrusted lest the authorities deprive them even of the liberty of speech and holding public meetings.

The same.

7. The following is from the *Daily Times*, (Lahore), of the 18th April 1906:—

"The steadfastness, perseverance and firmness with which men, women and children in Bengal have made a brave stand for their rights, gives us hope that our national existence yet remains. When Bengali boys stand in court and sing the glories of Swadeshi, they show that they yet possess warm patriotic hearts; aged men might be excused if they cannot show the fervour of youth, but Bengal leaders have proved an exception. If tender boys consented to go to jail, the Bengal leaders have also not shown their backs If there was any need of proof Surrendranath Banerjea has proved it, and there could be no fitter man for the task. The ungrudging laboriousness, the bold manliness, the enthusiastic zeal with which he has worked for the last six months have entitled him to a higher pedestal in our esteem than he already occupied. He has proved a true patriot and we are proud of him."

8. The following is taken from the *Punjabee*, (Lahore), of April 25th 1906:—

The same.

"LINES ON SRIJUT SURENDRANATH BANERJEA'S RETURN FROM BARISAL.

He comes! The conquering hero comes!
Sing peans, brother! Sound the drums!
Ye, men and women of Bengal!
With patience wait the tyrant's fall!

II.

The scales have fallen from your eyes,—
On! On! Where path of honour lies.
On! On! If needed, freely bleed,—
For, Patriot's blood is Freedom's seed!

RAM SHARMA."

IV.—KINE-KILLING.

9. The *Bharat*, (Sialkot), of the 14th April 1906, reports that several singing parties passed through the local streets, on the last Baisakhi day, singing songs dealing with the sufferings of the cow. The procession was accompanied by 14 cows and calves bought from butchers on payment of heavy prices. The organisers made stirring speeches exhorting Hindus to think of affording protection to kine.

The cow protection movement at Sialkot.

VI.—LEGISLATION.

10. The following is from the *Tribune*, (Lahore), of the 25th April 1906:—

The Alienation of Land Act.

"By an arbitrary measure Government forbids the agriculturists to sell land to any one but an agriculturist. Arbitrariness, like every evil act and tendency, has to be supported by other acts of a similar nature. Thus from arbitrarily depriving the agriculturists of the right of transferring their own property and treating them like irresponsible children, or idiots incapable of looking after themselves, Government proceeds to make some arbitrary changes in the Law of Pre-emption. This is with the object of preventing a Brahman, Khatri, Bania, Khoja, Sheikh or any one else whom the Government has been pleased to exclude from the list of agriculturists, from buying land adjoining his own belonging to an agriculturist on the ground of the right of pre-emption. From this step the next one of arbitrarily denying the claim of certain classes of *bond fide* agriculturists to be counted as such is but an easy one. And the Lieutenant-Governor's remarks on the Financial Commissioner's suggestion above referred to show that agriculturists of the Brahman and other castes, many of whom have other means of occupation than cultivation of the soil will find it hard to be brought within the purview of the Alienation of Land Act.

VII.—GENERAL ADMINISTRATION.

(*a*).—*Judicial.*

11. The following, headed "Mr. Atkin's Fresh Exploit," appears in the *Panjabee*, (Lahore), of April 21st:—

A European soldier charged with murder.

"During the last week the Allahabad High Court disposed of a murder case against a soldier stationed at Nasirabad by remanding him to military custody. The man had shot dead an Indian menial servant. How the soldier got hold of the cartridge the Military department were unable to trace. Before any evidence was produced, a doctor came forward to testify that the accused was of unsound mind and therefore not responsible for his actions. Whereupon the High Court without going into the evidence ordered the murderer's remand to military custody pending the orders of Government in the matter. Before this case was disposed of, satisfactorily or otherwise, Tommy is to the fore again, with another murder committed in the sheer exuberance of his spirits."

(*f*).—*Railways and Communications.*

12. The *Siraj-ul-Akhbar*, (Jhelum), of the 24th April 1906, publishes a communication in which the writer remarks that it is notorious that European railway passengers do not like to travel in the same carriage with natives, and that the contact of the two not infrequently leads to unseemly quarrels. The only way to remedy the evil is to provide separate 1st and 2nd Class carriages for native passengers.

A suggestion to provide separate 1st and 2nd Class carriages for natives.

13. A correspondent writing to the same paper of the 17th April 1906, reports that on the 7th instant he had occasion to travel from Lahore to Jhelum by the Calcutta mail train. The compartment, in which he took his seat, was occupied by several other Hindu and Muhammadan gentlemen; but at the Wazirabad Railway Station a sweeper entered it, also bringing in a dog with him. The other passengers requested the Station Master to have the sweeper and the dog accommodated in some other compartment, but, as it transpired that both the man and the animal belonged to a European, that official refused to take any action. And as both Hindus and Musalmans regard sweepers and dogs as unclean things some of the passengers hastened out of the compartment, the rest being forced to endure the company of their unwelcome associates.

A suggestion to provide separate accommodation for sweepers.

Comm enting on the above the writer remarks that, as such occurrences are calculated to lead to breaches of the peace, the Railway authorities should provi de separate accom modation for sweepers.

14. The *Panja-i-Faulad*, (Lahore), of the 21st April 1906, makes similar remarks.

The same.

(*h*).—*Miscellaneous.*

15. The following is from the *Observer*, (Lahore), of the 28th April 1906 :—

Muhammadans and the Government service.

"It is our painful duty to draw attention to the same old story of the serious injustice that is being done to the claims of the Muhammadans in the recruitment of the public service of the country. We have said on more occasions than one that we do not believe in the myth that competent Musalmans are not forthcoming to fill with success ordinary Government berths, especially clerical posts in offices; and we are more than ever convinced that our position is absolutely unassailable. The days have long gone by when there was a paucity of competent Muhammadans; and to-day there is no lack of such men. Educational institutions are year after year turning out an increasingly large number of Muslim graduates, undergraduates and matriculates, who cannot secure entrance into service but who are possessed of stuff by no means inferior to that of other communities. There are offices, and even whole departments, where a Musalman finds it difficult to get a footing for himself not because of incompetency but because of the racial prejudice at work against him. It is never very pleasant to dwell upon such disabilities, but the complaint is so universal and the situation so very serious that we are constrained to refer to it every now and then."

Punjab Government Press, Lahore—5-5-06—43—79—F. C. A.

[Confidential.]

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[Vol. XIX.] [No. 18.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 5th May 1906.

I.—POLITICS.

(a).—*Foreign.*

The Turco-Egyptian dispute.

1. The *Khair Khwah-i-'Alam*, (Delhi), of the 24th April 1906, says that the Turkish Commissioners have tried to impress on the Khedive that Tabah belongs to Turkey, and that it would be improper on the part of the Egyptian Government to oppose its Surzerain and favour the English. The Egyptian ministers, however, have so far proved unresponsive, and there is no likelihood of their master shaking off Lord Cromer's mesmeric influence.

The same.

2. The following is from the *O'server*, (Lahore), of the 2nd May 1906:—

"We have hitherto withheld comment on the Akaba affair in the hope that matters would eventually mend themselves and that the incident would be closed with a settlement satisfactory to the parties concerned. Affairs, however, seem to have taken a turn for the worse and we can no longer abstain from voicing public opinion of Muhammadan India in this connection. The advent of the Liberal party to power recalled Mr. Gladstone and his anti-Turkish proclivities; it reminded one of the extremely illiberal and absolutely ignorant character of the views entertained by his colleagues in regard to Turkish affairs; it theatened the entire destruction of the traditionally friendly relations between Great Britain and Turkey, relations which had already been strained by the Balfour Government: and unfortunately these fears bid fair to be realised, unless statesmanlike counsels prevail in the British Cabinet.

"As the Editor of the *Watan* has pointed out through a letter to the local Anglo-Indian paper, the certified maps of the English Foreign Office place the territory in dispute in the Sultan's dominions; and in the face of this fact, it is exceedingly disingenuous and dishonest to contend that it belongs to Egypt. Besides Egyptian papers too are unanimous in their declaration that the place belongs to Turkey. And even if it belonged to the Khedive, it must be remembered that Sultan Abdul Hamid is his liege lord. He still gets a large annual sum of money from Egypt by way of *khiraj* and possesses some control over the affairs of the land of the Pharoahs. Nor must we forget that the Khedive has not given any indication of his dislike for the occupation of the place by Turkish troops. Truth and justice and humanity should prompt the British nation to abandon its present attitude towards the Sultan. We sincerely hope the Bannerman Ministry will not be so carried away by its prejudices as to precipitate a war with the custodian of the sacred places of Islam."

The same.

3. The following is from the *Tribune*, (Lahore), of the 2nd May 1906 :—

"The smallest liklihood of the relations between England and Turkey becoming strained cannot but be viewed with grave concern. The Sultan of Turkey is regarded as their head by the Muhammadans of the Sunni sect throughout the world. There are few Muhammadans in India who do not offer prayers to the Almighty morning and evening for the preservation of the remnants of the once mighty Ottoman Empire, and for the long life and prosperity of the Sultan. There is, we think, nothing incompatible with loyalty to the British Government and this deep sentimental attachment to the occupier of the throne of the Caliphs, as the Sultan is regarded to be. Those who are not in close touch with Islamic India can scarcely form an idea of the strength and genuineness of this feeling. A few days ago we came across a Khoja merchant at Khanewal Junction who had been to Constantinople. He was telling a number of his co-religionists, who were sitting in a circle around him, of the glories of Istamboul and of the wisdom and goodness of Abdul Aziz. Tears started to the eyes of his listeners, and an angry flush suffused their faces, whenever he alluded to the "shameless devices" of the Christian Powers to bring trouble after trouble on his Majesty. During the Russo-Turkish wars thousands of rupees were collected in India and sent to Turkey as an humble contribution from the Faithful in this country. It is evident therefore that if, Heaven forbid, a war break out between Turkey and England, Musalmans in India will be in a state of perpetual mental torment. We have every hope, however, that the level-headed statesmen now in charge of foreign affairs will find out a *modus vivendi* and not let things reach the stage leading to open rupture."

How Indian coolies fare in South Africa.

4. The *Paisa Akhbar*, (Lahore), of the 26th April 1906, publishes a communication from one Ghulam Ahmad Behari, Secretary, Muhammadan Young Men's Society, South Africa, who alleges that Indian coolies in that part of the world are beaten most cruelly and treated worse than slaves by the white colonists. In several cases coolies have been beaten to death by their masters, and in not a single instance has the culprit been brought to book. Again, living in South Africa is also very dear and the wages paid to the men are not sufficient for their maintenance. The writer, therefore, calls upon the Editor to induce every Indian labourer desirous of earning his bread in South Africa not to leave his hearth and home and court a miserable existence in the dark continent.

Commenting on the above, the Editor remarks that no Indian coolie should emigrate to South Africa, and urges on the Government to stop the emigration of native labourers to a part of the world where they are treated in the above manner.

Sheikh Senousi.

5. The *Watan*, (Lahore), of the 27th April 1906, says that although the Christians of Europe do not believe in the advent of the promised Mehdi they appear to be mortally afraid of his very name. That this is so is clear from the fact that although they care for no Muhammadan King they are seized with fear at even an ordinary person claiming to be the promised Mehdi, and hasten to devise means to crush the man. This attitude on their part is due perhaps to their being under the impression that the Prophets's followers, who have always been looking forward to the advent of the personage in

question, will be certain to unite under his banner and thereby gain in power and strength. After expressing surprise that every man representing himself as the promised Mehdi should so far have appeared in Africa, the *Watan* says that European newspapers have of late been speaking of Sheikh Senousi as Mehdi. And as Europeans wish to clear Africa of its original inhabitants and transform it into a second Europe, the said papers are publishing all sorts of things about Senousi, and have been advising the powers, which own colonies in the Dark continent, to put down the danger.

(b)—Home.

6. The following is taken from the *Tribune*, (Lahore), of the 4th May 1906 :—

The defence of India and the children of the soil.

"Now we ask the Government of India whether they are justified in emasculating the entire Indian nation, in showing such absolute distrust in their loyalty (by refusing to entertain them as volunteers) notwithstanding the devotion to Britain that they have proved and established on many a sanguinary field in several continents, in preferring the diplomatic and probably (when the time arrives) the military support of a foreign people like the Japanese, to the services of the people of India themselves, in throwing a crushing and impoverishing burden on the resourceless and famine-stricken tax-payers of India on account of swollen armaments when financial as well as political advantages can be derived by pursuing the equally wise and noble policy urged by our honoured countryman Mr. Gokhale. Let British statementship and Britith sense of justice and honour, answer".

7. The *Sat Dharm Parcharak*, (Jullundur), of the 27th April 1906, says that the conduct of the Barisal authorities in trying to justify their cruel and mischievous proceedings by charging delegates to the Provincial Conference with raising shouts of *Bande Matram* against the orders of the Police is nothing short of a petty and mean excuse. If the Bengalis allow themselves to be crushed now they shall remain slaves for ever, and it will become impossible for them to taste of the sweets of liberty. The paper then goes on to say that Government has now no right to expect the people to render it any help in carrying on the administration of the country.

Official doings in East Bengal.

8. The *Hindustan* (Lahore), of the 27th April 1906, remarks that, say what the authorities may, thinking persons are fully aware that Babu Surendra Nath Banerji's arrest was due solely to his being a sincere well-wisher of his fellow-countrymen. It is also an open secret by this time that his arrest had been decided on beforehand. All this, however, is powerless to prevent Indians from devising means to better their condition, while the incidents are calculated to make the people regard Government's officers with still greater contempt and distrust. Indeed, it is being openly said that Eastern Bengal is no longer under British rule.

The same.

9. The *Army News*, (Ludhiana), of the 21st April 1906, remarks that the assaulting by the Police of thousands of persons, whose sole offence consisted in holding a meeting which British rule allowed them to convene, as if the latter were dacoits and the beating with lathis of the cream of the educated community in Bengal are the sort of incidents which are not perhaps witnessed outside Russia.

The same.

10. The *Akhbar-i-'Am*, (Lahore), of the 1st May 1906, says that indignation at the manner in which the British authorities at Barisal beat and insulted (some of) the respected leaders of the people is spreading to all parts of the country and taking very deep root. It should be the duty of Government to pour oil on the troubled waters, and the only effective way to do this is to remove Sir Bamfylde Fuller and the Barisal officials from East Bengal. The editor further remarks that it is impossible to execrate the said officials too much for the rigor and harshness displayed by them in connection with the dispersion of the Provincial Conference.

The same.

11. The *Public Magazine*, (Amritsar), of the 23rd April 1906, remarks that the mental condition of Sir Bamfylde Fuller has come to resemble that of a ferocious, tyrannical and despotic ruler.

The same.

12. The following is taken from the *Tribune*, (Lahore), of the 2nd May 1906:—

The same.

"In almost every direction Lord Curzon enhanced the personal power of the executive, and sought to leave more to their discretion than to rule and precedent. An explanation of the fears of our people, which Lord Curzon and his friends professed not to understand, is furnished by the following extract from the telegram sent by the Bombay Presidency Association to the Viceroy and the Secretary of State in *re* the Barisal outrage. * * * * * * *

"The point is, that if in the name of law and under its authority, a District Magistrate could order murderous assaults to be made *without provocation* on a number of men of position and influence in broad daylight and if a gathering like the Provincial Conference could be dispersed by force, and with such utter disregard of ordinary decency as to compel 700 ladies of the leading local families, who formed part of the audience, to walk to their homes in the blazing sun; if we say, such things can be done in the name of the *law* it can be imagined what the executive would sometimes do if things were left much to their *discretion*."

13. The following extracts are taken from an article that appeared in the same paper of the 3rd May 1906:—

The same.

"No Englishman, whose sense and instincts have not been warped by blind race pride, and who has not morally degenerated by constant contact with toadies, snobs and self-seekers (English officials being thrown more with men of this type than with Indians of the better self-respecting class), no Englishman, we say, who is a *true* Englishman, can help admiring this small band of workers (educated patriots) for the cause of their country. It strikes every thinking Indian as strange and inexplicable, therefore, that to the vast majority of Englishmen in India, both official and non-official, the names of these patriotic Indians should be *anathema maranatha*, and that they should hate them with a bitter hatred, such as is ordinarily inspired by jealous fears or foiled rivalry. The deliberate indulgence in the habit of *suppressio veri* and *suggestio falsi* (which should be so repugnant to the instinct of Englishmen) in the Anglo Indian Press for the purpose of blackening the character of the Indian patriots is certainly to be deprecated. Happily no one harbours rebellious thoughts against British rule in India. But if there were any rebels at heart, how pleased they would be to see (1) the authorities forcing intensely unpopular schemes and measures on the people; (2) officials like those at Barisal dragging the good name of the British Government through the mire; (3) Anglo-Indian journals egging them on by various means, and (4) best of all, the Anglo-Indian papers, through their providential short-sightedness, not allowing Englishmen at home to know

the state of public feeling in this country. Rendered blind by excess of bile the Anglo-Indian organs do not see the danger of deluding the British public by not only making light of but laughing at the feeling of resentment and anger that has been generated in all parts of India by the Barisal barbarities, by numerous other acts less known but no less tyrannical, and by the repressive policy of which they are the outcome. * *

"The *Times of India* uses the words "grinding tyranny" and "soul-less administration" ironically. But are there not grounds for applying these expressions in sober seriousness? The whole civilised world will cry shame on the rulers who have shown themselves to be so heartless as to give no heed to the prayers and entreaties of a whole Province, simply because they know that the people are so weak and helpless as to be unable to proceed to anything beyond praying and crying. Seven hundered Pathans would have received far greater consideration than the seventy millions of Bengalis have done, because the former are possessed of fangs and claws and the latter are harmless like doves.

* * * * * * *

"Bengal is not in the heart of Africa. What is happening in it is already the talk of the East and the West. The *Times of India* may be sure that the other nations of the world, nay all fair-minded and impartial Englishmen themselves, will be horror-struck to hear of the gratuitous assaults perpetrated by the police, under the directions of the chief officials of the district, on boys and young men, belonging to the leading families in the Province, who did not even lift a finger in self-defence. Did they lack courage? No. None of them wavered an inch under the blows of five feet long iron bound bamboos. Several fell down fainting but did not cease singing "Hail motherland!" And this ruffianly work was done with the *proclaimed* object of stopping the singing of the words. Did the authorities succeed? From all accounts absolutely no impression was made on the victims and spectators."

* * * * * *

"You can cudgel into silence and submission a whole nation, more numerous than Germans, and equally intelligent though disarmed and physically impotant."

The Congress movement.

14. The *Watan*, (Lahore), of the 27th April 1906, says that the Congress movement has of late been going from bad to worse, and that the methods followed by it to gain its ends have come to be far from peaceful. The members have recently changed their tactics and would force Government to comply with their demands. Formerly they petitioned to a just Government, but now they wish to extort from a usurping Government the things wrested by it from them. They have also been through all the stages—enthusiasm, agitation, boycott, insulting the ruling nation and disobedience of lawful orders—which a subject race has to traverse before throwing off the yoke of foreign rule.

How to make British workmen take an interest in Indian affairs.

15. The following is taken from the *Panjabee*, (Lahore), of the 2nd May 906:—

"But who will force the great mass of the working classes to listen to the grievances of the 300 millions of wretchedly poor Indians? It is the students who will achieve this great and difficult task which the leaders of the pepole after strenuous efforts of more than twenty years have signally failed to accomplish. The students of Bengal who have been subjected to the most shameful and unjustifiable persecution, can and will perform this; but the students of the other parts of India should join their brethren in Bengal in order to hasten up this work of salvation. In the year 1903-04 there were in Bengal 1,730,614 male scholars attending various educational institutions. Let us take it for granted that there had been no increase in the number of students in the year 1905.

From this number let a liberal deduction of 50 per cent. be made—this number representing little boys and sons of traitors to their country, title-hunters and Government officers. The remaining 8,50 000 can, will and have already persuaded their parents to give up using British goods."

Then follows a calculation which shows that the families of these 8,50,000 students by supporting native industries would throw 1,888 British workmen out of work :—

"And these men joining hands with those already unemployed—and for whom the Prime Minister of England is now passing many anxious nights—will kick up such a row over there that the gentlemen now adamantine-hearted will be compelled to listen *attentively* to our grievances and make haste to remove them."

V.—Native Societies and Religious Matters.

Beet sugar.

16. The *Punjab Samachar*, (Lahore), of the 26th April 1906, reprints a pamphlet written by one T. C. Gujrati, the well-known Panjabi poet, who endeavours to show that beet sugar is refined with the blood and bones of cows, pigs and other animals, and exhorts both Hindus and Muhammadans to discontinue the use of the sugar. The pamphlet has been distributed among the people by the thousand.

VII.—General Administration.

(a)—*Judicial.*

Cases between Natives and Europeans.

17. The *Panja-i-Faulad*, (Lahore), of the 28th April 1906, remarks that a Muhammadan of Bangalore was charged with having outraged the modesty of an English woman, and that the Magistrate declined to try the case in public, saying that it touched the honour of an English lady. What justice, asks the Editor, can be expected from a Magistrate so imbued with feelings of partiality for persons of his own nationality. When such favours, he adds, are shown by the courts openly, poor natives have to look for protection to heaven alone.

The same.

18. The same paper remarks that whenever a European kills a native he usually manages to save his life by pleading insanity. It is, however, curious that he exhibits no symptoms of insanity either before the commission of the murder or after his prosecution for the offence.

(d)—*Education.*

The proposed reorganisation of the Education Department.

19. The *Army News*, (Ludhiana), of the 21st February 1906, remarks that the changes about to be introduced into the Education Department will render it impossible for the poorly-paid sepoy to send his sons even to a Primary school. It, therefore, behoves Government to afford its loyal native soldiers some facilities in the matter of the education of their boys. If it can do nothing else for them it should at least direct that no tuition fee should be charged from their sons reading in public schools and colleges.

Punjab Government Press Lahore—10-5-06—48—79—F. C. A.

[Confidential.]

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NATIVE NEWSPAPERS

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[Vol. XIX.] [No. 19.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(*a*)—*Foreign.*

The Turco-Egyptian dispute.

1. The *Vakil* (Amritsar), of the 7th May 1906, writing about the Akaba incident, says that had the reins of the government of Egypt been in the hands of the Khedive the matter would not have assumed its present dimensions. The difficulty, however, is that those (the British) who hold possession of Egypt are averse to the conversion of Akaba into a Turkish port on the Red Sea, for the reason that the slipping of the place out of their fingers would defeat the object—establishment of British influence in the Red Sea—they had in view in founding Port Soudan. After remarking that the Egyptian public and press are on the side of Turkey, the *Vakil* observes that Great Britain has protectorate and not proprietary rights in Egypt, and that it behoves the Khedive to settle the dispute himself, taking the matter out of the hands of a foreign people and not straining his relations with the Sultan.

Indian Muhammadans and Turkey and England.

2. The *Paisa Akhbar* (Lahore), of the 9th May 1906, remarks that, on the one hand, Indian Muhammadans are loyal subjects of His Britannic Majesty, and, on the other, they regard the Sultan as their Caliph. Whenever, therefore, the relations between England and Turkey become strained, their plight is rendered pitiable in the extreme. They greatly dislike the present British policy that it is to Great Britain's advantage to live on unfriendly terms with Turkey, and would like to see it replaced by that pursued by the late Earl of Beaconsfield. England, adds the Editor, rules over the largest number of Muhammadans, and should not displease them by quarrelling with Turkey over trifles.

England and Turkey.

3. The following is taken from the *Observer* (Lahore), of the 9th May 1906 :—

"Taking advantage of the Sultan's isolated position and anticipating that he will give way in this instance, as he has given way in so many cases before, a Liberal Ministry too is scattering to the winds all its former protestations of consideration for the

rights of others and, by threat of force, is trying to coerce Turkey into accepting humiliation at the hands of its Vassal State. Surely, it is not easy to comprehend what right a third party has to interfere in any differences that may arise between a Suzerain Power and a Vassal State; and not even the most bigoted Turkophobist can deny to the Sultan the status of a liege lord of the Khedive. Great Britain should not forget her position in Egypt and should feel grateful to Turkey for her silence and tacit consent to let the British occupy the land of the Nile. It is not to her interest to weaken the prestige of the Ottoman Empire and oust Turkish troops from territory which belongs to them. That is not fair; it is hardly just; and if the Khedive has nothing to object to, and England shows herself extra touchy over the rights of Egypt, it will be difficult to attach any value to her professions of disinterestedness. * * * We are, however, actuated by a strong hope that considerations of justice will prevail in the long run and the world at large will be spared the gruesome spectacle of a sanguinary conflict between three Muhammadan Powers. For if the Sultan and the Khedive are Musalman potentates in fact as well as in name, His Majesty the King-Emperor owns the allegiance of the largest number of the Muhammadans; and it is the earnest prayer of his Muslim subjects that the existing tension of relations between England and Turkey may give place to amity and concord."

(*b*)—*Home.*

Natives and the Army.

4. The *Paisa Akhbar* (Lahore), of the 9th May 1906, says that the undeserved exclusion of Indians from higher posts in the Army is sufficient proof of the fact that Government regards the people with distrust. There can be no doubt that the English are an alien people and have sufficient reasons not to repose any very great confidence in natives. Nevertheless, Government's military policy smells of narrow-mindedness, and should be abandoned if British rule in this country is to continue.

The Barisal disturbance.

5. The following is from the *Tribune* (Lahore), of the 8th May 1906 :—

"The Anglo-Indian journals may laugh to scorn the indignation of the Bengalis, because they do not furnish a single recruit for the Indian Army. But they cannot but respect the Punjabis, who form the backbone of the army. What is the feeling among these Punjabis? We will show it by relating an incident that happened at Sunday's Swadeshi demonstration. Lala T. C. Gujrati, the poet, has nothing of the puny Bengali in him, and is a native of Gujrat district, which, along with Jhelum and Rawalpindi, supplies more soldiers than perhaps any other part of India. It may be also mentioned, as a sign of dissimilarity between him and an average inhabitant of the Lower Provinces, that the walking stick he carries is all made of cast iron and is ten seers in weight. This burly Punjabi was reciting some verses of his own composition on the subject of Swadeshi. In one of the lines the name of Surendra Nath Banerjee occurred. Suddenly the whole vast assemblage seemed to be electrified. With one voice all shouted *Surendra Babu ki jai*! * * * The cheers evoked by Surendra Nath's name were not merely a *personal* homage to the Bengali leader. The ovation was in honour of the spirit of labouring and suffering in the country's cause, a spirit of which Surendra was held to be an embodiment.

"Let not our Anglo-Indian friends comfort themselves by the thought that the bulk of the gathering we are referring to was made up of "babus" and "school boys," who are the same in the Punjab as in Bengal or elsewhere in India. There were, no doubt, several hundred students from Colleges and representatives of the educated community.

But the majority of the men belonged to the trading, artisan and superior agriculturist classes; from the last two of which most of the recruits are drawn. Let not our friends also cherish the fond belief that the "Native" troops can by any possible means be kept free from this poison. Now-a-days almost all the Native Officers can read and write, and many of the sepoys also are not illiterate. The Urdu, Hindi and Gurmukhi papers are largely subscribed by them. Besides, the military people are always mixing with the civil population in ordinary intercourse of life, and through these journals and their civil countrymen the Indian troops learn all that is going on in the country. And unless some effective means could be found to segregate the troops, they cannot be prevented from imbibing the sentiments prevailing in all classes of the community, excepting the lowest and most ignorant. The last have too much to do to procure the coarsest food for their single meal a day to have time or inclination to look around them. So, we see, that not only Bengal, but the Punjab as well, like other parts of India, and not only the civil population, but to a certain extent the military as well, are saturated with the spirit which the East Bengal authorities have set themselves to suppress."

The same.

6. The *Akhbar-i-'Am* (Lahore), of the 4th May 1906, says that Babu Surendra Nath Banerji, who has been fined Rs. 400 by the District Magistrate of Barisal, is the greatest leader, nay, the uncrowned king of non-official educated Indians.

The same.

7. The *Paisa Akhbar* (Lahore), of the 5th May 1906, says that Lord Minto's silence over the Barisal incidents is highly to be regretted. It seems to have made the East Bengal authorities still more reckless, as is clear from the dispersion, a few days back, of a *Swadeshi* meeting at Brahmanbari. The incident should prompt the Viceroy to hasten his decision regarding the recent doings at Barisal, and to take steps to reassure the people of, and re-establish peace in, East Bengal. Delay is likely to still further strain the relations between the local public and authorities.

The same.

8. The *Patiala Akhbar* (Patiala), of the 27th April 1906, remarks that Babu Surendra Nath Banerji's arrest and conviction have added still further to his fame.

The same.

9. The same paper publishes a short account of the Barisal disturbances, and expresses its inability to understand why the Bengalis should not give up their present insolent attitude (towards Government).

The *Swadeshi* movement.

10. The *Wafadar* (Lahore), of the 7th May 1906, publishes a communication from one Risaldar Muhammad Nur Khan, of Agra, who finds fault with those supporters of the Swadeshi movement who are for burning foreign cloths and have been exciting religious prejudices by giving out that beet sugur is refined with the cow's blood. He also condemns the conduct of journalists who have been making scurrilous attacks on Government in connection with the development of indigenous industries, and says that such writings are calculated to lead to breaches of the peace.

11. The following extracts are taken from the *Tribune* (Lahore), of the 12th May 1906, in which they appeared in an article entitled "The Inaction of the Government of India":—

The Inaction of the Government of India.

"Four weeks have passed since the perpetration of the wanton and lawless outrages at Barisal, but the Government of India has taken no action on them. Our contemporary, the *Bengali*, has calculated that in this short interval about 150 public meetings have been held in all India to protest against the monumental injustice of those outrages, and that these meetings have been attended by over 500,000 persons. * * * We are not prepared to admit that four weeks is not a sufficiently long time for even a bureaucratic Government swayed by redtapish traditions to make up its mind in an emergency, and very doubtful reflections irresistibly force themselves on the mind when one is confronted by the prolonged silence of the gods entLroned at Simla. If Lord Minto's Government will persist in its unbroken silence, what means have the people to know what the authorities think of the whole affair and whether in future they can hold public meetings without the danger of having their heads broken and their assembly dispersed by police force? * * * The question is so very grave, so very critical, liable to produce consequences of far-reaching mischief, that the highest and noblest statesmanship is called for to consider it in all its aspects and to arrive at a solution which will restore the lost confidence of educated Indians in the progressive nature and the beneficent purpose of British rule.

"That the ordinary law of the land should be so far departed from as to unjustifiably arrest and unjudicially try and convict a popular leader of the importance of Babu Surendra Nath Banerjee, commit cowardly and violent assaults on innocent and unoffending men without any cause or provocation, and disperse by police force a peaceful and lawful gathering met for a constitutional purpose and conducting its proceedings in a perfectly orderly and peaceable manner, and that yet the responsible Government of the country should take no cognizance of the scandalous conduct of the erring officials, this will inevitably drive discontent deeper and may in the end lead to results which are certain to be deplored by the best friends of the British Government. So much so, indeed, that we have no hesitation in holding that the Government will be incurring a very serious responsibility if it will persist in its inaction. * * *

III.—Native States.

12. The *Faisa Akhbar* (Lahore), of the 9th May 1906, says that it has received a complaint to the effect that the posting of European policemen to the railway stations in the Patiala State is proving a source of inconvenience to passengers, and that the European police officials at the Patiala Station subject the travelling public to annoyance.

Patiala affair.

VII.—General Administration.

(*a*)—*Judicial.*

13. The following is from the *Khalsa Advocate* (Amritsar), of the 5th May 1906:—

The case of Private Poole, charged with murder at Allahabad.

"Private Poole was sane enough to understand what it was to buy a cake and calculate its exact price and also to understand what it was to fire at a man who had incurred his displeasure, but his senses failed him when he was called upon to account for what he had done. It is reported that the Army Medical Officer who was examined as a witness testified to Poole's insanity. We cannot see why the accused was not subjected to a better and more impartial medical examination. But

granting that Poole was labouring under temporary insanity, we fail to understand why a lunatic like this should have been allowed to continue in service and to use fire-arms. Is not the Officer Commanding the regiment responsible for Sunno's life by allowing a lunatic to handle fire-arms, knowing him to be such?"

[Criminal assault on a European girl by a native.

14. Writing about the case in which a man named Siddik Sait has been sentenced to imprisonment for six months for criminally assaulting a European girl, the *Observer* (Lahore), of the 9th May 1906, says—

"For here is an instance of a respectable member of Indian society being sent to prison on the strength of a girl's uncorroborated testimony. It is judgments like these which go far to strengthen the popular impression that in cases where Indians and Europeans form the contending parties, scant justice may be looked for when members of the ruling race happen to hear the cases."

Cases between Natives and Europeans.

15. The *Paisa Akhbar* (Lahore), of the 3rd May 1906, publishes a communication from Shamash-ul-Ulema Maulvi Muhammad Zakaulla, of Delhi, who deprecates the brutal and cowardly manner in which Europeans now and then kill natives. It is almost impossible, he adds, to bring the culprits to book. In the first place, it requires great courage and entails a heavy expenditure of money to prosecute a European; while, in the next, the Judge and the Jury, being fellow-countrymen of the accused, are loth to believe him guilty, and he, therefore, escapes scot-free or with a light punishment. The writer then deprecates the conduct of native newspapers in making much of these failures of justice: he would ask them to remember that it is against human nature to hold the scales even between foreigners and persons of one's own nationality. Cases on all fours with those under reference were not unknown during the Hindu or the Muhammadan period, equality between conquerors and the conquered being a chimera. He further remarks that as long as the cases in question are few and far between, they cannot signify much, but that their becoming more frequent will be certain to lead to undesirable consequences.

The Punjab Chief Court.

16. The *Victoria Paper* (Sialkot), of the 1st May 1906, says that the appointment of four temporary additional Judges has resulted in the clearing off of a large part of the arreas which had been accumulating in the Chief Court for years past. The new arrangement also enables the Judges to give greater time to the consideration of appeals and revision petitions, which places them in a position to notice every defect in the work of the lower courts. The Editor is, therefore, of opinion that the temporary Judges should be made permanent and the highest tribunal in the province raised to the status of a High Court.

A suggestion that accused persons from distant places should, on acquittal, be sent back home at the public expense.

17. The *Siraj-ul-Akhbar* (Jhelum), of the 8th May 1906, publishes a communication in which the writer suggests that the accused persons brought under arrest from distant places to answer charges preferred against them should, in the event of their acquittal, be sent back home at the expense of Government, as is done in the

case of prisoners on their release from jail. Under the existing arrangements such persons have, in order to return to their homes, to steal or beg or to defraud the railway.

(*d*)—*Education.*

The last Entrance Examination of the Punjab University.

18. The *Vakil* (Amritsar), of the 7th May 1906, writing about the disastrous result of the last Entrance Examination of the Punjab University, expresses its inability to estimate how far the advancement of natives will be arrested by such secret attempts to throw obstacles in the way of the spread of education. The rule forbidding students below the age of fifteen to appear at the Entrance Examination and the rigour displayed in connection with the recent test show clearly enough that efforts are being made to cut down the tree of education in India.

The New Code for European Schools.

19. The following is from the *Tribune* (Lahore), of the 10th May 1906 :—

"It is quite true that the Government of India have deliberately initiated this policy of specialising the educational system of Europeans and Eurasians. But we have no hesitation in pronouncing that it is a policy based on error, and we strongly question its wisdom. As the critic already referred to very appropriately observes, 'the European and the Eurasian have in the official or commercial world to associate with Indians, and the process of acquaintance may well begin in early life. The opportunities for making such acquaintance are even now all too few. An entirely separate school system is likely to breed a spirit that will make the chance of such acquaintance smaller still.' There is much sound sense in these words. In fact there is no necessity for separate schools for Europeans and Eurasians. Under the old code a school was regarded as European if not less than fifty per cent. of the pupils reading therein were of European or Eurasian descent. But under the new Code the number of non-Europeans in a recognised school will not exceed fifteen per cent. In practice, we may rest assured, endeavours will be made to reduce the numbers even below this small limit. This decision is very much to be regretted in the best interests of the domiciled community itself."

Punjab Government Branch Press, Simla—No. 1—17-5-06—70.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 19th May 1906.

I.—Politics.

(*a*)—*Foreign.*

1. The following is from the *Tribune* (Lahore), of the 17th May 1906 :—

The Turco-Egyptian dispute.

"Turkey has given in at the last moment, and a load has thus been lifted from off the minds of all lovers of peace. 'The Porte,' according to a Reuter's telegram 'has agreed to evacuate Tabah and all other places within Egyptian territory.' The Ottoman Government has yielded to *force majeure*, for on legal and moral grounds the position of Turkey was no less strong than that of England. Even if the Sultan had decided to leave everything to the arbitrament of war, the English would certainly have found it to be something different from a mere 'walk over.' As to land fighting, considering the distance of the English base and the numerical inferiority of the English, the Turks, being the born fighters that they are, would not have been defeated very easily. So it is evident that had it not been for the probability of other Christian nations making common cause with the English, Turkey would never have yielded. And it does credit to her common sense that she has eventually 'surrendered.'"

2. The following is from the *Observer* (Lahore), of the 19th May 1906 :—

The same.

"Worded in diplomatic language as the latest messages about the Anglo-Turkish situation are, it is impossible as yet to form an accurate estimate of how far Turkey has yielded. Read between the lines, however, the message about the composition of the proposed commission of inquiry would show that the Sultan has not in principle budged an inch from his original position and that he is not inclined to deal directly with England. For that would have created a precedent and seriously affected his rights of suzerainty over the Khedive. The next few days would clear the atmosphere of the obscurity which is just now visible in the matter and disclose the terms which have been agreed upon."

3. The *Watan* (Lahore), of the 11th May 1906, writing about the Tabah incident, says that even Hindu newspapers, which are ill-disposed towards both Government and Muhammadans, have expressed regret at the prospect of strained relations between England and Turkey, and are of opinion

The same.

that the British Government should do nothing calculated to wound the feelings of ten crores of its Musalman subjects. Indeed, England can secure no further advantage by quarrelling with Turkey over Egypt, while it is quite on the cards that she may injure herself by doing so. A war with the Turks is also likely to prejudice Persia as well as Afghanistan against England ; while a mere prospect of hostilities has proved sufficient to bring things in Egypt to an unpleasant pass. A consideration of all this should prevent the British ministry from going to war with Turkey.

The same.

4. The *Paisa Akhbar* (Lahore), of the 14th May 1906, says that not long ago British statesmen considered it advantageous to their country to remain on friendly terms with Turkey. After obtaining possession of the Cyprus island and occupying Egypt, however, they came to the conclusion that in order to secure her share of the Turkish Empire, England should become a rival of her erstwhile friend. The paper adds that it would seem that just as a hnngry vulture is always on the look-out to snatch away some flesh from a carcase, British statesmen also are ever on the alert to deprive Turkey of this or that of her possessions. It regrets that England, who owns the largest number of Muhammadan subjects, should be always ready to quarrel with the greatest Musalman ruler over trifles. After remarking that she would never have sent an ultimatum to any other power over a trivial matter like that of the Akaba incident, the Editor observes that she should abstain from going to war with Turkey, at least from the consideration that the event is calculated to cause great pain to her six or seven crore Muhammadan subjects in India. He also expresses the hope that his co-religionists at Lahore and other places will hold meetings to request Government to settle the dispute by peaceful means.

The same.

5. One Abdur Raauf of Danapur, writing to the same paper, remarks that the Sultan wished to construct a railway to Akaba and fortify the place in order to firmly establish Turkish rule in Arabia. The English, however, who were at the bottom of the recent risings and boodshed in the country named, did not like this, and declared Akaba to be within Egyptian territory, which it certainly is not. The correspondent regrets that England should pay no regard to the feelings of her Muhammadan subjects, and says that by going to war with Turkey she will be dealing a fatal blow to her prestige in Egypt.

The Sultan of Turkey and the Indian Muhammadans.

6. The following letter from a correspondent appears in the *Punjabee* (Lahore), of the 19th May 1806 :—

"Sir,—The *Pioneer* of Saturday last publishes a telegram from Shaikh Abdullah, one of the trustees of the Aligarh College, declaring that those connected with that institution have no sympathy with the Sultan. He might have well spared the information. The only aim and object of the authorities of the College is to obtain subscriptions, even at the expense of their dignity, the prickings of their conscience, and the national honour of their co-religionists. They accepted benefactions from a prostitute, and her name is perpetuated in the conservancy arrangements of the institution. They honoured and accepted gifts from Lord Kitchener, the desecrator of the Mahdi's Tomb and the murderer of the Boer children. They accepted money from the Government of

Sir Anthony Macdonnell, a Lieutenant-Governor in whom they recognise one of the most virulent foes of the Muhammandans, but whom they have commemorated in the Macdonnell Boarding House. It was the founder of the institution who, in order to make an exhibition of his loyalty, mutilated and misinterpreted the holy texts and proved to himself that the Sultans of Turkey were not the Caliphs of the Muslims. It is the present Secretary of the Coll ge who has asserted on more than one occasion that the Muhammadans of India are enjoying blessings under British rule which they can never secure under any Muhammadan monarchy of to-day; and this, too, when there was not the least connection between such sycophantic assertions and the subject he happened to be dealing with. It is the present Secretary of the College who broke off all connection with a Muhammadan league formed to uphold Urdu as the Court language of the United Provinces as soon as Sir Anthony threatened to withdraw his support from the institution. The general Muhammadan public is, therefore, quite justified in saying that those connected with the College might have spared the information that they do not want to embarrass Government, as the *Pioneer* puts it.

"The Indian Muslims would not have taken any notice of their telegram, if they had rested contented with saying that they were not included among the Muhammadans of Aligarh who had expressed their disapproval of the tactics adopted by the British Government towards their *Amir-ul-Mominin*. What has staggered them and provoked them to inexpressible indignation is the impudence of Shaikh Abdullah and his confederates in averring that the views of the mass meeting held at Aligarh were not the views of the Muhammadan public in general. No greater lie has been uttered in history. Every one who is in the least touch with the Muhammadans is well aware how deeply they feel in this matter. The Government of India itself has given the lie to the false assertions of the Aligarh authorities by summoning a special meeting of the Council. And yet these people have the suicidal audacity to represent themselves as leaders of the Indian Muhammadans!

"One word about Shaikh Abdullah. A native of the Punjab, he has renounced his own language and home in favour of that centre of culture, Aligarh. And the following will serve as a specimen of the culture to which he has attained:—A short while ago he printed in the *Khatoon*, a ladies' journal edited by himself and wife, the photo of a Muhammadan lady of rank. The Muslim public protested and threatened to boycott his paper. But instead of expressing any regret at the prank or defending his conduct in perpetrating it on any rational ground, he vouchsafed the reply that he had printed the photo because British magazines had done so. The same will probably be his answer with regard to his attitude towards the Sultan.

"If, however, there is any vitality, any sense of honour, any love for Islam, left to the Indian Muhammadans, they will henceforth treat this College according to its merits. Crush they cannot the traitorous vermins who have cropped up amongst themselves, but they must avoid them as one would avoid a pestilence."

The same.

7. The *Vakil* (Amritsar), of the 5th May 1906, remarks that Europe considers itself the head of the rest of the world in the matters of civilisation and enlightenment. As a matter of fact, however, the stories of the dark deeds committed during the Middle Ages pale into insignificance before those of its present excesses and bigotry. After observing how England put numberless Lamas to the sword for nothing and referring to certain acts of oppression committed by France, Russia and the United States, the paper quotes from the *Free-thinker* an extract, in which the writer complains that the Christian powers of Europe, which are always very eager to lecture the Sultan for his supposed shortcomings, take no notice of the grossest maladministration prevalent in Russia.

8. The same paper of the 12th May 1906 endeavours to show that Turkey has every right to occupy and fortify Akaba.

The same.

9. The same paper remarks that having found it difficult to separate Macedonia from Turkey, the Powers are now trying to bring about a union between Bulgaria, Roumania, Montenegro, Greece and the Balkan provinces, with the object of crushing Turkey. The proposed union is, however, an impossibility, for the present at any rate, and the designs of Europe against Turkey are certain to come to naught.

The Powers and Turkey.

(*b*)—*Home.*

10. The *Watan* (Lahore), of the 11th May 1906, finds fault with the *Sat Dharm Parcharak* for the latter's article on the subject (*vide* para. 7 of Selections No. 18), and says that Government should really look for no help from Hindus. Had the last named, it adds, been in a position to raise an armed rebellion they would have done so long ago. The only rebellion possible in India, however, consists in disobeying the orders of the authorities, abstaining from serving Government and disturbing the economy of society; and this they have been doing and are likely to do on a still larger scale in future.

The Barisal incidents.

11. The following is from the *Observer* (Lahore), of the 16th May 1906 :—

The same.

"There are two or three things which the official version of the Barisal affair, issued by the Government of Eastern Bengal and Assam, proves to the hilt; and after a perusal of the letter of Mr. H. Lemesurier, Officiating Commissioner of the Dacca Division, and the reports of Messrs. Emerson (Magistrate) and Kemp (District Superintendent of Police), the feeling of horror at the unconstitutional proceedings of the officials is considerably mitigated. Further, it is not too much to say that many a reader will feel disgusted with the highly objectionable procedure adopted by the Calcutta delegates to test the legality of the orders of Government, and the idea will force itself on the minds of not a few that the agitators themselves resorted to measures which cannot be called constitutional. In the light of the official explanation—and we have tried to fathom the reality by placing it side by side with the previously published popular version of the affair—the outcry in the Press and on the platform appears to be ridiculous and disproportionately loud, arguing the working of the professional agitator. Neither party is blameless; and whether the officials or the delegates be more blameworthy, there is no doubt that a comparatively small thing has been magnified into a huge affair and the country has been made to pass through a crisis of noise and ferment which the intrinsic importance of the incident did not justify at all."

12. The *Public Magazine* (Amritsar), of the 9th May 1906, says that the recent doings, at Sir B. Fuller's instance, of the Barisal authorities have raised a commotion throughout India. The shameful manner in particular in which the Provincial Conference was dispersed has convulsed the country from one end to the other. The Editor adds that if Mr. Morley and Lord Minto do not put an end to this deplorable state of affairs, the relations between the rulers and the ruled, not only in the new province but throughout India, are likely to become greatly strained.

The same.

13. The following is from the *Tribune* (Lahore), of the 16th May 1906 :—

Muslim Riots in East Bengal.

"At this moment all Indians are disarmed and despite all the passing heat and differences there is no question as to the genuine loyalty of all classes of the population. So there is no cause for Englishmen in India to keep their eyes wide open. But just before the Mutiny the country was filled with thousands of disbanded soldiers previously in the service of the Sikh Kings, Oudh potentates and the Mahratta Chiefs, Bhonsla and Peshwa. For several years intriguing against the Sirkar was actively going on in all parts of India. Yet when the storm burst it caught all Englishmen—civil and military, official and non-official—unawares! So it is not strange that the members of the ruling community are still given to taking theory and preconceived notions for fact.

"Our readers will remember that several years ago, before Partition was heard of, we gave a warning in these columns as regards the coming danger in East Bengal. We had seen Mullahs from Peshawar and the trans-frontier tracts going about in the interior of the Faridpore and Barisal Districts, instilling fiercely fanatical notions into the minds of the lower class Muslims who, as is well known, are notorious for their criminality. There were signs even then, now and again, of the working of a spirit of mischief and defiance of law among these ignorant and excitable peasants. We are sure, the records of the local police will bear out what we have said. Outbreaks of cow-sacrificing epidemics and memorials to the authorities for permission to open beef shops in or near Hindu villages where a few Mussalmans lived—the flesh of the animal being described as the "natural food" of the Muslim rustics of Bengal—these being the commonest indications of the effects of the preachings of Frontier Mullahs. A sort of unreasoning hatred of *kafirs* had been growing in intensity amongst a body of ignorant and low class Mussalmans, and what has now happened is that the strange belief that the Sirkar was at their back, and would wink at their harrying the Hindus, has set ablaze the fire of blind fanaticism smouldering within them."

14. The following is from the *Observer* (Lahore), of the 19th May 1906 :—

The Swadeshi movement.

"It is said that at a Swadeshi meeting held at Rawalpindi, in which some Muhammadans were also present, it was resolved that our greetings to each other on meeting should be *Bande Mataram*, instead of "Good Morning, *Namaste, Salam*, &c." We refuse to believe that any Musalman can be a party to a proposal calculated to substitute a religiously-prescribed formula—for the Muslim *as-slamu-alaikum* is nothing less than that—by something which has little to do with Islam. The Muhammadans have fallen on evil times; but no amount of coaxing will make them commit a sin like that; and if our Hindu fellow-countrymen have not realized even this much, they must confess to having grievously misunderstood the true character of their Musalman neighbours."

15. The following is taken from the *Punjabee* (Lahore), of the 16th May 1906 :—

The Anglo-Saxon race in India.

"We know many members of the Anglo-Saxon race have lost both health and strength in India. But what is there for them to be proud of? Why do they come out to India? Their motives have been clearly explained by a great Anglo-Indian—Sir Alfred Lyall—in his "Land of Regrets." "Hoards even beyond the miser's wish" bring them here. Money was Macaulay's motive for coming to India. And he wrote so to his sister. And money coupled with cheap notoriety—a passport to posts and position—must be considered Lord Curzon's motive for coming to India. To purse, not philanthropy, is the consideration. And they are not martyrs who sacrifice health and strength to money or fame. In America railroad presidents, financiers and business men of all kinds, who

have killed themselves by overwork, would fill a very long list. But are we to call Mr. Schwab and his comrades, who have not taken the warnings as to the limits of human strength, martyrs? Is Saul also among the Prophets?"

VI.—Legislation.

16. The following is from the *Tribune* (Lahore), of the 9th May 1906:—

The amendment of the Civil Marriage Act III of 1872.

"In the previous contribution published in the *Tribune* of 4th instant I tried to show that the declaration required by the Act from persons marrying thereunder to the effect that neither of them is a Christian, Jew, Hindu, Muhammadan, Parsi, Buddist, Sikh or Jain was, so far at least as the Hindus were concerned, meaningless, as the term Hindu includes Brahmos for whose benefit, as it is well known, the Act was specially passed. If the Act were so amended as to no longer require the parties to make the above declaration, it shall serve the purpose of a permissive penal clause against polygamy and shall thereby also indirectly have the much-to-be-desired effect of raising the marriageable age in the country and shall also raise the legal status and position of Indian ladies.

* * * * * * *

It is the duty of the legislature to grant this necessary concession to educated Indian opinion. The Government cannot plead any qualms of conscience about interfering in the social and religious customs of the people, for there is no question here of forcing a reform on the public at large. The suggested amendment if carried out only makes purer and happier marriages possible for such Hindus and Muhammadans who care to take advantage of its beneficient provisions. The legislature has had the moral courage to carry through much stronger measures of social reforms in the past and has earned the everlasting gratitude of the enlightened Indian communities by the abolition of *Sati* and by the passing of the Age of Consent Act. It will lay both the Hindu and Muhammadan communities, and especially the mute and helpless female portion of them, under an equally great obligation by initiating some of the most desirable reforms in Indian marriage laws in the quite, inoffensive and optional manner suggested in these articles."

VII.—General Administration.

(*a*)—*Judicial.*

17. Writing about the reported death of a punkha-coolie at Jullundur through the violence of a British soldier, the *Punjabee* (Lahore), of the 12th May 1906, says:—

Death of a punkha coolie at Jullundur.

"The story of a culpable homicide, which might or might not amount to murder, comes from Jullundur. The thermometer is gradually creeping up to blood-heat and the sacrifice of Sahya the sweeper boy's life to the imperial fury of My Lord Supreme of India, otherwise known as Tommy Atkins, is the first, so far as we know, of the present season. By the time the next cold weather comes round, God only knows how many other Indians would be sent to salvation by the same agency, *viz.*, by coming in violent contact with the hobnailed heel of Tommy's ammunition boot. The late Sahya and his father Maiya, both sweepers by profession, worked as punkha-coolies in the married quarters of the R. A. lines. On the night of Sunday last, the 6th instant, at 11 P.M., Sahya, a mere lad of sixteen, strong and healthy, was in the best of spirits. Fifteen minutes after his ghost had flown towards his Maker. What happened? Well, the bereaved father, who was an eye-witness, tells the story thus:—The Bombardier Sahib came out of his room and asked my boy why he pulled the punkha slowly. The latter said he was doing his best, but still if he wished he would pull with more vigour and life. That was all; the next instant the Sahib commenced to rain kicks on the poor body of my boy. I appealed; but this seemed to have enraged him further, for he kicked him the harder and finished with a couple of kicks in his sides, and went in. I tried to follow him, but he shut the door against me and I was left to mourn over my dead boy. * * *

At the farce of a magisterial enquiry with closed doors medical evidence was produced to prove that there were no wounds on the body, the medico giving it as his opinion that death was due to pneumonia. So ended the enquiry and the Tommy was free to demand other victims to his anger and fury. But the father will continue to tell the story of his boy's murder till he too is sent after his son by the same process. That is British justice and humanity."

The Blood-bath case.

18. The following is from the *Punjabee* (Lahore), of the 19th May 1906, in an article commenting on the acquittal by the Chief Court of some persons who had been condemned to death by a Sessions Judge :—

"This shows what an amazing thing that fictitious entity called British law is. It fully deserves the cynical epithet, pass, bestowed on it by the British people themselves. We fully admit that it is possible to obtain justice if an aggrieved person is able to raise his cry for justice loud enough to be heard by the highest tribunal; but the question for consideration is how many per cent. of aggrieved or condemned persons can raise their voice loud enough to be heard by the highest Judges with strict attention to truth one might say as infinitesimally small number. And it strikes us that herein lies the great and crushing anomaly of British law."

(*d*)—*Education.*

The State Technical scholarship for the Punjab.

19. The *Vakil* (Amritsar), of the 5th May 1906, regrets that the State Technical scholarship for the Punjab should have been awarded to a Hindu. The Editor wishes to know whether the claims of Nawab Din have been passed over for being a member of the Muhammadan community, which raises no outcry against (the authorities) and silently waits for them to turn their attention to it. Is this the reward, asks the Editor, which Muhammadans are to receive for keeping silent ? and should their hopes be dashed to the ground like this ? He then goes on to say that Government has followed a selfish policy in the award of the scholarship in question. The stipend has been given for the acquisition of a knowledge the recipient of which will be able to earn his bread in Government service alone, and that also on a smaller salary than the one paid to a European Electrical Engineer. In conclusion, the Editor requests Government to reconsider the matter and oblige the Muhammandan community by awarding the scholarship to Nawab Din.

(*h*)—*Miscellaneous.*

The pay of the Hospital Assistants.

20. The following is from the *Punjabee* (Lahore), of the 19th May 1906 :—

"It is typical of all Governments by bureaucracies that the lower subordinate officials should be miserably underpaid, most shabbily treated in the matter of leave and pension and should be maltreated like so many *pariahs*. The reason is not very difficult to seek. The position and the powers of the higher officials uncontrolled by public opinion, and unchecked by the vigilant eye of the people (for whose benefit all Governments are supposed to exist) are so vast and extravagant that they quite naturally and humanly attach the greatest importance to their own interests and entirely unmindful of the interests of others are even prepared to starve *every one else* in order to increase their own emoluments to the highest pitch. Bureaucracies are generally apt to assume that both the people as well as the subordinate officials exist for them, and so long as they are satisfied it matters little how the others fare. It is sufficient if by hook or crook the latter are able to keep their bodies and souls together in order to labour that they might to the utmost extent serve their masters the members of

the bureaucracy. If not, how else can we account for the attitude of criminal indifference with which the Indian bureaucracy treat the claims of the lower Indian officials in the matter of emoluments, &c. The Government of Lord Curzon with all its boasted concern for the interests of the people and with its extremely exaggerated notion of unparalleled liberality in the treatment of Indian officials had no time to enquire into the standing grievances and disabilities of some of the most useful and hard-worked subordinate Indian officials. While the pay and prospects of every conceivable branch of European service received the consideration of Lord Curzon's Government, whether in the Public Works Department, Indian Medical Service, the Indian Educational Service, and so on, it never turned its attention to the extremely low salaries that are allowed from times immemorial (so to say) to some of the lower classes of Indian officials, amongst whom the Hospital Assistants are pre-eminently the most ill-treated. This useful class of Government servants sell themselves so cheap that their patience and forbearance have always been a wonder to us. * * *
The fact that till now educated and trained men have been forthcoming to accept this post on this miserable pittance is a sad and heart-rending evidence of the economic ruin and economic helplessness to which the country has been driven by the policy of exploitation followed by the British Government in India.

"We are not unaware that in the matter of salaries even the Assistant Surgeons are very badly treated, but then they have some other privileges, such as the chances of private practice, &c., which are practically denied to Hospital Assistants. There are some other classes of lower subordinate officials in the service of British Government which are as under-paid as the Hospital Assistants, for example the Naib-Tahsildars and the Sub-Overseers; but then in their case we presume the Government evidently takes for granted *that they can help themselves in more ways than one* and thus make up the deficiencies in their salaries, whether out of the Government or out of the people, matters little."

21. The following is from the *Punjabee* (Lahore), of the 19th May 1906, entitled "Loyalty to Order :—"

The celebration of the Empire Day.

"The Government has hit on a beautiful plan to raise a rich harvest of loyalty. It is the simple expedient of issuing the following Departmental circular to the Managers of all Government Schools to celebrate the 24th instant as the Empire Day:— '* * *
As to whether loyalty could be ordered, by weight or measure, in the above manner is, of course, best known to the Prophet of the new Gospel. But supposing it could, it would be easy for the Government to order the commodity wholesale and then make arrangements to distribute four-ounce or half-pound packets of loyalty amongst the students. Even then what guarantee is there that the story of the Lyallpur High School Prize Distribution sweets would not be repeated in the case of these patent loyalty packets? As we have already stated, we are not against the celebration of the 24th May as the late Queen's Birthday, but as for the Empire Day it is another matter. What has the British Empire done for us? Even the ordinary rights of citizenship have not been conferred on us. We have not the same rights as the white people, including aliens, in any of the British Colonies; as for example, witness the treatment meted out to our fellow-countrymen in South Africa, and until equal rights are conceded to us it would be idle to talk of celebrating the Empire Day. We intend to revert to this subject again in an early issue."

Punjab Government Branch Press, Simla—No. 19—28-5-06—79.

[Confidential.]

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NATIVE NEWSPAPERS

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[Vol. XIX.] [No. 21.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 26th May 1906.

I.—Politics.

(a)—*Foreign.*

1. The following is from the *Punjabee* (Lahore), of the 23rd May 1906 :—

Native rising in Natal.

"A telegram to the *Pioneer*, dated London 18th May, states that a letter written by Mr. Keir Hardie has appeared in the press, in which the leader of the Labour Party expresses surprise at the Liberal Government's supinely permitting in Natal deeds which are making him ashamed of belonging to a race that is capable of such atrocities. Mr. Hardie further adds that no one believes that there had been any native rising, and, recalling the history of the dealings of whites with natives, it is possible to guess the motives of the horrible butchery of unarmed people. It is gratifying to see that a man of Mr. Hardie's position and political eminence has stood up, in defence of humanity and justice, to express his strong condemnation of the conduct of the Liberal Government in surrendering its judgment to the howling of the white population of Natal, and thereby setting its seal on the judicial murders committed by the Natal Government. It is still gratifying to find that such men as Mr. Hardie are rapidly coming to power in England."

2. The *Sialkot Paper* (Sialkot), of the 16th May 1906, remarks that an awakening is visible among Muhammadans throughout the world, and that the event is causing great uneasiness particularly in England, most of the foreign possessions of which once belonged to the Prophet's followers. It is for this reason that the British Ministry has been insisting on Turkey evacuating Tabah, although the place is an arid waste.

The Turco-Egyptian dispute.

3. The *Hindustan* (Lahore), of the 18th May 1906, remarks that England's conduct in sending an ultimatum to Turkey is probably the grossest instance of high-handedness in the political history of the world. It is strange that the real owner (of the places in dispute, *viz.*, Turkey) should be thrown overboard and a stranger (England) should claim possession thereof. The event has greatly displeased Indian Musalmans, and their desire that England should not go to war with Turkey is based on justice.

The same.

4. The *Akhbar-i-'Am* (Lahore), of the 14th May 1906, says that Muhammadans throughout the world look upon the Sultan as their Caliph. This has prompted the Musalmans of Aligarh to request Lord Minto to use his influence to induce the Ministry to withdraw the ultimatum to Turkey. It, however, remains to be seen whether Government pays any heed to the prayer of its Muhammadan subjects. As it is, however, he knows that Government cares absolutely nothing for native public opinion. He considers it improbable in the highest degree that Government, which has set itself up in opposition to the Bengalis and tramples on the legitimate aspirations of educated natives, will be moved by the reasonable prayer of Muhammadans in connection with the Turco-Egyptian dispute.

The same.

5. The same paper, of the 17th May 1906, thanks God for the amicable settlement of the dispute, and remarks that both England and Turkey, as also the general body of Muhammadans, deserve to be congratulated on the event.

The same.

6. The *Army News* (Ludhiana), of the 12th May 1906, writing on the same subject, remarks that Indian Muhammadans do not wish that the relations between England and Turkey should ever become strained. No one can deny that the heart of every Musalman in India beats with Turkey, for the reason that she is the only powerful Islamic Kingdom in the world. In connection with every dispute with the Sultan, therefore, the British Government should pay due regard to the feelings of its Muhammadan subjects in this country.

The same.

7. The same paper, of the 19th May 1906, remarks that the prudence displayed by the Porte at the eleventh hour has averted war and bloodshed. It would, however, advise the Turkish Government not to move in a matter before weighing all its *pros* and *cons*, adding that its present policy of climbing down in the end in every dispute with another power is calculated to lower it in the estimation of the world.

The same.

8. The *Paisa Akhbar* (Lahore), of the 17th May 1906, publishes similar remarks.

The same.

9. The same paper says that no one interferes with the United States of America or the Christian countries of Europe for usurping foreign territory. Should, however, the Porte even attempt to strengthen its hold on a place which has owned its sway for centuries, but to which it has been unable to pay attention for a while, some European power steps in at once and has the hardihood to deny Turkey's claims to the territory.

The same.

10. The same paper says that the Egyptian newspapers received by the last mail exonerate Turkey from all blame in connection with the Alarish incident, and praises the Khedive for not quarrelling with the Sultan in spite of constant prodding by his ministers and Lord Cromer. It adds that there appears to be no truth also in the statement published by the British press that the *ulemas* and students in Egypt were inciting the people against the English. The paper further remarks that England's attitude in regard to the Turco-Egyptian dispute furnishes an illustration of the adage "might is right."

11. The same paper remarks that the news regarding an understanding having been arrived at between England and Turkey will be received with extreme joy throughout the Muhammadan world. It adds that meetings in connection with the dispute were not held at Lahore and other places merely for the reason that the leading Muhammadans everywhere were convinced that the matter would be settled amicably in the end. The Editor condemns the conduct of those Musalmans of Aligarh who have disclaimed all sympathy with the meeting which requested Lord Minto to prevent war between England and Turkey.

The same.

12. The *Sadiq-ul-Akhbar* (Rewari), of the 10th May 1906, remarks that Turkey wishes to fortify Akaba and Tabah in order to ensure the safety of the Hedjaz Railway. As, however, both these places are very near the Suez Canal, and as it has always been the policy of the British Government to have the canal and the Red Sea entirely to itself, responsible statesmen in England deny Turkey's right to erect forts and construct railways in the Sinai Peninsula. It is, however, from the Khedive that the objection should have come, and England should have abstained from meddling in the matter, although she regards Egypt as her own property.

The same.

13. The *Vakil* (Amritsar), of the 14th May 1906, remarks that Indian Muhammadans have always prayed God to keep the relations between their rulers and the Sultan friendly ; but it is a matter for deep regret that the offence to their feelings in the matter has invariably come from the British Government. It is to be hoped, nevertheless, that in the present instance Government will not be swayed only by the writings in British newspapers, and will also pay some regard to the feelings of Muhammadans, who have, by their loyalty and conduct, proved themselves to be the best of His Majesty's subjects.

The same.

14. The *Rozgar* (Rawalpindi), of the 12th May 1906, writing on the same subject, says that the sympathies of Muhammadans throughout both Egypt and India are with Turkey. It is difficult to divine the Khedive's feelings in the matter, but the fact of His Majesty going to Europe before his appointed time and after the quarrel had risen would show that he has no sympathy with England. It is the earnest desire of the Editor that things should not culminate in war ; but in case England does not abandon her present attitude, he would advise Turkey to keep her ground and defend herself against the English.

(*b*)—*Home.*

British Rule in India.

15. The *Tribune* (Lahore), of the 22nd May 1906, makes the following comment on a very violently worded article (part of which is reproduced) that is published in *Justice* in its special May Day issue :—

"Here we have language that is pretty plain and pretty strong. But perhaps 'Justice' will be surprised to learn from an Indian journal that if as it says 'British

rule in India is the greatest crime now being committed in the world,' a greater crime will be committed by it if England were now to leave India to govern itself. If 'rapine and robbery' is at present the order of the day it will be multiplied ten thousand times if the English soldiers were to retire to their Island home. India has good reason to complain of the manner in which the British administration is being carried on, but our good case is spoilt by the injudicious manner in which some of our friends advocate our cause. Try to improve the administration of the country by all means, or remove the prevailing discontent by promoting a better feeling between the rulers and the ruled, but beyond that to say that the people are disaffected and organising themselves for a revolt is not only far from the truth but embodies a proposition which has a good deal of the element of absurdity in it. If we are offered the alternative either to end the British rule or to mend it we would prefer the latter as by far the lesser of the two evils. But at the same time we have no desire to minimise the fact that the relations between the rulers and the ruled are getting more strained and in time will certainly bring about the state of things which 'Justice' so graphically describes as existing now."

The Barisal affairs.

16. The *Khalsa Advocate* (Amritsar), of the 19th May 1906, publishes the following remarks on the Barisal affairs :—

"Were then the local officers justified in dispersing a lawful conference on a doubtful apprehension of a breach of the peace. If the Police can disperse a lawful meeting of the people on such a flimsy pretext they might as well break up a religious congregation or a marriage gathering on some similar plea. But the worst part of this laboured defence is the characterisation of a conference of educated and respectable gentlemen as 'a mob of thousands comprising many bad and deseparate characters.' We do not know if the Barisal delegates will take proceedings against the Commissioner for defamation; but nobody can deny the complete demoralisation of the officials in the new Province. By the use of such language the Commissioner has made it abundantly clear that he had a very weak case to fight for and that consequently he had to fall back upon the traditional *argumentum ad hominum* as his last resort.

"Next we come to the assault and the break-up of the procession. * * * Here the official version differs from the popular version. But granting the former to be true, was there sufficient justification for violence and cudgelling? Why did not the Police arrest the offenders, as they should have done, and haul them up before competent courts of law for trial? What right had they to take the law in their own hands? Why was Babu Surrendra Nath alone arrested and the rest let off with a thrashing, though they must all be regarded as having been guilty of the same offence? These are indeed very inconvenient questions which the Commissioner appears to have evaded for obvious reasons. He would have us believe that there was an evident necessity for stringent measures. But we are not prepared to accept the *ipsi dixit* of a Commissioner unless there is sufficient reason to warrant his conclusions. Force should have been resorted to, one should suppose, when all other means had failed. But the official mind in the new Province would seem to be so imbued with the 'hammering' policy that it cannot think of anything better. Any one who has read the official justification must have perceived how utterly futile are the arguments which have been brought forward in defence of the official doings at Barisal. Will the Government of India accept this official apology or appoint a Commission of enquiry for independent investigation? That is the question that is now being asked all over the country."

The same.

17. The *Sat Dharm Parcharak* (Jullundur), of the 11th May 1906, says that the Barisal incidents have greatly convulsed the educated community throughout the country. Indeed, they have taught Indians of light

that it is a vain hope to look for justice from Government, and that a sense of self-respect should prompt the people to follow the golden principle of self-help.

The same.

18. The *Watan* (Lahore), of the 18th May 1906, says that the comments of the Bengali Press on the High Court's judgment in Babu Surrendra Nath Banerji's case savour of disloyalty, and impresses on Government the necessity for prosecuting the said newspapers for sedition.

II.—Afghanistan and Trans-Frontier.

The rumour regarding the Amir visiting India in November next.

19. The *Paisa Akhbar* (Lahore), of the 15th May 1906, remarks that it is rumoured that the Amir Habibulla Khan will visit India in the next cold weather. If the rumour is well-founded, it is to be hoped that His Majesty will visit all parts of the country and benefit Afghanistan by the experience he gains here.

The same.

20. The *Curzon Gazette* (Delhi), of the 15th May 1906, writing about the rumour that the Amir is to visit India in November next, remarks that the event will be certain to completely remove the unpleasantness which has sprung up between Government and the Kabul Darbar since the death of Abdur Rahman.

VII.—General Administration.

(*a*)—*Judicial.*

The shooting case at Kalka.

21. The following extracts are from the *Punjabee* (Lahore), of the 26th May 1906 :—

"That there exists a positive and deep-rooted antipathy between the two classes of people named above rulers and ruled is a fact that few in India will care to challenge. That this antipathy is now fast maturing into a deadly racial hatred (*vide* the latest shooting case at Kalka) is also a fact which few will have the hardihood to deny. Our object in this article is to make an attempt to discover the genesis of this lamentable state of things.

* * * * * * * *

"To give a correct and fair-minded answer to this question we must cast a glance at the history of the mutual relations subsisting between the two races during the last fifty or sixty years in India. It is a fact known and admitted even by the bitterest and the most rabid Anglo-Indian that the native of India has, for 150 years, fought against himself and his country on the side of the Briton. The so-called 'conquest' of India by the Briton has cost him comparatively little British blood and not a half-penny of British money. The native has bled and the native has paid to instal the Briton into his present position of paramountcy over the country; and who will deny that both the above services have been rendered by him willingly and cheerfully on the whole?

* * * * * * * *

"This having been the case, he must be a bold man who will dare to assert that the antipathy and the enmity which we are enquiring into have had their spring and source in the heart of the native. * * * The kicks and abuses of which

a certain prevailing type of Anglo-Indian is so lavish—the steady and suspicious effort to weaken and emasculate the native population which is so characteristic of the present-day State policy—and the persistent determination to centralise all authority in the hands of a few high-placed military or semi-military white bureaucrats—all these are mere symptoms of a deep-seated enmity towards the native—'the outward and visible signs of an inward and spiritual grace' deep-hidden within the Anglo-Indian bosom.

"And it is no wonder that finding himself an outcaste in his own land, hated without having in any way deserved that hatred, and contemned in spite of his most abject loyalty and subservience, the native is beginning to return the compliment with accumulated and compound interest. Matters, then, are coming to a pretty pass and the impending crisis deserves the closest and the wisest attention of our rulers."

Cases between Natives and Europeans.

22. The *Hindustan* (Lahore), of the 11th May 1906, writing about the imprisonment for six months of a Bangalore Muhammadan for criminally assaulting a European girl, remarks that it was grossly unjust and highhanded on the part of the magistrate to punish the accused on the uncorroborated testimony of the complainant. Indians should never hope to obtain justice against Europeans: it is a myth that the law is the same for both.

The same.

23. The same paper remarks that Europeans prosecuted for murdering natives generally escape scot-free or are let off with a nominal fine or imprisonment. The result is that the people have come to disbelieve in justice as between them and Europeans.

(*d*)—*Education.*

The last Entrance Examination of the Punjab University.

24. The *Punjab Samachar* (Lahore), of the 5th May 1906, publishes a communication in which the writer says that the appointment of the same Examiners to set papers in the same subjects year after year is a great misfortune to candidates. Such Examiners show great partiality for examinees of particular religious denominations and treat others in a harsh manner.

The same.

25. The *Vakil* (Amritsar), of the 19th May 1906, says that the fact of Muhammadan candidates having failed in larger numbers than their Hindu companions is being attributed by some to the religious bigotry of (certain of) the Examiners. And probably this *is* so adds the Editor.

(*e*)—*Agriculture and questions affecting the land.*

"The Wail of Agriculturists."

26. The *Tribune* (Lahore), of the 25th May 1906, publishes an article entitled "The Wail of the Agriculturist."

The article starts by pointing out that Government whilst doing more for agriculturists than for any other class has still done but little especially for the Native Army, which is recruited from agriculturists. "The loyalty, the bravery and the power of endurance of the Punjabi soldier have been

proved beyond a doubt and have brought glory to the British crown from the days of Nicholson and Lawrence. But the Government has never thought it worthy of its dignity and good name to raise the emoluments of our soldiers. An Indian may become grey in the military service of His Majesty, but he is never allowed to become the equal of the youngest Lieutenant who has seen no service. The highest military office to which our countrymen can rise is that of Subedar-Major or Risaldar-Major. You can not say of an Indian soldier what you can say of his British comrade, that he can one day become the Commander-in-Chief of the army, nay, not even a Subaltern. The same is the case with the pay of our soldiers. Just as on a critical occasion in the days of Clive, Indian soldiers contented themselves on gruel and gave the substantial rice to their white brethren in arms, our soldiers are still receiving very little to live upon in comparison with their friend the Tommy. Our humane Government spends any amount of money to make the white soldier comfortable in India. In summer he is taken to the hills, and if he does not get a chance of going there, electric fans are made to cool his brows in the plains. And woe be to the coolie who does not keep the punkah going full swing over the head of the Tommy. No Government or court can protect the punkah coolie against the ire of the white soldier. The Indian soldier is quite differently treated." The article winds up by saying that no real improvement can be possible without the general education of agriculturists.

(*h*)—*Miscellaneous.*

Indigent descendants of the Mughal rulers of India.

27. The *Paisa Akhbar* (Lahore), of the 12th May 1906, publishes a communication in which the writer expresses the hope that Government will sanction the allowances Mr. Humphreys has recently recommended for certain descendants of the Mughal rulers of India.

The Recruitment of Engineers.

28. The following is from the *Punjabee* (Lahore), of the 23rd May 1906 :—

"A few days ago the Government of India published in their Gazette a resolution in the Public Works Department embodying the rules for the admission of candidates without degrees in the Engineering establishment of the Department. * * * At first sight it looks as if the Government were going to confer some special privileges on Indians, but a little reflexion will show that the above resolution is a sly device for the exclusive benefit of Europeans. It is simply a back-door opening for smuggling in Europeans or Eurasians who have no educational qualifications. The Government of India is not going to move an inch from their settled policy of favouring Europeans. Why, there are qualified Indians, men of professional eminence with University degrees, who only hold temporary appointments, or are serving in the subordinate grades of the Department in the Punjab. Under the rules which we quoted in these columns some time back they can be promoted to Assistant Engineership, but their claims are systematically ignored by the Government for reasons best known to themselves. But what other reason could there be for suppressing these excellent men except the one of wrong nationality or race? Their sole but terrible disqualification is the possession of a dark skin."

Punjab Government Branch Press, Simla—No. 40—1-6-06—80.

[Confidential.]

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NATIVE NEWSPAPERS

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[Vol. XIX.] [No. 22.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 2nd June 1906.

I.—Politics.

(*a*)—*Foreign.*

1. The *Public Magazine* (Amritsar), of the 17th May 1906, supports England's action in connection with the Turco-Egyptian dispute, and expresses surprise that Indian Musalmans, who have made it a rule to say nothing against the policy followed by Government in this country, should consider it necessary to criticise England's foreign policy. The Editor would advise them to establish well-organised political associations for the purpose of voicing the sentiments of their community on occasions like the one under reference.

The Turco-Egyptian dispute.

2. The *Sat Dharm Parcharak* (Jullundur), of the 18th May 1906, remarks that, as far-seeing persons knew beforehand, Turkey has had to bend the knee before England. After stating how two sections of Aligarh Muhammadans have conducted themselves in connection with the dispute, it says that the second telegram to the Viceroy was a superfluous one.

The same.

3. The *Nur Afshan* (Ludhiana), of the 25th May 1906, publishes a translation of the telegram sent to the Viceroy by some Muhammadans of Aligarh praying the Government of India to use its influence with the Ministry to avert war between England and Turkey. The paper is, however, at a loss to understand how the subordinate Government in this country can dictate to its superiors in Great Britain. It would advise Government to see that Musalmans' enthusiasm (for Turkey) does not lead to undesirable consequences.

The same.

4. The *Watan* (Lahore), of the 25th May 1906, remarks that it is wrong to suppose that Turkey has had to give way before England. Indeed, when a combined international fleet could not overawe the Sultan,* it was simply impossible for England single-handed to achieve anything. And had

The same.

* *Re* Macedonia.

the English been in the warlike frame of mind in which they are represented to have been, they would never have consented to the Porte not treating with England direct. At all events, British bluff has had no effect on Turkey, who has not receded one inch from the position taken up by her.

The same.

5. The same paper takes the *Punjabee* to task for publishing in its issue of the 16th May a note intended to show that England could pay no regard to the feelings of Muhammadans in connection with the dispute. The latest news, it adds, would show that the British Government has not, out of consideration for the feelings of its Musalman subjects and in spite of British newspapers advocating a policy of force, so much as put forward a proposal which would have been distasteful to the Caliph and which His Majesty would have felt compelled to reject.

The same.

6. The *Curzon Gazette* (Delhi), of the 23rd May 1906, praises the British Ministry for having agreed to the appointment of a Turco-Egyptian Commission to settle the dispute, and remarks that trivial occurrences like the Tabah incident cannot make old friends like England and Turkey go to war. It also deprecates the conduct of certain Aligarh Muhammadans in sending a telegram to the Viceroy in connection with the dispute, adding that it is extremely mean on the part of Musalmans to endeavour to embarass England on occasions like the one under reference.

The same.

7. The *Sada-i-Hind* (Lahore), of the 19th May 1906, approves of the Sultan's peaceful attitude in the matter, and says that it is very fortunate for Indian Muhammadans that the dispute has not culminated in hostilities. In case of war between England and Turkey Government would have, because of meetings like the one held at Aligarh, become suspicious of Musalmans and kept a strict watch over their movements, although they are greater cowards than Hindus and possess as little influence as *Chamars*.

The same.

8. The *Mister Gazette* (Lahore), of the 20th May 1906, writing on the same subject, says that European Powers would like to see the Turkish Empire cease to exist and have, for centuries past, been making efforts to bring about its downfall. The world, however, knows that the Turks are not the weak lot Christian newspapers take them to be, and that they may be relied upon to give a very good account of themselves even in these degenerate days. England can never defeat them single-handed : the gallantry* of her soldiers has been fully revealed in the Boer war. The paper adds that if the Powers do not discontinue their tactics the world will have to witness—and that not long hence—a sanguinary and universal war.

* The expression is ironical.

The same.

9. The *Vakil* (Amritsar), of the 19th May 1906, remarks that Turkey has had to go to the wall, and that it is such acts of weakness on her part which have made Europe care nothing for her.

10. The *Nazim-ul-Hind* (Lahore), of the 19th May 1906, remarks that although Turkey has had to give up what was hers by right, she deserves credit for averting a war.

The same.

11. The *Sialkot Paper* (Sialkot), of the 24th May 1906, expresses satisfaction at the peaceful settlement of the dispute. Had the matter led to war it is difficult to say how great a strain would have been imposed on India. Troops from this country would have been the first to be ordered to proceed to Egypt. This being so, the authorities should treat the people in a sympathetic manner and bind the latter still more closely to the British throne. It is, however, to be regretted that some obstinate and short-sighted Anglo-Indian officials should be engaged in creating unrest in all parts of the country.

The same.

12. The *Siraj-ul-Akhbar* (Jhelum), of the 22nd May 1906, remarks that if England goes to war with Turkey she will displease not only her Muhammadan subjects but also Persia, Afghanistan and Egypt herself. The Ministry should, therefore, proceed with caution and see that the dispute does not result in the throwing of light on the unscrupulous and high-handed occupation of Egypt by the English.

The same.

13. The same paper, of the 26th May 1906, says that a certain newspaper (the journal's name cannot be deciphered, being illegible) reports that the Sultan recently sent to Afghanistan a mission headed by Sheikh Saleh Effendi. On its arrival at Kabul the deputation was received by the Amir with every mark of respect and honour. The ostensible object of the mission is said to have been the strengthening of friendly relations between Turkey and Afghanistan, but it is rumoured in political circles that the Sultan has asked the ruler of Kabul to display activity in the event of Turkey and Egypt going to war over Akaba and thereby make "the enemies" realise that in future Muhammadan Kings will work in unity.

England and Russia and Persia.

14. Writing about the report that an understanding regarding Persia has been arrived at between England and Russia, the *Vakil* (Amritsar), of the 19th May 1906, says the change will be certain to place Persia in the position of Morocco and endanger her independent existence. May God keep away such an evil time and falsify the hopes of (Persia's) enemies !

(*b*)—*Home.*

The authorities and the people.

15. The *Paisa Akhbar* (Lahore), of the 28th May 1906, remarks that the ideas of the people have been changing during the past four or five years, and that a general awakening is now visible in all parts of the country. It is to be regretted that the Government should be blind to the signs of the times, for otherwise it would not have failed to change its present oppressive and selfish policy.

16. The *Sat Dharm Parcharak* (Jullundur), of the 18th May 1906, refers to the report according to which some Hindu students of a certain school in East Bengal have been fined and the money has been paid to the local Anjuman-i-Himayat-i-Islam. After stating that it is the object of the society named to preach the Islamic faith, the paper observes that the incident clashes with Government's policy of religious neutrality, which forbids the authorities to help in the propagation of any religion. The Editor also disapproves of the alleged conduct of the East Bengal authorities in inciting Muhammadans against the Hindu population.

Fines recovered from Hindu students in Bengal paid to a Muhammadan Society.

17. The same paper says that it was recently resolved at Rawalpindi at a largely-attended public meeting to replace all forms of greetings by *Bande Matram*. Many present, among whom were a number of Muhammadans, took pledges to act upon the resolution. It would appear, adds the Editor, that the words referred to are gradually producing a ferment in the Punjab, and that the policy adopted by Sir B. Fuller is creating unpleasantness and assimilating the ideas of the educated throughout the country. Is there no Englishman, he asks, who could reassure the people and keep them loyal ?

Bande Matram at Rawalpindi.

18. The following is from the *Tribune* (Lahore), of the 29th May 1906 :—

British Rule in India.

"It was once believed by English statesmen that the longevity of the British rule in India depended upon fostering a bitter feeling of animosity and hatred among the different sections of the native population of which the Indian Nation, if we may use the expression, is made up of. 'Divide and conquer' was the only principle adopted by the English in order to govern in their own interest this vast Peninsula, and a great many statesmen at home and officials in India laid this golden-rule to heart. Hitherto this devise has served very faithfully and no obstacle had to be encountered by the British Government in the path of attaining the object. The Indian National Congress first tried to counteract this policy of the Government and, we are glad, that its attempts, allied with opportune help—the feeling of resentment on the part of the people against the oppressive and tyrranical rule of some of the short-sighted Government officials—have not proved futile. Of late the gospel of good-will and fraternity is being freely preached and will in time it is to be hoped bring forth good fruit. * *

"The greatest danger to English rule in India is not from beyond its frontiers, but from Indians themselves, and those in whose hands the destinies of the people are placed should, therefore, leave off all the repressive methods of government and should govern on broader and wider and more sympathetic lines."

19. The following is from the *Punjabee* (Lahore), of the 2nd June 1906, and is in continuation of the article extracts from which appeared in Selections No. 21, paragraph No. 21, for week ending 26th May 1906 :—

Rulers and the Ruled in India.

* * * * * * *

"The presence of ruling foreigners in their midst is not at all a new experience for the people of India. Ever since the days of Alexander the Great some at least of the people of India have known what is it to be governed by aliens. Some kind of foreign domination has existed in some part or other of the country for the last two thousand years.

"But it is seriously to be doubted whether the Hindus have ever learnt to hate an alien race with such intensity as they are beginning to display towards their present 'Christian' foreign rulers. And it is equally doubtful whether any alien rulers have ever hated the Hindus with a hatred so whole-hearted and bitter as that entertained by the English now-a-days towards them. We say nothing about the 'Government' as such—our remarks only refer to the Anglo-Indians, who are the *instruments* of the Government.

* * * * * *

"Let us begin with Alexander the Great. The Hindus did not welcome him. Porus, the Hindu Prince of the Punjab, fought against him most desperately. He was eventually conquered, and we are told that there grew up a sturdy, sincere and generous friendship between him and the Greek Conqueror. What made this possible?

"Let us see. *After conquering him, did Alexander try to humiliate Porus and his race for ever, by disarming them?* Did he try to deprive Porus and his Native Chieftains of all respect and honour in their own ancestral home by establishing a Greek Civil Service for the internal administration of the country? After having conquered Punjab with sheer physical valour, did he try to raise taxes from this conquered land to make this unhappy people pay for their own subjection?

"Alexander did nothing of the kind. There was real magnanimity in his heart. He was conscious of having conquered a kingdom with might and main, and he knew that if necessary his faithful and valient Greeks could help him to do so a second time. He, therefore, never attempted to humiliate the Punjabees. On the contrary, he bestowed powers on Porus and loaded him with honours. The conquered Hindus witnessed the liberality, the *bravery* and the *straightforward dealing* of their alien conqueror and *respected him.* He knew he had beaten them in fair fight and might do so again. They knew they had been beaten in fair fight and could be beaten again. There was no bitterness—no mutual hatred—there never is between brave and generous foes. No disarming, no unnecessary humiliation followed.

"Quite different has been the behaviour of the Anglo-Indian. He has 'conquered' the same Panjab—but with Indian soldiers drawn from Oudh. He has not spent a farthing on this conquest—but has made one part of India pay for the 'subjection' of another part. And the first thing he did after subduing the brave and noble Sikh was to disarm him completely. The disarming of the brave population was followed by the Arms Act and this by the Sedition Act.

"Only a 'conqueror' whose soul was absolutely free from any taint of *chivalry* could act in this way. Only an unchivalrous, commercial 'conqueror' could take so mean and unworthy an advantage of a brave and prostrate foe. Our Anglo-Indian rulers in spite of their Christianity and much-vaunted liberalism have inflicted a humiliation on the Panjabees the like of which they have never known. They have deliberately reduced a population of men into one of women.

"We, therefore, ask—can there be mutual admiration or friendship between two races so related and so situated? 'Friendship' is a thing *generous* and *chivalrous* in its essence—but generosity and chivalry are absolutely absent from the breast of the ordinary Anglo-Indian. He marries for money and seldom for love—and if any relation of his becomes poor and shabby, he cuts him in the open street in broad daylight. Between a sentimental race like the Hindus and a money-loving unchivalrous race like the English—can there be much sincere friendship?"

* * * * * *

The *Swadeshi* movement and the dismissal of four teachers of the Government High School, Lyallpur.

20. The following is from the *Punjabee* (Lahore), of the 2nd June 1906 :—

"Undoubtedly startling was the news which reached us on Tuesday morning last from Lyallpur. It was to the effect that four teachers of the Lyallpur Government High School on the permanent establishment were dismissed on the supposition that the said

teachers had privately preached the *Swadeshi* doctrine to their pupils with the result that the latter refused to accept sweets made of foreign sugar at the last Prize distribution of the school. * * * Thus these four men get the unusual honour of first martyrs to the *Swadeshi* cause in the Punjab. * * * * We might here mention that the students of the Lyallpur Government High School had long since given up the use of foreign sugar, and even so far back as January last they had asked the School caterer—the *halwai* that is to say—not to use Bideshi sugar in his preparations if he cared to retain their custom. But apart from that, admitting for the sake of argument that the dismissed teachers did privately preach *Swadeshi* to the students, what does it signify? Does it not add to the merit of the teachers."

III.—Native States.

Government and Native Chiefs.

21. The *Panja-i-Foulad* (Lahore), of the 14th and 21st May 1906, remaks that although Native Chiefs are under the protection of the British Government they are absolute rulers within the territories administered by them. For some time past, probably since Lord Curzon's time, however, it has become the practice to invest them with ruling powers by instalments. Nor is this all. Another innovation has recently been made in the matter, *viz.*, to couple the investiture with some conditions. For instance, the Nawab of Jaora has been given powers of government on the condition that he should retain the services of the present Wazir, Khan Bahadur Yar Muhammad Khan, and consult the Political Agent in all important matters. It is superfluous to point out that the powers conferred on the Nawab are only nominal.

Kashmir.

22. The following is from the *Tribune* (Lahore), of the 1st June 1906 :—

"To be hospitable is a very praiseworthy object, but we doubt if any sane person will admit the necessity of the Maharaja of Kashmir spending the sum of rupees six lakhs in the entertainment of one day and a half of the Prince of Wales. His Royal Highness was himself so easily satisfied, and so averse to unnecessary display of pomp and circumstance, that he will be shocked to hear of this absolute waste of the bulk of the money which the ruler of the State might well have devoted to some charitable object."

VI.—Legislation.

Required a law for the regulation of houses of ill-fame at Lahore.

23. The *Lahore Punch* (Lahore), of the 23rd May 1906, writing about the introduction of a Bill into the Bengal Legislative Council for the suppression of brothels, remarks that some similar law is badly needed for Lahore, where prostitutes and brothels abound in the vicinity of Schools and Colleges.

VII.—General Administration.

(*a*)—*Judicial.*

A Judicial Murder.

24. The following is from the *Punjabee* (Lahore), of the 30th May 1906 :—

"News comes of the judicial murder of a condemned man in Eastern Bengal on the 21st instant, virtually at the hands of Sir B. Fuller. The facts are these :—In a murder case the Sessions Judge of Sylhet passed the extreme penalty of the law on the accused. The condemned man then memorialised the Lieutenant-Governor praying for mercy; and in case of rejection of the appeal, for the transmission of the memorial to the Viceroy. Sir B. Fuller, true to his Shahista-Khanian traditions, rejected the appeal, but forwarded

the memorial to the Viceroy ; and in the meantime ordered the execution to be carried out on the 21st instant. On the day the poor fellow was judicially done to death a telegram was received from the Government of India with orders to stop the execution if not already carried out. In addition to the obvious inference that the blood of the fellow hanged stains the hands of Sir Fuller, does not the above story convict that high dignitary of the offence of disrespect towards the representative of the King-Emperor ? "

25. The following is from the *Punjabee* (Lahore), of the 30th May 1906 :—

Dismissal of the case of Lala Kundan Lal against Major Cowie, Cantonment Magistrate, Jullundur.

"But from the first we despaired of getting justice. Meanwhile we might mention that Section 203, under which the Magistrate dismissed the case, lays down that the trying Magistrate shall briefly record his reasons for the dismissal of a case. We are curious to know what reasons the District Magistrate of Jullundur has recorded in dismissing Mr. Kundan Lal's complaint. All that we can say under the circumstances is that the more such cases of glaring injustice take place the more would the Government lose the confidence and the trust of the people. But their position is now so strong that Government probably feels itself justified in snapping its fingers at such loss of trust and confidence."

26. The *Siraj-ul-Akhbar* (Jhelum), of the 10th April 1906, remarks that a native's blood loses all its price in case of its being shed by a 'white.' So far not a single European has had a sentence of death, transportation or some years' rigorous imprisonment passed on him for killing an Indian. The paper then announces that the *goras*, who some time back killed a *mistri* in the Anarkali bazar in broad daylight, have escaped scot-free.

Cases between Natives and Europeans.

(*d*)—*Education.*

27. The *Paisa Akhbar* (Lahore), of the 22nd May 1906, writing about the strike of the students of the Hospital Assistant class, says that the measures adopted by the Medical authorities in connection with the strike would show that the object in view is to humiliate and crush the spirits of the students in order to make the latter return to the school in shame and put up with a still more degrading treatment than that accorded to them previously.

The Hospital Assistant class students' strike.

28. The *Watan* (Lahore), of the 25th May 1906, writing on the same subject, disapproves of the students' conduct in disregarding discipline and standing up in opposition to constituted authority. It cannot, however, refrain from saying that the daily increase in insolence among different sections of the population of the Punjab is ascribable to the reprehensible policy of leniency followed by the Local Government. As it is, the fact of sedition-mongers in the province having been let alone has resulted in the spreading of the contagion to students also.

The same.

(*e*)—*Agriculture and questions affecting the land.*

29. The following is from the *Punjabee* (Lahore), of the 30th May 1906 :—

Famine Relief.

"A *propos* of this (the incapacity of the people through poverty to withstand plague), look at the kind of famine relief provided by Government, and you will at once grasp the nature of the rayat's thoughts anent his misfortunes. With regard to the

relief works opened by the United Provinces Government in Bundelkhand, the *Citizen* gives some curious details. The unfortunate famine-stricken people are employed on earth work in making kachcha roads and on digging tanks, wells, &c. The wages given are an anna-and-a-half to a *beldar* or headman and only an anna to a coolie. One *beldar* and two *coolies* are expected to do 50 cft. in a day's time. This works out to the magnificent price of 7 annas per 100 cft. In case the allotted task is not completed within the day, proportionate deductions or fines are exacted from the miserable pittance flung to the starving people by way of wages. And this kind of legalised sweating is going on while a Liberal Government is in power, and a man like Mr. Morley is holding in his hands the reins of the Government in India. That is one famine picture, and if you want to see another, turn your gaze towards the Khandesh district of the Western Presidency—It seems that mortality among plough and milch cattle in that district is simply horrible owing to a complete want of fodder. With regard to this fodder scarcity in Dhulia, the head-quarters of the district, the Collector, Mr. Curtis, says that 'although there was grass to be had for the cutting a day's journey along a fine road, the people preferred to sit still and petition for anjan (a forest tree whose leaves are readily eaten by cattle).' The Collector could not see that it was impossible for starving people to trudge 15 or 20 miles on empty stomachs for a headload of grass, and to retrace the same distance. And yet the apologist of the Collector in the Anglo-Indian Press has the hardihood to assert that 'there is no escaping the conclusion that the people have been demoralised by the liberality of the measures adopted by the Government during the lean years.' Liberality indeed! Who will not try to elude the operations of this unexampled liberality; the kind of benevolence which generously allows one anna to a labourer in return for work worth at least four times that wage!"

(*h*)—*Miscellaneous.*

The cocaine habit at Delhi.

30. The *Vakil-i-Hind* (Delhi), of the 19th May 1906, alleges that the cocaine habit is becoming the fashion at Delhi, so much so that the authorities should take prompt steps to put down the evil.

Bribery in England.

31. The following is from the *Arya Messenger* (Lahore), of the 2nd June 1906 :—

"It is not India alone, where the accursed practice of bribe-taking is occasionally found out in existence. Even in the civilised England the custom is prevalent more or less. Be it said to the credit of the East India Company, it was never known to its present extent in India in the pre-British period. Only a couple of weeks ago, an English member of Parliament has just been unseated, because he was habituated to the accursed practice of bribe-taking."

Punjab Government Branch Press, Simla—No. 54—8-6-06—80.

[Confidential.]

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NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

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[Vol. XIX.] [No. 23.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 9th June 1906.

I.—Politics.

(a)—*Foreign.*

The rumoured Anglo-Russian *entente.*

1. The *Paisa Akhbar* (Lahore), of the 29th May 1906, writing about the rumour that an understanding has been arrived at between England and Russia in regard to Persia, Afghanistan, &c., says that if the above rumour is well-founded justice demands that Government should cut down its Military expenditure and lighten the burden of taxation on the people.

The same.

2. The *Civil and Military News* (Ludhiana), of the 28th May 1906, writing on the same subject, remarks that the proposed *entente* should not lull the authorities in India into a sense of false security and make them relax their military preparation against a Russian invasion of this country.

The Turco-Egyptian dispute.

3. The *Akhbar-i-'Am* (Lahore), of the 1st June 1906, remarks that Indian Muhammadans are extremely glad that the threatened war between England and Turkey has been averted. It adds that it is due to the British protectorate over Egypt, that not one inch of Egyptian soil has fallen into the hands of Turkey, and that the land of the Pharoohs has of late been gaining in prosperity.

The same.

4. The *Vakil* (Amritsar), of the 26th May 1906, says that the Muhammadans of Aligarh, who despatched the telegram to the Viceroy may be ordinary persons, but that the step taken by them was by no means a foolish one. Indian Mussalmans being followers of the same religion with the Turks, it is natural for them to love the latter, while they greatly revere the Sultan owing to His Majesty being the guardian of Mecca and Medina. Again, being loyal to the British Government, under whose protection they live in peace and comfort, they did not wish it to go to war with a friend of the Prophet's followers. The Editor then finds fault with the trustees of the Aligarh College in disclaiming sympathy with the contents of the telegram referred to.

5. The *Watan* (Lahore), of the 1st June 1906, endeavours to prove that the decision in the matter means a signal diplomatic triumph for the Sultan, that it is not His Majesty but Sir Edward Grey who has had to eat the humble pie. Turkey stuck to the very last to the terms proposed by her in the beginning, and in the long run England and Egypt had, in spite of the alleged show of force on their part, to accept those terms. Turkey does not care a straw what decision the proposed delimitation commission may give in regard to Tabah: She has succeeded in gaining her real object, *viz.*, in making Egypt and England admit that they have no right to build forts in any part of the Senai Peninsula. In conclusion, the Editor remarks that neither England nor Turkey desired war, adding that the former cannot occupy Egypt against the Sultan's wishes even for a week.

The same.

(*b*)—*Home.*

6. The *Punjab Times* (Rawalpindi), has published in its edition of May 30th, 1906, a paragraph from the *Gaelic American* entitled "Subjects not Citizens."

Subjects not Citizens.

7. The *Paisa Akhbar* (Lahore), of the 29th May 1906, in commenting on the speech on the occasion by the Principal of the local Aitchison College, says that looked at from the standpoint of Indians the institution of Empire Day is wholly meaningless. Anglo-Indian officials not only do not love Indians, but generally speaking treat the latter with contempt. The liberty enjoyed by natives is also nominal. Justice is of course done provided a case is not between a Native and European or the trying officer is not prejudiced against a party. No Indian can object to his children being taught loyalty to the King-Emperor, but he will insist that before being asked to entertain feeling of love for the distant parts of the Empire the people should be given the rights and privileges enjoyed by His Majesty's other subjects.

Empire Day.

8. The *Paisa Akhbar* (Lahore), of the 18th May 1906, publishes a translation of a paragraph which appeared in a recent issue of the well-known Socialist journal the *New Age*. The writer says that if natives wish to see India governed for their own benefit they should rule their country themselves, remembering that God helps him who helps himself. He adds that the administration of justice in India is not all that could be desired, and that "we can put down injustice, seeing that we have the right to question Government." He also advises natives to try to secure a voice in the government of their country, adding that the best way for them to gain the end is to have nothing to do with the administration and the public service. They should express their dissatisfaction with Government by every lawful means at their command, and should always bear in mind that deeds are weighter and more powerful than words.

The *New Age* on Indian politics.

9. The *Watan* (Lahore), of the 1st June 1906, remarks that recently in drawing Mr. Morley's attention to the discontent prevalent in Bengal a member of Parliament enquired whether the Secretary of State for India would move in the matter when Bengali agitators began blowing up jails

Discontent in Bengal.

with dynamite. Mr. Malabari, the well-known Parsi journalist, does not believe that the agitators named can go to such lengths, and exonerates them even of harbouring such sinister intentions. The *Watan*, however, cannot agree with him, and says that if the information received by it from certain sources is not characterised with gross exaggeration the use of dynamite (by the aforesaid persons) is not an improbable contingency. Can *swadeshi* and (other) agitators deny, it asks, that several young men have been sent to foreign countries simply to acquire the art of making and throwing bombs and learn all about dynamite ? And has not the Editor of a very strongspoken *swadeshi* newspaper also been a student of this branch of knowledge ? After advising Government to nip the evil in the bud, the Editor observes that the present agitation in Bengal is certain to lead to dangerous consequences at no distant date. Indeed, it has become the order of the day in the said part of the country to offer opposition to Government in everything, while indirect hints are being thrown out for the replacement of constitutional agitation by secret societies.

The *swadeshi* movement.

10. The *Watan* (Lahore), of the 1st June 1906, says that the withdrawal by Sir B. Fuller's Government of certain circulars regarding the *swadeshi* movement is being taken advantage of to make Muhammadans in East Bengal join the agitation.

The dismissal of four teachers from the Lyallpur High School.

11. The *Hindustan* (Lahore), of the 1st June 1906, reports that the Director of Public Instruction, Punjab, has dispensed with the services of three teachers of the Government High School at Lyallpur on the strength of a secret report from the Head Master charging the men with preaching *swadeshi* doctrines to the students.

The same.

12. Writing about the 'dismissal' of four teachers from the Lyallpur High School in connection with the refusal of some of the school boys to eat some sweetmeats said to have been made of foreign sugar, the *Punjabee* (Lahore), of the 6th June says :—

"We could never believe that the head of the Punjab Education Department, though a strong man, was capable of such overt, uncalled for, *zabardasti*. The way in which these teachers have been dealt with is against all principles of justice British *or un-British*. To condemn a man at his back, without giving him an opportunity of explaining or defending himself, is a course of procedure which we believed was quite foreign to British notions of justice.

* * * * * * * *

"We are not in a position to say whether the teachers did or did not preach Swadeshism. But even assuming that they did, what offence did they commit ? After all these loud protestations in favour of the *Swadeshi* movement by the Viceroy and several heads of Local Governments, are we to assume that it is a sin and an offence on the part of a *teacher in a Government School* to justify or even to preach and inculcate the doctrines of Swadeshism to his pupils ?

* * * * * * * *

The same.

13. The following is from the *Punjabee* (Lahore), of the 9th June 1906 :—

"The Lyallpur teachers case has caused quite a consternation in native circles. It is likely to give rise to a prolonged and bitter agitation as to the rights of the teachers in Government Schools to be Swadeshists themselves and to make a frank confession of their

faith in Swadeshism whenever questioned by their pupils. To deny them these rights will be but encouraging hypocrisy. If the Government really think that they can effectively instil loyalty and the spirit of obedience to the authorities that be into the minds of the younger generations of Indians by muzzling the mouths of the teachers and placing a premium on hypocrisy, all we can say is that they are sadly mistaken. Sincerity breeds sincerity and hypocrisy hpyocrisy. It is impossible to change the *faith* of the people by circulars and orders. Improperly suppressed *Swadeshism* is bound to prosper, and, over and above that, is likely to embitter the minds of the people still more against the Government.

* * * * * * *

"We question the right of the Government and of the Department to thus muzzle the teachers in Government Schools. The attempt is an act of mistaken policy. It is most reprehensible from both a moral and an educational point of view."

VII.—General Administration.

(*a*)—*Judicial.*

Babu Surrendra Nath's appeal.

14. The following is from the *Punjabee* (Lahore), of the 9th June 1906:—

"Babu Surrendra Nath Bannerjea's appeals to the District Judge of Barisal against the illegal fines imposed on him by the District Magistrate, Mr. Emerson, have been decided and in one case at least, that of contempt of court, exactly what we predicted has happened. The Judge rejected the appeal and confirmed the fine. In the other and principal case the Judge has made a reference to Mr. Kemp, and reserved judgment pending receipt of the Policeman's explanation. But in that case too we have not the slightest doubt about the outcome of the appeal. The Judge is bound to reject it. The fines may be remitted hereafter by the High Court; but that is also problematical. Under the circumstances would it not have been far better to allow the fines to remain as a permanent stain on British Justice?"

(*e*)—*Agriculture and questions affecting the land.*

The failure of the Agra Tenancy Act.

15. The following is from the *Tribune* (Lahore), of the 3rd June 1906:—

"Frankly the Tenancy Act of 1901 has been a failure, and the Local Government has never attempted to make a secret of it. That it would not result in benefit either to the Zamindars or the tenants was explicitly anticipated by the elected non-official members during the discussions in the Legislative Council. * * * But when has an Indian Government not been unwilling to allow that it has a monopoly of wisdom and statesmanship? * * * The Government must be wise enough to admit that to listen to the opinions and advice of the Indian non-official members of the Council is not inherently wrong or bad. And we can but hope that when the amendment of the Tenancy Act will be taken up by the Government of the United Provinces, as it must do sooner than later, it will not be above profiting by the example the failure of the present Act furnishes and it will act with the best representatives of educated Indian thought, such as the Hon'ble Pandit Sunder Lal for instance, and wise and experienced landlords of whom the Hon'ble Rai Nihal Chand is an admirable type. * * * Our advice to the United Provinces Government is, therefore, this. If it is honestly desirous, as we have no doubt it is, to make the Zamindari tenants' lot more happy and contented, let it first change for the better its own land revenue policy towards the Zamindars. If it for reasons of its own declines to essay this task, all tinkering with Tenancy legislation is bound to fail; even as Sir A. MacDonnell's loudly trumpeted Act has failed."

(*f*).—*Railways and Communications.*

Conveyance of third class passengers in Goods trucks.

16. The following is from the *Punjabee* (Lahore), of the 9th June 1906 :—

"As we finish the above note, the account of another Railway grievance, nothing short of a crying shame and scandal, comes to hand. And it is all owing to the criminal indifference, combined with covetousness of the Railway authorities in using Goods trucks for carrying third class passengers. On the morning of the 4th instant a Goods train full of Hardwar passengers was moving between Barara and Kesri stations. Suddenly a young Jat woman fell from her wagon on to the sharp broken stone metal spread on a small bridge. * * * Now this practice of using goods wagons for human beings, and at times crowding them too, like so many sheep in pens, is it not most objectionable and cruel? The Railway authorities should make adequate provisions for meeting any extra demands on their train-carrying capacity; but if they cannot do so, they should proclaim their incompetence and helpnessness and refuse to book the extra passengers. The Railway Board ought to see to this, if only to prove faithful to the salt they eat."

(*h*)—*Miscellaneous.*

The consumption of cocaine at Delhi.

17. The *Paisa Akhbar* (Lahore), of the 25th May 1906, publishes a communication from one Saiyid Abdus-Salam of Delhi, who deplores the growing use of cocaine in that city. He alleges that the evil has spread to all sorts and conditions of men, from 800 to 1,000 bottles of the drug being consumed daily. He, therefore, requests Government to look into the matter and adopt very stringent measures to stamp out the evil.

Commenting on the above the Editor urges upon Government the desirability of imposing greater restrictions on the sale of cocaine.

Government and the plague.

18. The following is from the *Punjabee* (Lahore), of the 9th June 1906 :—

"We are very much thankful to the Irish (in America) for the sympathy they evince towards the Indians; but in the heat of their zeal they very often cross the rubicon and expect us to do the same which is scarcely right or just. They do not realise the difference between Erin and Hind, between their position, especially in the ultra-free atmosphere of the States, and ours. They are at liberty to say and write whatever comes uppermost in their minds, as is evidenced by the Irish Press and the Irish-American Press. We have, of course, not the same superlative degree of liberty of speech and press; and we would warn our countrymen not to be carried away by fiery Irish writings. In order to illustrate our meaning and give point to our remarks we have only to point to an excerpt from the *Gaelic American* which appears in our "Scissors" column. We need not add that no Indian publicist could follow the *Gaelic American* writer and say with justice that 'to get rid of the plague is to rid the country of the British.' * * * We have not the slightest doubt in the honesty and good faith of the Government in their attempts to root out plague. If plague has not yet disappeared from India it is due to our misfortunes, amongst them, pre-eminently to the dense ignorance that prevails amongst the masses. That it claims an extraordinarily large number of victims every year is due to the insanitary conditions in which the masses live and also to the want of vitality to resist. It will be the height of absurdity and folly on our part to think that in order to get rid of the plague we must get rid of the British. The people in the country have not yet lost *all faith* in the righteousness of the Government and we are only echoing the feelings of a vast majority of our countrymen when we say that under our peculiar circumstances the British Government is the best *Foreign* Government that we could have in India."

Punjab Government Branch Press, Simla—No. 67—16-6-06—80.

[Confidential.]

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I.—Politics.

(a)—*Foreign.*

India's opium trade with China.

1. The *Paisa Akhbar* (Lahore), of the 6th June 1906, writing about the opium resolution recently adopted by the House of Commons, says that the world is fully aware what great force was used by Government in order to make arrangements for the sale of Indian opium in China. The traffic brings Government 4½ crors of rupees annually, and the consumption by them of Indian opium has rendered the Chinese so weak and effete that every fair-minded person feels pity for them and indignation at the conduct of the Christian Government of England.

The Turco-Egyptian dispute.

2. The *Civil and Military News* (Ludhiana), of the 4th June 1906, writing about the Turco-Egyptian dispute, says that although the British Government has no direct connection with the Sinai Peninsula it had to intervene in its capacity of guardian of Egypt. After remarking that the matter cannot be said to have been settled till the report of the proposed delimitation commission has been accepted by the contending parties, the paper observes that were the Porte to extend the Syrian Railway in certain directions and thoroughly fortify Akaba and Alarish, the military importance of the above Peninsula and the Suez Canal would be considerably lessened. The change would also facilitate a Turkish invasion of Egypt.

The same.

3. The *Watan* (Lahore), of the 8th June 1906, says that it has received a letter from Hafiz Abdul Rahman from Alexandria, a perusal of which shows that the Sultan's real object was to prevent Egypt from building forts in the Sinai Peninsula, and that His Majesty has been completely successful in gaining that end.

The Powers and Turkey.

4. The *Vakil* (Amritsar), of the 6th June 1906, remarks that in writing about Turkey Europeans indulge in the grossest of lies. Will the star of truth, it asks, never appear on the horizon of Europe? No, the darkness of falsehood cannot prevail for ever, and the world will shortly see how

Europe has been hiding the truth about Turkey. After remarking that in charging Turkey with oppressing her Christian subjects European journalists and clergymen are guilty of telling lies, the paper observes that these worshippers of falsehood should know that Islam is the only religion which teaches its followers to consider it a moral as well as a religious duty to afford protection to, and safeguard the rights of, those also who differ with them in faith.

(b)—Home.

Empire Day.

5. The *Watan* (Lahore), of the 8th June 1906, says that, by order of the Director of Public Instruction, loyal demonstrations were held in all the schools in the Punjab on the 24th ultimo. It is rumoured, however, that in the schools at several places established by the zealous (Arya) heroes, profound indignation was expressed (at Government) instead, and the slips of paper having the Union Jack printed on them were placed in shoes, shouts of *Bande Matram* being raised at the same time. This the writer attributes to the work of Arya Samajists and Hindus generally, who he says are disaffected.

The same.

6. The *Sat Dharm Parcharak* (Jullundur), of the 8th June 1906, says that one item of the programme gone through on the occasion at the Islamia High School, Lahore, was to pray for long life to the rulers of Turkey and Afghanistan. It is a loss to understand what the Amir or the Sultan had to do with the Empire Day celebrations. The former only receives a subsidy from the British Government, while even this much cannot be said of the latter sovereign. When will Mussalmans, asks the paper, realise that India and not Turkey or Afghanistan is their native land ?

Official doings in East Bengal.

7. The *Bharat* (Sialkot), of the 2nd June 1906, writing about the withdrawal of certain anti-*Swadeshi* circulars issued by the Government of East Bengal, says that the Bengalis have shown that it is possible for any community, provided it is united, to obtain its legitimate rights from Government by constitutional means. They have also proved that they are no cowards, and that responsible British statesmen cannot countenance bigotted doings on the part of any official.

The Boycott of British goods.

8. The following is from the *Punjabee* (Lahore), of the 13th June 1906 :—

"In Bengal there are at present two schools of thought both graced by men of high position and profound learning. One of them thinks that the boycott of British goods has not been a very wise policy inasmuch as it has brought upon the people the wrath of the Government fanned to white heat by the self-seeking English capitalists who care only for their own gain and who become woefully envious whenever anything is done (even by the people themselves) which is calculated to benefit the people and thereby to materially affect their own interest in an adverse manner. As instances of this narrow-minded envy we may cite the cases where an *ad valorem* duty of 5 per cent. was imposed on Indian cotton manufactures in order to enable the Manchester and Lancashire cotton magnates to compete *unfairly* with the poor, thrifty, and hardworking Indian Mill-hand, and when recently the Manchester and Lancashire spinners and weavers, carried away by *mock* humanity, felt for the imaginative sufferings of the mill operatives

of Bombay and sent a deputation to Mr. John Morley with the object of compelling him to force the Indian mill owners to adopt the British standard hours of labour, thereby enabling these mephistophelean humanitarians to crush the dangerous competition of the Indian mills in their nascent stage."

A Spoke in the Swadeshi wheel.

9. The following is from the *Punjabee* (Lahore), of the 6th June 1906 :—

"Foreign manufacturers will undoubtedly hail in the Traffic Superintendent of the North-Western Railway, a valiant little champion of their case ; for that functionary has stumbled on a brilliant idea with a view to put a spoke in the Swadeshi wheel ;—it is nothing short of an administrative order prohibiting the acceptance of goods of Swadeshi manufacture for transmission to destination by rail, charges forward or bearing. At present the Superintendent has placed his embargo on the Swadeshi trunks made at Sialkot ; but by and bye, when he finds his little ruse succeeding, he might extend the prohibition to other goods. A brilliant little man truly, though we doubt the legality of his order. At all events we would ask the trunk-makers of Sialkot not to be daunted by the Superintendent's order, and if any of their forward consignments are refused by the railroad authorities, to sue the administration for substantial damages. That would assuredly open the eyes of the anti-Swadeshi genius of the N.-W. Railway Administration. The days are gone by, your Impudence Mr. Traffic Superintendent, when you could hope to hinder the march of Swadeshi ideas in the country. The on-rush of the Swadeshi current, instead of being staunched by such puny efforts as yours, will very soon sweep everything in its path like mere chaff; and people like the Traffic Superintendent would do well to remember it against its coming, lest they be carried off their feet and engulfed in its mighty swirl."

II.—Afghanistan and Trans-Frontier.

The first Afghan newspaper.

10. The *Watan* (Lahore), of the 8th June 1906, remarks that some time back it humbly suggested to the Amir that the publication of newspapers was highly necessary in Afghanistan. It is a matter for thankfulness that the suggestion has been approved ; and there will shortly issue from Kabul a newspaper which will assimilate the ideas of one crore Afghans and make them thoroughly patriotic and loyal.

V.—Native Societies and Religious matters.

Quarantine for pilgrims to the Hedjaz.

11. The *Paisa Akhbar* (Lahore), of the 7th June 1906, referring to the recent meeting held at Lahore to petition Government against the quarantine rules for pilgrims to Mecca, says that the hardships to which pilgrims are subjected in the quarantine camp have led some Muhammadans to believe that Government is desirous of stopping the pilgrimage to Mecca, which is not, however, the case. It concludes by requesting Government to earn the gratitude of the entire Muhammadan public by not requiring pilgrims to undergo quarantine.

Hindus and Muhammadans.

12. The *Army News* (Ludhiana), of the 9th June 1906, remarks that some unthinking persons are of opinion that the existing racial rivalry between the two communities has been created by Government with a view to strengthening British rule in India and preventing the people from uniting and becoming a powerful nation. Although the doings of some Anglo-Indian

officials, especially Sir Bamfylde Fuller, are calculated to lend a colour to the supposition, the Editor holds the view that a civilised Government like the British cannot countenance the tyrannical doctrine of "divide and rule," which is a relic of barbarous times.

VII.—General Administration.

(a)—*Judicial.*

The shooting case at Kalka.

13. The following is from the *Punjabee* (Lahore) of the 16th June 1906:—

"How that fictitious entity called British justice, loudly proclaimed and oft-vaunted as uncorruptible and irreproachable, flies away in pain like a whipped cur and hides its diminished head in utter shame in some out-of-the-way corner of the globe is well known to everyone of our countrymen who has ever had a just and palpable grievance against a white-skinned European and who in his guileless innocence had sought redress in the regular courts of the country. A Judicial trial in such cases invariably degenerates into a judicial farce, if not worse, and this fact was once more illustrated in the trial of the soldier who deliberately shot, in cold blood, one of the peons at the Toll-bar on the Kalka Kasauli road. The wounded peon was discharged from the hospital a few days ago. It was his good fortune that he has survived the murderous assault of the valiant Tommy. But that is by the way. The case against the heroic son of Mars came on for hearing on the 12th instant before the District Magistrate of Ambala, who was on tour at Kalka on that day. The accused was defended by Gulam Bhig, B.A., of the Amballa Bar. He was charged under Section 307, I. P. C., but after taking the evidence of the prosecution and the depositions of the eye-witnesses, the Magistrate's heart was apparently moved to pity, for he calmly and most considerately altered the charge to an offence under Section 338, I. P. C. But he did not stop there. He well knew that it was no accident but a shot deliberately aimed and fired at the poor unoffending peon, and if the case had been carried to its legitimate conclusion he would have had to convict and punish a fellow-white. Horror of Horrors! the mere contemplation of the possibility was an unheard of calamity. To punish a British soldier for merely shooting a native peon! Would it not jeopardise the very existence of the Empire whose foundations are on, and not in, justice and equity? The situation must be saved at all costs. With this wise and most sagacious resolve the Magistrate threw a hint to the effect that the case be compromised, and it was done. Oh! it was truly beautiful, just like the most veracious account of the Creation in the Bible—God said let there be light and there was light—and so on. Every one in Court was convinced about the incomparable justice of the Magistrate, and none more so than the accused himself. The wounded peon was simply overjoyed to accept a cheque for Rs. 100 in full payment of the price of his life-blood. Thus ended the performance, at Kalka, on the 12th instant of the, now, too frequent Anglo-Indian farce or burlesque, which might be called a *judicious trial of a white* as distinguished from a *judicial trial of a black or brown.*"

The Jullundur punkha coolie's case.

14. The *Vakil* (Amritsar), of the 4th June 1906, says that recently a British soldier at Jullundur caused the death of a punkha coolie. The old father of the deceased prosecuted the soldier, but, "as is the rule," the accused was acquitted. The Editor uses the words "as is the rule" advisedly, for the reason that practically a section has been added to the Indian Penal Code to the effect that a white person charged with murdering a nigger should be acquitted. He adds that in the case under reference things have been pushed a step further and the poor father of the murdered man has been prosecuted for having brought a false charge against the soldier referred to.

(*e*)—*Agriculture and questions affecting the land.*

15. The *Zemindar* (Karmabad), of the 8th June 1906, urges Government to do something to reduce the exorbitant rates of interest charged from zamindars. It should also take steps to acquaint the peasantry with the principles of scientific agriculture, employing itinerent teachers for the purpose.

Government and Zamindars.

(*h*)—*Miscellaneous.*

16. The *Vakil* (Amritsar), of the 6th June 1906, writing about the daily growing consumption of cocaine at Delhi, expresses the hope that the Punjab Government will take prompt steps to put down the evil. It is of opinion that cocaine should be ordered to be sold only to a person who produces a chit signed by a Doctor authorising him to buy the drug.

The cocaine habit at Delhi.

17. The *Patiala Akhbar* (Patiala), of the 8th June 1906, deplores the growing use of cocaine in the Punjab and calls upon the Local Government to take prompt steps to combat the evil.

The cocaine habit in the Punjab.

Punjab Government Branch Press, Simla—No. 84—22-6-06—80.

[Confidential.]

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(a)—*Foreign.*

Indians in South Africa.

1. The *Watan* (Lahore), of the 15th June 1906, remarks that Indians may be the subjects or slaves of England and her own and her sons' prosperity may be dependent on them, but their stepping out into the arena of commerce has the effect of greatly exasperating the English. After stating how Indian immigrants are maltreated in South Africa and not allowed to set up even as petty traders, the *Watan* remarks that the natives of the country are really deserving of being hanged and quartered, and have no right to stand in the way of the white races, the rulers of the world and the pioneers of civilisation, expanding their trade. As for Europeans, they have every right to kill the trade of Asia, particularly India, destroy Asiatics' industries, and stock their bazars with goods from Europe.

The Kaiser and the Muhammadan world.

2. The *Vakil* (Amritsar), of the 9th and 11th June 1906, remarks that the power which has Muhammadans on its side can defy the rest of the world. The Emperor of Germany realised this some years back, and came to the conclusion that the only way to win the support of the Prophet's followers was to acquire commercial and financial supremacy in Islamic countries, and convince Musalmans and the greatest of their kingdoms (Turkey) of his friendship for them. The *Vakil* then publishes a translation of an article which appeared in a recent issue of the *Alliva* (Cairo) on the subject of the British occupation of Egypt. In the course of his remarks the Egyptian journalist says there is no doubt that the continuance of British influence in Egypt and the Red Sea will prove the death-knell of Islam and Turkey, and that when this influence becomes complete the doors of Egypt and the Soudan will forthwith be closed in the face of German traders. The time is past when short-sighted politicians used to keep silent over the British occupation of Egypt under the impression that the arrangement helped to keep England and France apart; and it will, therefore, be foolish on the part of Germany, who is a strong naval power now and has already interfered in Eastern affairs to continue to acquiesce as she has hitherto done in the British occupation of Egypt.

The Turco-Egyptian dispute.

3. The *Watan* (Lahore), of the 15th June 1906, remarks that the Egyptian public's sympathy with Turkey in connection with the Tabah incident is being ascribed to bigotry and their opposition to British rule. The *Alliva* of Cairo has published a long note in refutation of this, and endeavours to show that the Egyptians are not inimically disposed towards England. The Editor then publishes a translation of the article referred to.

The same.

4. The *Paisa Akhbar* (Lahore), of the 11th June 1906, publishes an article from the pen of Mr. Fazl Husain, a local Barrister, who approves of the conduct of those Muhammadans of Aligarh who sent a telegram to the Viceroy on the subject of the British ultimatum to Turkey. It should be the duty of Musalmans, he adds, to acquaint Government with their religious feelings in matters like the Tabah incident. He would advise British statesmen never to place his co-religionists in a position in which there would be a conflict between the latter's religious allegiance to the Sultan and their loyalty to Government. He is afraid that in the event of such a trial 95 per cent. of the Prophet's followers will not be able to subordinate their religious enthusiasm to their loyalty.

Turkey and the Muhammadan world.

5. A long article by a writer with the *nom-de-plume* of "Naggash" appears in the *Observer* (Lahore), of the 23rd June 1906, on "Turkey and the Muhammadan world." The article commences as follows :—

"Those who have closely watched the various stages of the unfortunate controversy which strained the friendly relations of England and Turkey for some time, but which has just ended, are well aware that the world has narrowly escaped the horrors of a tremendous conflict. The conduct of the Sultan in yielding unconditionally to the demands of Great Britain might, to a cursory onlooker, appear as undignified; and those political demagogues, in whose opinion justice derives its sanction from the successful employment of superior force alone, will certainly regard the Turkish sovereign's surrender of his position as incompatible with the dignity of a free nation. But all lovers of peace in general, and Musalmans in particular, will have learnt with a sigh of intense relief that, in withdrawing his forces from Tabah, the Sultan wisely put off the day when he may meet the united forces of Christianity in a deadly struggle. The rivalries of Christendom are sunk in the dictum that Islam as a political force shall not exist; and as Turkey is the sole active manifestation of that force, Europe has registered a vow that sooner or later she must disappear from the surface of the earth. Sultan Abdul Hamid Khan is well aware of these facts, and he acts most wisely and judiciously in pocketing the insults, which every Christian potentate and every wretched newspaper correspondent in Europe, in his unsufferable pride, hurls at him with impunity; for this patient forbearance allows the Sultan respite to prepare himself against the inevitable struggle."

The writer then discusses the reason for this antagonism against Turkey and comes to the conclusion that Religion is the cause.

"Can it not suggest the idea that it is not against Turkey or the Turkish people but against Islam, the living political force of which they are the representatives, that the hydra-headed anathemas of Europe are directed? Budhism may, for a while, be tolerated by Christianity, because the politico-ecclesiastical dictators of the West have hopes of making the faith of Gotama give way before the superior morality of the cult of St. Paul. But centuries of bitter experience have taught them that not all the glittering gold and ravishing beauty which Christendom can produce to serve as the adjunct of the

Cross can make the slightest impression upon the beliefs of the Musalmans. Proselytizing campaigns against the Islamic world have been ignominious failures, and holy Christianity may be, therefore, anxious to destroy the demon of Islam by cutting off its head, which is Turkey."

The article then continues "* * * The *Times* in its issue of the 18th May, from which the above quotation has been taken, points out with reference to the sequel of the Turco-Egyptian boundary dispute that the Sultan 'is much too clear-sighted not to realize how complete and humiliating that failure has been, and how serious is the blow which it must inflict upon his prestige not only in Egypt but throughout the Muhammadan world.' Writing these lines as a Muhammadan, and from my knowledge of the feelings of, at least, the Indian section of the Islamic world at large, I am in a position to say that the incident, far from dealing a blow at the prestige of the Sultan, has endeared him to them. They regard him as the upholder of the remnant of that claim which the followers of the Prophet once had upon the respect of the world. With him, in their opinion, is intimately bound up the hope of the revival of Islam."

* * * * * * * *

Without the Sultan of Turkey, and what the present Sultan has done for the cause of Islam, as a determining factor in world-politics, the position of Musalmans would be no better than that of Jews and Parsis, nay, even worse; for the Jews and the Parsis being a thrifty people are prosperous at least in one sense, whereas to the spendthrift and short-sighted Musalmans even this much would be denied. The Muhammadan world can appreciate the situation and, therefore, their hearts go out to the Sultan and they pray for him and the prosperity of the Turkish Empire.

"The relations of the Musalmans of India with the Sultan of Turkey are of a somewhat delicate nature. They owe spiritual allegiance to him as the head of the Islamic brotherhood, which was created by our Holy Prophet thirteen hundred years ago. As such, it is only natural that they should sympathise with him and pray for his success. On the other hand, they acknowledge the Emperor of India as their political liege lord and, according to the ordinances of their religion, it is their duty to be loyal and faithful to him. It ought to be the solicitous object of the politicians of Great Britain to respect the situation by cultivating friendly relations with the sovereign of Turkey, and to earn the hearty good-will and gratitude of sixty millions of Indian Musalmans by joining hands with a monarch whose interests can, in no way, clash with theirs; and any policy which ignores these considerations must be a most regrettable one, to say the least. As citizens of India it is the bounden duty of the sixty millions of Musalmans to shed their life-blood in preventing any movement which might threaten the integrity of the British Indian Empire. It is as much their duty to co-operate with their rulers in resisting a Musalman invasion as to defend the Empire against the attack of Christian Russia. It is the conviction of every educated Musalman of India that the present order of things under the British rule is indispensable for the good of the community, and any desire to see that order subverted is not only to harbour sentiments of disloyalty and ingratitude, but to cherish a suicidal policy."

(*b*)—*Home.*

The Indian Army.

6. The following is from the *Punjabee* (Lahore), of the 20th June 1906 :—

"Throughout British India the most noticeable feature in the public service of the present day is the undue and unmerited appreciation of the Whites or Foreigners side by side with the galling and unjust depreciation of the blacks or the children of the soil. This is, in fact, the most pronounced feature in the administration of the country,

one which even a cursory observer cannot fail to note and comment upon. It is rampant everywhere and in all branches of the administration. It is seen in an aggravated form even in the Indian Army, by whose help alone the map of the country was painted British red. In former times in a Sepoy Regiment the Subhedar-Major was the real Commander of the corps, while the European officers merely stood in the position of his advisors. Similarly, the Jamadar Adjutant of an Infantry Regiment was in olden times the *de facto* Adjutant. All that has been changed, and the latest joined Subaltern now can, and very often does, order about the veteran Subhedar-Major. This is a state which causes the greatest heart-burning among the subject races, and is likely to prove the most potent mischief-generating factor in the long run."

Official doings in East Bengal.

7. The *Akhbar-i-'Am* (Lahore), of the 14th June 1906, publishes a communication in which the writer says that it is strange that while Mr. Morley is assuring Parliament that efforts will be made to conciliate the Bengalis, Sir B. Fuller and his subordinates continue their high-handed doings. The correspondent then states how the Police authorities at Mymensing have recently issued an order to the effect that wherever four (or more) persons are seen together they will be required to disperse on pain of arrest. The order, he adds, is calculated to entail incalculable inconvenience on the people, and should be cancelled as soon as possible.

V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

8. The *Army News* (Ludhiana), of the 16th June 1906, remarks that the Hindu-Muhammadan question is one of life or death to India, and that since a certain Urdu newspaper* has commenced waging a *jehad* against Hindus its circulation has been trebled. He adds that it being the easiest thing to inflame Hindus and Muhammadans against each other crores of ignorant natives are just now a mere puppet in the hands of a few selfish mischief-makers. The *Army News* further remarks that the contagion has spread to educated Indians also, the bone of contention in their case being appointments under Government.

The Zenana Christian Missions in India.

9. The *Arya Gazette* (Lahore), of the 7th June 1906, remarks that the real object of the Zenana Missions in India is not to teach needle-work, &c., to native (*lit.* Hindu) women, but to decoy the latter into the Christian fold. Hindus should not, therefore, allow members of these Missions to enter their homes, making their own arrangements for the education of their girls.

VII.—General Administration.

(*a*)—*Judicial.*

The shooting case at Kalka.

10. Writing about what is known as the Kalka Shooting Case which has been settled by the payment of compensation to the wounded Chaprasi, the *Punjabee* (Lahore), of the 20th June 1906, says :—

"A lucid explanation, truly! But why was its truth-compelling light hidden under a bushel so long? We don't know, as the ways of the Anglo-Indian bureaucracy are inscrutable like Providence. By-the-bye, here is a little story of a soldier who caused

*Most probably the reference is to the *Watan*.

grievous hurt to another only recently:—'At a general court-martial assembled at Rawalpindi, Gunner William Sneap, 13th Battery, Royal Field Artillery, was found guilty of having wounded Corporal Arthur William Diacon of the same battery with intent to do him grievous bodily harm and sentenced to penal servitude for five years. The sentence has been confirmed by Sir Bindon Blood and approved by the Government of India. Why was Gunner Sneap not allowed to compromise for cash down? Corporal Diacon would have, we surmise, gladly accepted Rs. 150 in full satisfaction. Instead, the poor Gunner is condemned to the treadmill and picking oakum for five long years. Heigho! We forget that in this case the wounded person was a European, and that assuredly must alter the standpoint from which the case should be regarded. The legal axiom for us to remember, therefore, is that 'a Native could be shot with impunity by a European; but not a European.'"

(*e*)—*Agriculture and questions affecting the land.*

Famine in the New Province.

11. The following is from the *Tribune* (Lahore), of the 9th June 1906:—

"The ill-starred New Province is in the tight grip of famine. Harrowing tales of distress come from every part of the province. It seems as if the powers of man have made an unholy combination with the forces of Nature to threaten destruction to the heroic inhabitants of East Bengal. But the darkest night has its end, and we trust that the New Province will emerge out of its present seething difficulties with added glory to itself. Meanwhile, what has Sir Bamfylde's Government been doing in taking up the vaunted 'white man's burden'? Why, it has been attributing everything to the *Swadeshi* movement. *Swadeshi* is not only the bug-bear of the New Government, but it serves as an admirable peg whereon to hang all the natural, social and political ills of the people."

(*h*)—*Miscellaneous.*

Marriage of girls to gods.

12. The following is from the *Tribune* (Lahore), of 22nd June 1906:—

"At any rate, this custom of dedication originally possessed no element of immorality, and as the *Times of India* points out the Hindu mother, who devotes her male-child to Khandova, finds her prototype in the Jewish mother of the Old Testament, who dedicated the infant Samuel to the service of the temple. But at the same time, we can not shut our eyes to the fact that this dedication unfortunately condemns its victims to a life of immorality and is therefore both detestable and revolting. The true methods of fighting customs of this nature lies only in a continual attempt to educate the lower strata of the society. Until the moral ideas of the lower class undergo a radical change, it is idle to hope for a thorough up-rooting of such customs. There is a section in the Indian Penal Code which makes such unlawful dedication an offence. We think all that is necessary for the Government to do in this connection is to declare the custom unlawful and opposed to public morality and then the Courts of justice may be left to deal with such cases, as they come up, according to law."

Punjab Government Branch Press, Simla—No. 97—3-7-06—84.

[Confidential.]

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LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1906.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	ENGLISH.			
	DAILY.			
1	Tribune ...	Lahore ...	Mul Chand ...	1,700 copies.
	BI-WEEKLY.			
2	Observer ...	Lahore ...	Abdul Rashid ...	1,000 copies.
3	Punjabee ...	Do. ...	Lala Jaswant Rai, M.A.	500 „
4	Punjab Times ...	Rawalpindi ...	Jiwa Ram, Thapar ...	300 „
	WEEKLY.			
5	Arya Messenger ...	Lahore ...	Arya Samaj, Anarkali ...	700 copies.
6	Khalsa Advocate ...	Amritsar ...	Khalsa Advocate Committee.	1,000 „
	URDU.			
	DAILY.			
7	Akhbar-i-'Am ...	Lahore ...	Govind Sahai ...	2,000 copies.
8	Paisa Akhbar ...	Do. ...	Mahbub 'Alam ...	700 „
9	Victoria Paper ...	Sialkot ...	Gian Chand ...	200 „
	TRI-WEEKLY.			
10	Punjab Samachar ...	Lahore ...	Hira Lal ...	2,000 copies.
11	Vakil ...	Amritsar ...	Ghulam Muhammad ...	1,150 „
	WEEKLY.			
12	Ahluwalia Gazette ...	Amritsar ...	Lehna Singh ...	500 copies.
13	Alhakam ...	Kadian, Gurdaspur District.	Yakub Ali ...	900 „
14	Anglo-Vernacular Paper ...	Lahore ...	Muhammad Shujaulla ...	...
15	Army News ...	Ludhiana ...	Hira Lal & Co. ...	1,300 copies.
16	Arya Gazette ...	Lahore ...	Bhowani Das ...	4,000 „
17	Bharat ...	Sialkot ...	Sundar Lal ...	300 „
18	Civil and Military News ...	Ludhiana ...	Saiyid Muhammad ...	1,325 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1906—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
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19	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	4,000 copies.
20	Dost-i-Hind ...	Bhera, District Shahpur	Ram Labhaya ...	200 „
21	Frontier Advocate ...	Dera Ismail Khan ...	Karm Chand ...	200 „
22	Gulzar-i-Hind ...	Lahore ...	Gulzar Muhammad ...	1,200 „
23	Hamdard-i-Hind ...	Bhera, Shahpur District	Kishan Chand and Co. ...	1,200 „
24	Hindustan ..	Lahore ...	Ishar Das ...	5,500 „
25	Hitkari ...	Amritsar ...	Atma Ram ...	850 „
26	Kapurthala Akhbar ...	Kapurthala ...	Hamid Hussain ...	155 „
27	Khair Khah-i-Alam ...	Delhi ...	Mir Hasan ...	110 „
28	Khair Khah-i-Hind ...	Do. ...	Maha Narain ...	50 „
29	Koh-i-Nur ...	Laohre ...	Niaz Ali ...	80 „
30	Lahore Punch ...	Do. ...	Abdul Rahman ...	200 „
31	Mr. Gazette ...	Do. ...	Ali Bakhsh ...	150 „
32	Mukhtar-i-'Am ...	Kasur ...	Babu Ram Lal and Co.	
33	Nazim-ul-Hind ...	Lahore ...	Nazir Husain Khan, Nazir.	
34	Nur Afshan ...	Ludhiana ...	Revd. Dr. F. M. Wherry	500 „
35	Paisa Akhbar ...	Lahore ...	Mahbub 'Alam ...	13,500 „
36	Patiala Akhbar ...	Patiala ...	Saiyid Rajab Ali Shah ...	300 „
37	Public Magazine ...	Amritsar ...	Harji Ram ...	300 „
38	Punjab Organ ...	Sialkot ...	Brij Lal ...	300 „
39	Panja-i-Faulad ...	Lahore ...	Muhammad Din ...	750 „
40	Rajput Gazette ...	Do. ...	Thakur Sukh Ram Das, Chauhan.	...
41	Rozgar ...	Rawalpindi ...	Qazi Haji Ahmad ...	300 copies.
42	Sada-i-Hind ...	Lahore ...	Din Muhammad ...	500 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1906—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
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	WEEKLY—*concluded.*			
43	Sadiq-ul-Akhbar ...	Bahawalpur ...	Maulvi Ata Ula ...	392 copies.
44	Ditto ...	Rewari ...	Safdar Husain ...	200 „
45	Sanatan Dharm Gazette ...	Lahore ...	Pandit Hari Kishan ...	600 „
46	Sat Dharm Parcharak ...	Jullundur City ...	Munshi Ram ...	1,670 „
47	Sialkot Paper ...	Sialkot ...	Todar Mal ...	500 „
48	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Faqir Muhammad	450 „
49	Tahzib-ul-Niswan ...	Lahore ...	Mrs. Mumtaz Ali ...	240 „
50	Vakil-i-Hind ...	Delhi ...	Ahmad Mirza Khan ...	2,419 „
51	Wafadar ...	Lahore ...	Fazal-ud-din ...	600 „
52	Watan ...	Do. ...	Muhammad Insha Alla...	1,800 „
53	Zamindar ...	Karmabad, Gujranwala District.	Siraj-ud-din Ahmad ...	750 „
	FORTNIGHTLY.			
54	Anwar-ul-Islam ...	Sialkot ...	Karim Bakhsh ...	900 copies.
	MONTHLY.			
55	Ashayat-ul-Qoran ...	Lahore ...	Anjuman Ahl-i-Qoran ...	300 copies.
56	Ashayat-us-Sunna ...	Batala District Gurdaspur.	Abu Said Muhammad Husain.	400 „
57	Arya Musafir Magazine ...	Jullundur ...	Wazir Chand ...	1,300 „
58	Nau Jawan ...	Hansi ...	Kishori Lal, B. A., Pleader.	100 „
	HINDI.			
	FORTNIGHTLY.			
59	Punjab Theosophist ...	Lahore ...	Baij Nath ...	300 copies.
	WEEKLY.			
60	Swadesh Bandhu ...	Lahore ...	Hoti Lal, Varma, Commercial Printing Works.	6,500 copies.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 30th June 1906.

I.—Politics.

(a)—*Foreign.*

Government and the opium trade with China.

1. The *Vakil* (Amritsar), of the 20th June 1906, writing about the Opium Resolution, says that it was the English which thrust the deadly drug on the Chinese. The latter tried to prevent the opium habit from taking root in their land, but the poor wretches were not listened to. The result was that the evil soon spread throughout the Celestial Empire, the English playing the part of indifferent spectators. The *Vakil* adds that Government is not likely to be moved by motives of philanthropy and sacrifice the annual income of 4½ crores derived by it from the opium traffic. Besides, the abolition of the traffic will hit Native States the hardest, seeing that it is in those parts of the country that opium is mostly manufactured. The Editor concludes by requesting Government to put an end at least to the traffic in cocaine, which has not yet assumed serious proportions in India.

The same.

2. The *Watan* (Lahore), of the 22nd June 1906, praises Ghazi Mukhtar Pasha, the Sultan's representative in Egypt, for the courage and perseverance displayed by him in safeguarding his master's rights in connection with the Tabah incident and repelling the attacks of those who would have injured the Sultan.

Indian Muhammadans and the Sultan.

3. Saiyid Mumtaz Ali writing to the *Tahzib-ul-Niswan* (Lahore), of the 9th June 1906, deprecates the conduct of the Aligarh College party in stating in the columns of the *Pioneer* that Indian Muhammadans have no sympathy with the Sultan of Turkey. It is undoubtedly the duty of Mussalmans to remain thoroughly loyal to the Throne, but their loyalty is powerless to change their natural leanings and inclinations. The claims Government has on them would compel Muhammadans to side with it, but any injury to the Sultan would also pain their hearts involuntarily. Although in their capacity of British subjects it would be inadvisable for them to render material help to the ruler of Turkey, their hearts would assuredly and automatically turn to him, and they would each and all pray for God's protection to the guardian of Mecca and Medina.

4. Mr. Aziz Ahmad, of Glasgow, writing to the *Panja-i-Faulad* (Lahore), of the 21st June 1906, advises the paper to collect subscriptions from its subscribers in aid of the Hedjaz Railway. The projected line, he says, is calculated not only to facilitate pilgrimage to the Hedjaz, but also to prevent holy Mecca and Medina from falling into the hands of Christians. Every Muhammadan worthy the name should give his mite for the work, and that without delay.

The Hedjas Railway.

5. The *Wafadar* (Lahore), of the 15th June 1906, remarks that it is not certain that subscriptions remitted from India in aid of the Railway are paid into the Turkish treasury, and advises Muhammadans to make their remittances through the British Ambassador at Constantinople.

The same.

6. The following is from the *Observer* (Lahore), of the 27th June 1906 :—

The attack on British Officers in Egypt.

"The comments of the British Press on this incident reveal, in the most marked manner, the depths to which some Englishmen have sunk on account of the false imperialism now swaying their nation. Englishmen seem to regard themselves as made of superior clay to the rest of mankind. It is impossible for them to think that their compatriots can be guilty of any offence. The doctrine that the King can commit no sin has been now extended to all the sons of Britannia. It will henceforth mean that the Britons can commit no sin. By no other theory can we explain the magnifying of a petty affair into an 'outrage on British officers.' And in what does this 'outrage' consist? A number of officers went out shooting. While they were enjoying the sport, a fire broke out in a threshing floor very near to the place where they were shooting. The villagers are said to have thought that it was the result of the carelessness of the officers. They surrounded them, deprived them of their guns, and bludgeoned them. One of the men unfortunately died. Thus the whole affair assumed the dimensions of an 'outrage' and now the papers advocate the public shooting of thirty men who were implicated in what they regarded as the chastisement of the intruders. It is urged that the incident has some connection with the Akaba affair. The people have become incensed against the British. The 'outrage' is a symptom of the spirit of hatred of the English which fills the breasts of the Egyptians. It is the premonition of a revolt. The only way of nipping the rebellion in the bud is to award exemplary punishment to the offenders. Such is the trend of the remarks and suggestions that the incident has called forth from the English Press. The Anglo-Indian papers have also interpreted it in the same manner. For it cannot be possible that the fault, at least partly, was of the officers concerned."

(*b*)—*Home.*

7. The *Vakil* (Amritsar), of the 18th June 1906 says that the *Amrita Bazar Patrika* is perfectly right in stating that the severest famine from which India suffers at present is that of sympathy, there being very little of the feeling between the rulers and the ruled. It cannot, however, lay the blame for this at the door of Anglo-Indian officials alone, although they have greatly changed since the establishment of the National Congress in 1880. The evil is due to a certain class of natives, who are in the habit of adversely criticising, and that in a froward and insolent manner, every act of Government; and this has changed the ruler's love for the ruled into hatred.

The rulers and the ruled in India.

8. The *Swadesh Bandhu* (Lahore), of the 11th June 1906, says that in the first days of British rule in India the authorities treated the people in a very considerate and kind manner, but that now every representation from the latter for the redress of their grievances is considered disloyal. The British Government in India has now become utterly selfish and fond of sucking the blood of natives ; and it is idle for the people to expect any good from it. The Editor then publishes the following extract relating to India from an article from *Justice*, of London, and urges upon Indians to try to stand on their own legs and close their ranks in order to work out their salvation :—

The same.

"Even the mildest and most submissive of peoples may show a little tendency to revolt when famine is deliberately manufactured for them by foreigners; when black plague is made a permanent disease by the careful cultivation of its seedbed, hopeless poverty; when the wealth of the 220,000,000 under British control is drained away year after year to the tune £ 30,000,000 without any commercial return whatever; when in India itself virtually all the high and well-paid posts are occupied by white carpet-baggers who have little knowledge of, and no sympathy with, the people, and are paid five and six times as much as competent natives for fulfilling the same duties: when all political rights and all powers over their own affairs and taxation are abrogated, and the Indians are treated invariably as an inferior race: when education is systematically neglected and an ancient and splendid civilization is being crushed and destroyed. No such infamous misrule as this, on such a vast scale, was ever before seen on the planet."

9. The *Panja-i-Faulad* (Lahore), of the 14th June 1906, remarks that Indian newspapers have been crying with one voice that the condition of the country is becoming worse, but that Government seems loth to pay any heed to their writings. The cry has now found an echo in England, and the London newspapers also have begun to lament the wretched condition of India. The Editor then publishes a translation of the same article from *Justice*, an extract from which is given in the paragraph above.

The present condition of India.

II.—Afghanistan and Trans-Frontier.

10. The *Hitkari* (Amritsar), of the 15th June 1906, says that the Amir's coming visit to India means another calamity to the country. What is to be a pleasure trip to His Majesty will spell ruin for India.

The Amir's coming visit to India.

11. The *Panja-i-Faulad* (Lahore), of the 14th June 1906, writing on the same subject, says that the Amir will undoubtedly be entertained right royally. It is equally certain that the Viceroy will try to impress on His Majesty the advantage of constructing a railway and telegraph line between India and Afghanistan and having his troops drilled by British or other European officers.

The same.

VI.—Legislation.

12. The *Vakil* (Amritsar), of the 16th June 1906, says that the manner in which members for the Supreme and Provincial Legislative Councils are elected is injurious to the interests of Muhammadans, for the

Muhammadans and Legislative Councils.

reason that owing to their greater numerical strength Hindus let no Musalmans be elected. The paper, therefore, suggests that the Prophet's followers should be allowed to elect a fixed number of the members to represent their community on these Councils.

The Frontier Crimes Regulation III of 1901.

13. The following is from the *Punjabee* (Lahore), of the 27th June 1906 :—

"The British Government rules by law. Whatever is done or undone, from the highest affairs of State to the most insignificant concerns of a rural community, every act must be supported by some law or regulation, otherwise it becomes null and void. By the help of the law any servant of Government can perpetrate the most barefaced injustice. Sometimes there is no law or regulation available to bolster up an act of tyranny or high-handedness. In such cases the legislative machinery is put in motion to manufacture the required legal enactment. The latest example of this is the Universities Validating Act of Lord Curzon, but as the circumstances which led to that piece of legislative jobbery are too recent, it is not necessary for us to mention them here. We are, however, not concerned to-day with any validating or invalidating law, but with a most potent engine of legalised oppression known as the Frontier Crimes Regulation III of 1901. This is applicable to the whole of the frontier province, as well as to the districts of Mianwali and Dera Ghazi Khan in the Punjab. Owing to this most anomalous law people living in the two districts mentioned above are placed in a position of great insecurity and disadvantage compared with the inhabitants of the rest of the Punjab. Living under the same Government they receive different treatment at the hands of the rulers. Looking to them, the utter emptiness of the boast that the law is the same for the Prince or the peasant in the British Raj is brought home to one's mind. These unfortunate harassed people look with envy at the lot of their fellow countrymen in the neighbouring districts, and very often think of forsaking their homes; but the indissoluble ties of kith, kin and land come in the way of translating their thoughts into realities. * * * When the educated, intelligent, well trained, and highly paid officers of the Government, who are generally men of proved ability and unquestioned integrity, fail to find the guilt of a person who is placed before them by the Police charged with the commission of an offence, he is made over to the tender mercies of the Jirga or council of elders. Although the regulation lays down that the Pathans, the Belooches, and others should be tried by their respective Jirgas, the rule is honoured more in the breach than in its scrupulous observance. * * * When it is intended to secure the conviction of an innocent person, who is unconsciously the object of some body's hatred, he is challanned under the Frontier Crimes Regulation; and then he is a doomed man, for there is no way of escape for him from the clutches of his enemies. If a Jirga acquits an accused person, it is dissolved, and a second one appointed in its place; and this process goes on, till eventually a verdict of guilty is secured against the unfortunate person.

VII.—General Administration.

(a)—*Judicial.*

Cases between Natives and Europeans.

14. The *Paisa Akhbar* (Lahore), of the 21st June 1906, writing about the recent attack on five British military officers by the residents of Tantah, a village in Egypt, says that such an incident is impossible in India. Natives are an obedient people by nature, and can never have the courage to raise

their hands against a member of the ruling race. They are daily beaten by ferocious British soldiers and respectable European gentlemen, but do not lift even their little finger in retaliation. There should, however, be a limit even to oppression and high-handedness. Five Indians have been killed by Europeans during the past two months, and the news cannot but make the blood of the people boil in their veins.

The same.

15. The *Panja-i-Faulad* (Lahore), of the 21st June 1906, publishes similar remarks.

The same.

16. The *Public Magazine* (Amritsar), of the 11th June 1906, after remarking how Europeans charged with killing natives always escape scot-free, says that the authorities have now begin to take steps to prevent the relations of the murdered persons even from filing complaints against the murderers. The paper then states how the father of a punkha-coolie, who recently met his death at the hands of a British soldier at Jullundur, is being prosecuted on the charge of instituting a false case against the soldier.

(h)—Miscellaneous.

Country-made sugar.

17. The *Ahluwalia Gazette* (Amritsar), of the 16th June 1906, has received a communication from one Lala Radha Kishan, of Jagraon, who alleges that what goes by the name of native-made sugar is usually a fraud. Some 10 or 12 shopkeepers at Jagraon are engaged in the preparation of this abomination and have been practising deception on the public. They grind beet-sugar, mix molasses, sand, powdered pieces of earthen vessels, &c., in it, and beat the mass with feet, when thousands of flies get killed and mixed in it. The resultant is called country-made sugar, and hundreds of maunds of it are sold in villages as such.

Bogus medical practitioners.

18. The *Sat Dharm Parcharak* (Jullundur), of the 15th June 1906, publishes a communication in which the writer dwells on the evils arising from allowing quacks to practise medicine, and says that the number of such medicoes has of late greatly increased in India. It is, therefore, the duty of Government to prohibit those "Hakims" and "Doctors" who have not received a thorough medical education from setting up in practice. Nor should they be allowed to advertise any remedy discovered by them unless they have practised medicine for at least 10 years and the medicine to be advertised has been analysed by a Chemical Examiner to Government.

Muhammadans in the public service in East Bengal.

19. The *Paisa Akhbar* (Lahore), of the 20th June 1906, approves of Sir B. Fuller's recent circular regarding the Muhammadans of East Bengal being given their legitimate share of the public service in their province.

Marriage of girls to gods.

20. The following is from the *Khalsa Advocate* of the 30th June 1906 :—

"It is one of the first and foremost duties of the people as well as the Government of this country to do all that lies in their power to stamp out the evil that is manifestly eating into the very vitals, as it were, of certain sections of Indian society.

* * * * * * *

"Whatever the views that might be entertained by the Government or the people as to the best method or methods to be adopted for putting a stop to the state of things here complained of, there cannot possibly be any difference of opinion as to desirability of the total destruction of this 'open sore in the life of the people,' and we confidently hope with the memorialists that in their honest endeavours to put an end to the evil practice the Government 'will be warmly supported by all the enlightened and intelligent sections of the Hindu community.' "

21. The following is from the *Arya Messenger* (Lahore), of the 30th June 1906 :—

The same.

"We hope the efforts of those who are in the south trying to have the custom of marrying minor girls to the gods knocked on the head by the agency of a legislative enactment will not prove entirely abortive of good results. It must be admitted by all thoughtful and enlightened well-wishers of India that the custom is objectionable in the extreme, forcing innocent girls to lead a life of prostitution and shame. Such a result, however deplorable it might be, is inevitable."

Punjab Government Branch Press, Simla—No. 112—6-7-06—84.

[Confidential.]

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NATIVE NEWSPAPERS

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I.—Politics.

(*a*)—*Foreign.*

England and Russia *versus* Persia.

1. The *Paisa Akhbar* (Lahore), of the 27th June 1906, says that the rumoured understanding between England and Russia in regard to Persia is likely to prove highly injurious to the interests of the last-named country. Persian statesmen and their Shah should put forth their best exertions to neutralize the mischievous consequences to their land of the *entente.*

(*b*)—*Home.*

Discontent in India.

2. The following is from the *Punjabee* (Lahore), of the 4th July 1906 :—

"That discontent with their Government is deep-seated and deep-rooted in the heart of the people of India is becoming abundantly clear with the lapse of time. That this discontent is genuine and not 'Manufactured by a few Baboos,' and that it is based on solid and tangible grounds, is also well known to those who care to look a little below the surface of things Indian.

"It is undoubtedly true that globe-trotters and people of that shallow type—after they have cantered up and down our peninsula for a few weeks or months—dined sumptuously at Anglo-Indian tables, danced with languishing beauties in well-lighted Anglo-Indian assembly-rooms and seen crowds of ill-clad barefooted 'Natives' scattering hither and thither like frightened sheep before their furiously driven equipages, go home and write books or newspaper articles on the 'wealth' of India and the splendid qualities of the Indian Civil Service. But any foreigner whose mental and moral constitution is somewhat different from that of the average cold weather tourist and who has sympathy and fellow-feeling enough to recognise that even the 'nigger' might be happier if he had two square meals a day, a decent coat to his back, and a water tight roof over his head, will be able to find out that the heart of the immense population of India is already bleeding—bleeding from a multiplicity of political and economic wounds.

* * * * * * * *

"Any one who contemplates the principles whereon the Government of India is *ideally and theoretically* based and which principles are so lucidly and honestly set forth in our Magna Charta, that is, the late Queen's Proclamation, will wonder why New India should be so discontented. But that man is the reverse of wise who assumes that the

actual Government of India is carried on on the lines and principles promulgated by that Proclamation. To hold that the average Anglo-Indian official, in whose hands lies the execution of the principles of our Magna Charta, is inspired by those very principles, is to live in dreamland—in a Fool's Paradise!"

Official doings in East Bengal.

3. The *Sat Dharm Parcharak* (Jullundur), of the 22nd June 1906, states how a prisoner in Assam was recently executed without waiting for the Viceroy's reprieve, and how in reply to a question on the subject Mr. Morley was led to characterise the incident as an enormity. A sense of self-respect, adds the paper, should compel Sir Bamfylde Fuller to tender his resignation now at least. He has been forced to withdraw the anti-*swadeshi* circulars issued by him, as also to have the students expelled from their schools at his instance re-admitted into their respective classes. Had such treatment been meted out even to an ordinary Deputy Commissioner he would have lost no time in throwing up his appointment.

The same.

4. The following is from the *Punjabee* (Lahore), of the 7th May 1906, in connection with the case in which a man was hanged in Eastern Bengal before a telegram postponing the execution had been received :—

"The man was hanged in the morning and in the evening a frantic telegram was received by the Jail Superintendent to stay the execution, but by that time the poor man had been beyond the reach of all human tyrants. Let us see what the Right Hon'ble Mr. Morley has to say to such administrative slovenliness and worse, in the House of Commons."

The same.

5. Writing about a charge of bribery brought against a Bazar Choudhri, the *Punjabee* (Lahore), in its issue of the 4th July 1906, says :—

"However, we do not propose to sift the judicious finding of the Kasauli Magistrate in the Jat's complaint. For one thing, it is very difficult to go at the bottom of such documents; and for another, when a Baboo Surrendranath attempts to expose the iniquities of a Kemp or an Emerson, and nearly succeeds in dragging them into the day light of the Supreme Bench, the Government hastens to back out and thus deny the aggrieved people the satisfaction of exacting reparation. And yet the other day (to be quite precise, on the 27th or 28th June 1906), His late Excellency Lord Curzon had the hardihood to give expression to the well-known truism that 'tranquillity in India was due not to the Military force, but to respect for, and confidence in, the law.' True for you, my Lord, but when Your Lordship's chosen lieutenant is daily and even hourly trampling law mercilessly under his despotic feet, how can you expect the people to feel the respect for, and have confidence in, the maimed and mutilated law?"

The same.

6. The *Akhbar-i-'Am* (Lahore), of the 23rd June 1906, writing about the Barisal disturbance, says that the disturbances and the attendant unpleasantness were created intentionally and were the result of a preconcerted plan.

Indians under British Rule.

7. The *Swadesh Bandhu* (Lahore), of the 25th June 1906, enquires whether the idea has ever struck any Indian that he should sacrifice his life in the cause of his (country's) liberty, as the people of other countries have

done. The fact, however, that of the 300 millions of Indians there are hardly three or four whose hearts yearn for liberty drives one to the conclusion that the Natives of this country are destined to remain slaves for ever and to be ground down under the oppression of liberty-loving nations. After remarking that of late Indians have been devoting their energies exclusively to religion and that the followers of different faiths are the mortal enemies of one another, the Editor says that his fellow-countrymen consider it laudable to die for their respective religions. One should not, however, expect them to lay down their lives, from motives of patriotism, in the attempt to secure liberty for their motherland. The various religious communities in the country devote all their mental energies, spend their money and put up with inconvenience in fighting one another, but will have nothing to do with patriotic and political movements, fearing Government as a sheep fears a wolf. It is for this reason that India's neck is threatened with an axe and her feet are chained, and that her children, being divided against one another, find themselves in the grip of foreigners. The people of India have to starve themselves, but foreigners fatten by sucking their blood like leeches. Some of them have recently had their eyes opened to the fact that Indians are being grossly oppressed under British rule. One English official can oppress a number of natives in whatever way he likes ; looks upon himself as a Nawab ; and does not listen even to his superiors. After remarking that the agitation set up by the few Indian (political) agitators can confer no benefit on the people, the *Swadesh Bandhu* says that as long as all sorts and conditions of natives do not step into the 'field' and do not lay down their lives in the cause of liberty, the people should not expect to see their grievances redressed, and had better pass their lives in slavery and continue loyal to the British Government, this being the only way for them to ensure their safety. In case, however, they wish to shake off their chains of slavery they should not give way to fear: they should boldly step into the 'field' and spread feelings of patriotism among thirty crores of their fellow-countrymen. The paper then states how political agitation has not yet become universal in India, and says that were every Indian to join the National Congress the country's salvation would assuredly be worked out. The first thing to be done, therefore, is to impress on the people the feelings of patriotism and the advantages of their governing themselves. Although it is the duty of an Editor (*lit* newspaper) to benefit his country and make it independent by all means in his power, Native journalists fear being sent to jail. Whenever they come to know that Government is displeased with them, they are, even though the information be incorrect, frightened out of their wits and begin to flatter Government in order to prevent their being interfered with. The *Swadesh Bandhu* is of opinion that the first thing to be done towards making India independent is that Editors should adopt a fearless tone, being always ready to be sent to jail and considering themselves as good as hanged. This conduct on their part will lead their fellow-countrymen to act up to their advice quickly, and make every native regard it as his good fortune to die or suffer imprisonment for the sake of his motherland. Many a petty-minded, cowardly and indolent native has been frequently heard to say that Indians can never cease being slaves, for the reason that they are weak, divided and disarmed. This is nonsensical in the extreme, and it is such sentiments which keep down the

people of this country and are resulting in their being ground down under oppression. Those who argue in the above foolish manner lose sight of the fact that two-thirds of Indian soldiers are their fellow-countrymen, only the remaining one-third consisting of Britons. The power wielded by the Police, who make arrests, is also entirely in the hands of the children of the soil. Were, therefore, all the native members of the Army and the Police force actuated by feelings of patriotism and a desire for ruling the country themselves, it would be idle to fear cannon and balls, for the reason that the Police and soldiers would be with 'us' and would lay down their lives in the service of their country. As to the handful of British soldiers, what can they achieve against 300 millions of people? In such a case, as Professor Seeby has said, the English will have to bid adieu to this country. The paper then quotes an extract on the point from the Professor's *Expansion of England*, and says that although the people of India are at present thoroughly disunited, when it pleases God such a people forget their differences and begin to work out the salvation of their motherland. As long, however, as thousands and lakhs of the thirty crores of Indians do not die or are not hanged in their attempts to secure freedom for the coming generations, it would be difficult to save the country. The *Swadesh Bandhu* then goes on to say that heroes have ceased to appear in India, remarking that they are born only among a free, ferocious and warlike people, and that Indians, having become peace-loving, have come to be thoroughly effete, and that the only way for an effete people to rise is to make a hardy lot of their offspring. After exhorting Indians to learn to undergo sacrifices, it refers to the tortures to which 'Gerard' was subjected for his efforts to secure freedom for Holland, and says that the salvation of India will be worked out, not through 'speechifying,' but when natives learn to suffer like 'Gerard.' It concludes by exhorting Indians to unite, those in Government service considering it a duty not to work against the rest of their fellow-countrymen.

V.—Native Societies and Religious Matters.

The agitation against beet-sugur.

8. The *Paisa Akhbar* (Lahore), of the 28th June 1906, writing about the agitation against beet-sugur, says that in large cities associations have been established to discourage the use of the sugar, those at Amritsar, Delhi, Mathra, Benaras, &c., having already achieved considerable success. In not a few places penalties are inflicted on confectioners using the article in question, which is considered 'unclean' and has been well-nigh banished from feasts. If the struggle continues and the people remain firm, the importation of beet-sugur to India will be greatly reduced. The Editor then exhorts his fellow-countrymen to have nothing to do with imported sugar.

Hindus and Muhammadans.

9. The *Nazim-ul-Hind* (Lahore), of the 23rd June 1906, remarks that were it true, as is alleged in certain quarters, that the authorities are creating dissensions between Hindus and Muhammadans by pursuing the policy of 'Divide and rule,' the British Government would be an extremely contemptible and cowardly Government. The facts, however, do not support the allegations, the existing disunion between the two communities being due to inflammatory and offensive speeches by enthusiasts of a certain type.

VII.—General Administration.

(c)—*Municipal and Cantonment Affairs.*

10. The following is from the *Punjabee* (Lahore), of the 7th July 1906 :—

Street watering in Lahore.

"The large quantity of water used on the Upper Mall subtracted from the drinking water supply of Lahore's precious liquid, while the liquid generally used for the other roads is the dirty noisome contents of the stinking roadside pools. Is it necessary for us to go further into the ethics of this difference in treatment? The one swell road of Lahore is inhabited and mostly used by the Anglo-Indian bureaucrats and the European shop-keepers and shop-assistants, while the other roads and streets are simply the rendezvous of the Indian Niggers, who should feel proud for the privilege of responding with alacrity to the call of 'pay, pay, pay;' and should not ask inconvenient questions as to the utilization of the money thus paid."

(h)—*Miscellaneous.*

11. The *Paisa Akhbar* (Lahore), of the 27th June 1906, says that a recent army order reduces the pay of native reservists from Rs. 3 to Rs. 2 a month. The lot of Jack Sepoy is pitiable in the extreme, and the treatment he has been receiving at the hands of Government in the matter of his pay is both unfair and impolitic.

The native soldier's pay.

12. The *Vakil* (Amritsar), of the 25th June 1906, says that of late about 3,816 tons of grain have been exported daily from India. Indeed, food-stuffs are always drained away to foreign countries like this, and it is consequently but natural that the people should always be in the grip of scarcity and famine.

The export of grain from India.

Punjab Government Branch Press, Simla—No. 125—14-7-06—82.

[Confidential.]

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I.—Politics.

(*a*)—*Foreign.*

Indians in South Africa.

1. The following extracts are taken from a letter, written from South Africa by Bhai Parma Nand, an Arya Samaj Missionary, who sailed some time ago for South Africa, which appears in the *Punjabee* (Lahore), of July 11th, 1906 :—

"Some time ago I had occasion to write to a vernacular paper of the Punjab wherein I tried to show that the condition of the Indian labourers was that of *quasi*-slavery and that the so-called bond was a most dishonest bargain,—one party to which is in most need and in utter ignorance of the nature of the agreement and of the future that awaits him or her on landing in a place where he or she is without friends, entirely helpless and dependent on the mercy of the employers; and the other party intelligent, clever and intent to take advantage of their ignorance and to make slaves of free persons; not only this, but this agreement is signed under complete deception, a kind of snare being laid by the agent whose interest it is to entangle these poor ignorant people, to get good compensation for each victim, and to this I have produced plenty of evidence in the statements of several young men and women of good families, who actually wept before me over their miserable state; the great point of deception being in the relative value of money in India and Africa and in the nature of the work they are required to do. The value of seven or eight rupees which they expected to get was not more than a rupee or two in South Africa. * * * That their religious instincts were killed by the work they had to do, and many who loved these feelings committed suicide; that all their evils are inherent in the nature of slavery, and however good rules you lay down on paper, it is impossible to remedy them; that the conclusive proof of its being slave labour is that these very men, being British subjects, are not allowed to stay in the colony after the period of their indenture unless they reindenture for another period. * * * The effect of this severe law is that every free Indian is required to keep a pass with him after 9 P.M., and if found without a pass any Kaffir Police can arrest him, however respectable he may be. The contemptuous epithet *coolie* means nothing for a slave in South Africa. Under these circumstances I say that the indentured Indian labour is another name for slavery."

2. The following is from the *Observer* (Lahore), of 14th July 1906 :—

The state of Macedonia.

"Several 'reforms' have been introduced in the administration of Macedonia ever since the Powers have commenced to meddle with its affairs. * * * But the state of the Province, instead of improving, has been steadily growing worse. During the month of April over 200 persons met with violent death in the three vilayets admitted to the benefits of the Murzsteg programme. In May last, according to the *Times'* correspondent in the Balkans, there were more than 200 deaths by violence in the same privileged regions. The reason is that the agents of the Powers are ostentatiously sent to mend matters, but devote their energies to strengthening the influence of their own State in the Sultan's territories. The interest of one party clashes with that of another, giving rise to anarchy. But the Europeans, instead of confessing their incompetency in dealing with the diverse races inhabiting the vilayets, lay the whole blame on the Turks. It is another instance of the truth of the adage that might is right."

3. The *Watan* (Lahore), of the 5th July 1906, publishes an account of the Tantah incident, and says that religious bigotry or indignation at the recent Turco-British dispute had nothing to do with the occurrence. Nor was the disturbance provoked by the British Officers concerned with set purpose. After stating that the Court composed to try the offenders included only one Muhammadan, the Editor says that all patriotic Egyptian newspapers are sincerely sorry at the incident, and that although they do not blame the above officers in any way, still they look upon the peasants implicated in the case as the aggrieved party, in which they are supported by facts. They must, however, be feeling indignant at the punishment inflicted, which is being characterised as brutal revenge even by thousands of Englishmen.

The Tantah incident.

4. The *Paisa Akhbar* (Lahore), of the 3rd July 1906, writing on the same subject, says that the punishment inflicted on the offenders constitutes an instance of harshness and cruelty, for a parallel to which one should look to Russia alone—nay, even savages, let alone the civilized world, can have nothing to show to match it.

The same.

5. The following is from the *Observer* (Lahore), of the 14th July 1906 :—

The same.

"If the Egyptians are condemning the executions in unmeasured terms, they are not doing so because of fanaticism, but because they think a grave injustice has been done to their countrymen. If there is one thing in clamant need of investigation, it is this case. It is the duty of the British Government not to shirk its responsibility by attributing the excitement to fanaticism, but to sift the whole thing thoroughly, justly and independently. Repressive measures will prove hardly effective and, if they appear to do, they will be only temporary expedients. Justice between man and man should be the guiding rule in such cases, irrespective of race, colour or creed, and no false notions of prestige should be allowed to shake the stability of this tower of English greatness."

6. The *Panja-i-Faulad* (Lahore), of the 28th June 1906, publishes a communication from Mr. Aziz Ahmad, of Glasgow, who says that although the British Government owns 400 millions of subjects it cannot in times of war put even one million soldiers into the field; that the Pathans in the Indian Army cannot be relied upon : they love their motherland—Afghanistan—

The English and the Turks.

excessively, and accept service under the Government of India merely for the sake of lucre : as for the Sikhs, they have begun to take to trade more kindly, and if their co-religionists in the Army continue not to receive the treatment accorded to British soldiers, all of them will, in all probability, turn traders. The writer then goes on to say that had the Tabah incident resulted in war, the Turks would have put the five thousand British soldiers in Egypt to instant flight and taken possession of the country, especially as they were supported by the Egyptians. The English would have in turn and with the aid of money, prompted Greece, Servia, Bulgaria and Yemen to rise against Turkey, and given £10,000,000 to Russia to enable her to invade Asia Minor. The completion of the Hedjaz Railway, adds the correspondent, would make it difficult for the English to withstand the Turks, whose land forces are hardier and more numerous than those of England. He next predicts that there will be another dispute between the English and Turks over Kweit in August 1906.

Jewish massacres in Russia and the Congo atrocities.

7. The *Vakil* (Amritsar), of the 2nd July 1906, remarks that the more Europe advances in material prosperity the more completely it is being divorced from morality. The lowest and the most shameful passions are usurping the place of the cardinal virtues there, while oppression, bigotry, Mammon-worship and gross immorality are becoming the order of the day. The Powers, adds the paper, commence naval demonstrations over the most trivial occurrences in Turkey, but take no notice of the prevalence of the grossest oppression in a Christian country. It then ridicules "that champion of humanity," England, for having winked at the recent massacre of Jews in Russia, and finds fault with the Powers for not bringing pressure to bear on the King of Belgium to put an end to the Congo atrocities.

(*b*)—*Home.*

Industrial regeneration of India.

8. The following is from the *Tribune* (Lahore), of the 10th July 1906 :—

"The wealth of Ind had become proverbial and the Indian towns were found by the foreign travellers to be richer than the richest towns of Barcelona and Cadiz. But since the coming in of the English her industry is utterly trodden under foot. They, in order to realise their object, introduced many repressive measures and selfishly tried to discourage the local industry in favour of their own, with the necessary result that the industrial India was once more converted into one in which agriculture has the preeminence. That the English had recourse to unfair means is apparent from the pen of an historian of a very high order, Professor Horace Hoyman Wilson.

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The English now have a very lucrative market in India and have been successfully able to import no less than 20 millions pounds worth of piece-goods annually. Indians are reduced to their primitive state of development, and nothing but their own efforts to revive their past industries can now save them from abject misery and poverty."

Government and the people.

9. The *Panja-i-Faulad* (Lahore), of the 28th June 1906, takes those newspapers to task which are in the habit of adversely criticising Government. Both Hindus and Muhammadans are enjoined by their respective religions to remain thoroughly loyal to their sovereign. They should, therefore, leave off finding fault with Government, and should implicitly obey it in all things. Indians should bear in mind that were British rule to cease to

exist in this country, it would assuredly go very hard with them. The paper then ridicules educated natives' demand for their appointment to higher posts under Government, and says that the conferment even of ordinary offices on them turns their heads. It next states how the majority of Tahsildars, Munsifs and Thanedars, for instance, manage to get hold of every beautiful woman in their *ilakas* they happen to hear of; how they dishonour personable women with whom they have to deal in their official capacity; how they commit unnatural offence on beardless lads serving as apprentices under them; and how they are addicted to accepting bribes. Besides, the people repose far greater confidence in Anglo-Indian officials than in their own fellow-countrymen in Government service.

The same.

10. The same paper of the 28th June 1906 remarks that in all probability India is the only country in the world the people of which have to lead a life of disgrace and humiliation not only abroad, but also in their own land, and which, in spite of its being under the rule of an enlightened and liberal Government, has to suffer daily from new acts of oppression and high-handedness. Let alone their willingness to redress the grievances of the people, the authorities do not extend to the former even their lip-sympathy. It is to be regretted that the rulers, who ought to treat the ruled like children, should in this country be drunk with the pride of colour, nationality and conquest, and should practice oppression on His Majesty's native subjects.

II.—Afghanistan and Trans-Frontier.

The Amir's coming visit to India.

11. The *Civil and Military News* (Ludhiana), of the 2nd July 1906, says that the Amir's coming visit to India is intended only to strengthen the friendly relations between Afghanistan and England. The visit will convince Habibulla Khan, who from all accounts is an intelligent and wise ruler, that it is extremely necessary for him to remain on friendly terms with the British Government.

The same.

12. A correspondent writing to the *Punjab Samachar* (Lahore), of the 3rd July 1906, on the same subject, says that the visit will also have the effect of drawing Kabul and London nearer together, and ensuring the construction of a railway line between India and Afghanistan, as also the training of Afghan troops by British Officers.

The same.

13. The *Wafadar* (Lahore), of the 28th June 1906, remarks that if the Amir were to visit India once, all the differences between His Majesty and the British Government would assuredly be made up.

V.—Native Societies and Religious Matters.

Christian Missionaries and Hindu girls.

14. The *Arya Gazette* (Lahore), of the 28th June 1906, states that Pandit Sant Ram, an Arya Preacher, writes to say how a Hindu girl at Indore, a student of the Local Mission Girls' School, was recently decoyed into the Christian fold. Such incidents should rend the hearts of the Sanatanists, and make them co-operate with the Aryas in saving Hindu girls from falling into the hands of Christians.

VII.—General Administration.

(*a*)—*Judicial.*

15. Writing about what is known as the toll-bar case, in which a Private of a British Regiment shot and wounded a toll-bar servant on the Kalka-Kasauli Road, the case having been compounded by the payment of a sum of money to the wounded man, the *Punjabee* (Lahore), of July 11th, 1906 says :—

The toll-bar case.

"But why discuss the case further? To every Indian's mind it would conclusively demonstrate how easily the scales of justice are turned to protect a white-skinned offender, and that is enough for the present."

(*f*)—*Railways and Communications.*

16. The *Civil and Military News* (Ludhiana), of the 2nd July 1906, says that since the establishment of the Railway Board considerable improvement has been effected in the Railway Administration in India. The Board has been taking special pains to redress the grievances of the native travelling public, who cannot, therefore, thank it sufficiently.

The Railway Board.

(*h*)—*Miscellaneous.*

17. The *Siraj-ul-Akhbar* (Jhelum), of the 3rd July 1906, states how Raja Sikander Khan, Naib Tahsildar, Taran Tarn, was recently assaulted by a European official of the Public Works Department, and remarks that the civilized whites treat natives worse than animals. The paper adds that it will be a mistake on the part of the Raja to prosecute his assailant, because when Europeans charged with murdering natives escape scot-free, there is absolutely no hope of justice being done in the present case. It then praises the patience displayed by Indians in cases like the one under reference, and says that in this respect their conduct compares favourably with that of other non-Christian subjects of England. After referring to the Tantah incident in support of this, the Editor says that, although grossly mal-treated daily, Indians do not lift even their little finger against the offending Anglo-Indians.

Mal-treatment of Natives by Anglo-Indians.

18. The following is from the *Observer* (Lahore), of the 11th July 1906 :—

Plague in the Punjab.

"As the Plague Commission has stated, evacuation is the only measure which is really effective in stamping out the scourge. It is, therefore, the duty of the Government to encourage it wherever the people show the slightest disposition to leave their homes and to adopt effectual measures for the protection of their property. The authorities, no doubt, discharge this responsibility conscientiously. They should, however, devote their earnest endeavours to satisfy the masses on this score. This is no easy matter, but the telling-off of God-fearing officers, who are well-known for sympathy with the people and for an unswerving sense of duty, must prove beneficial."

19. Mr. Aziz Ahmad of Glasgow, writing to the *Panja-i-Faulad* (Lahore), of the 28th June 1906, remarks that one of the advantages Muhammadans can derive from learning English is that a knowledge of that language would enable them to make love to European women.

Muhammadans and the English language.

Punjab Government Branch Press, Simla—No. 134—21-7-06—82.

[Confidential.]

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I.—Politics.

(a)—*Foreign.*

The Tantah incident.

1. The *Vakil* (Amritsar), of the 9th July 1906, ironically remarks that the sequel of the Tantah incident is a specimen of European justice, while it constitutes practical proof of the claim of the English that they are in Egypt merely to promote the comfort and happiness of the Khedive's subjects and to establish the principles of justice and equity in the land of Pharoahs. After characterising the punishment inflicted on the offenders as barbarous and accusing Reuter of cleverly concealing the facts of the case, the paper publishes the substance of the version of the occurrence which has recently appeared in the *Alliva* of Cairo. It then goes on to say that the peasants concerned had received enough provocation to make them lose their temper. A party of savages (the reference is to the British Military Officers attacked) advanced to kill the pigeons bred by them: they reasoned with the former, but to no purpose. One of the said party fired recklessly, and not only set fire to a rick, but also wounded a woman sitting by it. Some persons who went to see what the matter was, and among whom was the Sheikh of the village, were also wounded by the tyrants in question. This made the blood of the villagers boil in their veins, and they lost all control over themselves, although in return for the destruction of the rick and the loss of four lives they inflicted wounds only on two of the officers referred to. Being men, and the instinct of self-preservation and the desire for revenge being inborn in man, were the peasants to blame in any way? Every fair-minded person will hold their conduct wholly excusable: all that they did was done in self-defence. The *Vakil* concludes by remarking that the hanging of four men and the flogging of six other poor wretches in return for the death of two Englishmen, who lost their lives though their own barbarous and oppressive conduct, constitutes an indelible stain on the British administration of Egypt.

The same.

2. The same paper of the 12th July 1906 is amused at the British public imparting a political colour to the trivial incident in question. It,

however, regrets that even the Foreign Secretary should have been influenced by this childish superstition. There can be no doubt that England's unwillingness to evacuate Egypt has greatly shocked the Egyptians, and that they have consequently no sympathy with her. It is equally true that of late this feeling has been running very high among the subjects of His Majesty the Khedive. Sir Edward Grey is, however, wrong in ascribing the Tantah affair to religious fanaticism, it being the result of the self-same passion which led to the expulsion of the English from the United States of America. The *Vakil* then goes on to say that England's fears in regard to Egypt are ascribable to the prickings of conscience. She knows very well what treatment she has been meting out to the Egyptians, and consequently even the flutter of a leaf in the land of Pharoahs sounds like the noises of war in her ears.

The Powers and Turkey.

3. The *Paisa Akhbar* (Lahore), of the 12th July 1906, writes that the Powers, the champions of civilization and enlightenment, have been paying special attention to Turkey for years past, and are always trying to egg on some one of them against the Turks. After stating how it is due to the Sultan that a war between Turkey and England over the Tabah incident has been averted, the Editor says that it was to be hoped that after this the English and Russian newspapers would leave the Turkish Empire alone. So far, however, from this being the case, the *Standard* of London urges on the British Government the necessity for increasing its influence on the coasts of Persian Gulf and the Arabian Sea. The *Paisa Akhbar* adds that by acting up to the above advice England will only still further strain her relations with Turkey.

Turkey and the Muhammadan world.

4. The *Watan* (Lahore), of the 13th July 1906, publishes a translation of an article by "Naqqash" which appeared in the *Observer* dated the 23rd ultimo (*vide* para. 5 of Selection No. 25).

(*b*)—*Home.*

India and Afghanistan.

5. The *Swadesh Bandhu* (Lahore), of the 2nd July 1906, remarks that if the Amir is believed to be a friend of England and if a mutual understanding has really been arrived at between the British Government and Russia, there seems no necessity for still further increasing India's military expenditure, which has already been breeding famines in the country. There is little hope, it adds, of the Ministry looking into the matter, for after all what is it to England if Indians die from hunger ?

British rule in India.

6. The *Hindustan* (Lahore), of the 6th July 1906, publishes an article from the pen of Lala Gokal Chand, M.A., a Professor in the Dayanand Anglo-Vedic College, Lahore. The writer says that the amazing phenomenon of a handful of men from over the seas successfully ruling over a continent inhabited by crores of human beings differing with them in nationality, religion and civilization is to be witnessed in India alone. After stating how the English established their Government in India by making the various native rulers fight and exterminate one another, he asks why thirty crores of Indians consented to be governed by foreigners of the above description.

7. The *Swadesh Bhandu* (Lahore), of the 2nd July 1906, remarks that Indians should unite and devise some means of saving themselves, for otherwise the time is not far distant when the English will not allow them to wear good clothes or use umbrellas and will treat them like animals. Only when they, taking their lives in their hands, learn to return a blow for a blow will Englishmen treat them like friends. After showing how some time back a native gentleman was ill-treated by a European Military Officer at Abbottabad, simply because he did not *salam* the latter and was carrying an open umbrella, the Editor asks whether such acts do not wound the feelings of natives. If the English, he adds, wish to stay in India they should treat the children of the soil like human beings.

The same,

8. The same paper says that in times of adversity one is rendered incapable of distinguishing between a friend and a foe. This is just now exactly the case with the British Government in India, which does not trust its native subjects and regards every appeal to it for justice as seditious. It is difficult to see why, in spite of natives being wholly disarmed and helpless, Government should try to ascertain the names of such of them as subscribe to indigenous newspapers. Do the said papers maintain batteries that Government should think of them alone? It is its evil star which makes it suspect everybody.

The same.

9. The same paper, writing about the doings of the Barisal authorities in connection with the Bengal Provincial Conference, says that incidents like the above are calculated to undermine the foundation of British rule in India. The present are auspicious days for the country, for its children can now fan their enthusiasm and come in collision with the English, provided they do not lack courage, zeal and unity.

The same.

10. The *Watan* (Lahore), of the 13th July 1906, condemns the methods of political agitation at present in vogue in India, and justifies the conduct of Muhammadans in holding themselves aloof from the *Swadeshi* movement.

The political agitation in India.

11. One Muhammadan, Nur Khan, a retired Risaldar at Agra, writing to the *Wafadar* (Lahore), of the 7th July 1906, says that efforts are being made to foment a second rebellion against the present Government of India: the crusade is being preached by the Bengalis and their newspapers: the speeches made and the writings published in Bengal contain things which may rightly be called the fore-runner of a rebellion; and goes on to advise Muhammadans to avoid the *Swadeshi* movement.

The same.

12. The following is from the (*Punjabee*), Lahore, of the 18th July 1906:—

Official doings in East Bengal.

"A suit for damages valued at Rs. 10,500 was filed in the Court of the Sub-Judge of Barisal on Saturday last, the 14th instant, against Messrs. Emerson and Kemp on behalf of Babu Surrendranath Bannerji and others for dispersing the last meeting of the Bengal Provincial Conference at Barisal. This is certainly turning the tables against the

despotic Barisal executive, and we sincerely hope that the Bengal leaders would succeed in their attempt to compel Messrs. Emerson and Kemp to pay heavily for all they have made the people to endure for so long. They should be made to feel that they cannot outrage the law with impunity for any length of time without being punished severely for it, their white skin and membership of the ruling race notwithstanding. It is thus, and only thus, that the true interests of both the rulers and the ruled will be secured, and not by pandering to the mistaken idea of the prestige of the dominant race cherished by many an Anglo-Indian official in these days."

Indian Military expenditure.

13. The following is from the *Tribune* (Lahore), of the 20th July 1906 :—

"The question that suggests itself to us in this connection is—Will something be done to give this country some relief from its very heavy expenditure on the army? The expenditure on the army in this country has recently doubled itself during the last twenty years, and the cry of the military party is still for more money. The Government is already committed to Lord Kitchener's comprehensive scheme of army reform, and we all know that it will involve an outlay of about 13 millions sterling. This means that the poor Indian tax-payer, who has to pay already far beyond his means, will have to find still more money for the army. Public opinion in India, so far as it is able to find expression, has expressed itself clearly in favour of a reduction in the numerical strength of the army. We are also aware that both Lord Kitchener and Lord Minto have nailed their colours to the mast in the opposite direction. They have said that they will not advise the reduction of even one soldier. We do not know if the Ministry will overrule their wishes. We fear not. In no matter yet the Liberal Government has seen its way to act contrary to the wishes of the Government of India, and we have no reason to think that in this matter of the reduction of the expenditure on the Army they will act differently. The action of the Liberal Government in reducing the Army in Great Britain is not at all likely to prove of any benefit to this country, which is literally groaning under the unbearable weight of unnecessary armaments."

II.—Afghanistan and Trans-Frontier.

Aziz Ahmad's advice to the Afghans.

14. Mr. Aziz Ahmad of Glasgow, writing to the *Watan* (Lahore), of the 13th July 1906, requests the Amir not to introduce into his dominions the system of education in force in India. The Afghans should first of all be taught the art of war in all its details, and allowed to remain warlike, bigotted, patriotic and strong of body.

The Amir's proposed visit to India.

15. The *Nazim-ul-Hind* (Lahore), of the 7th July 1906, remarks that the Amir's forthcoming visit to India will have the effect of strengthening the relations between England and Afghanistan.

(*h*)—*Miscellaneous.*

Complaint in connection with the assessment of income-tax.

16. The *Sialkot Paper* (Sialkot), of the 8th July 1906, in reviewing the Income Tax Report for the Punjab for the year 1904-05 remarks that, in spite of such instructions, the officials named should merely, to please local authorities, oppress the people. The Editor alleges that the raising by the Government of India of the amount of the minimum assessable income has not benefitted the people in the least. If a commission were appointed to enquire into the matter it would be ascertained that almost all those persons, who should have been exempted from the payment of the tax and who paid from ten to fifteen rupees before the above concession was made, have been re-assessed.

Punjab Government Branch Press, Simla—No. 146—30-7-06—8.

[Confidential.]

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I.—Politics.

(*a*)—*Foreign.*

Egyptian affairs.

1. The *Paisa Akhbar* (Lahore), of the 19th July 1906, writing about the Tantah incident, says that a perusal of the Egyptian newspapers received by the last mail shows that the Khedive's subjects are still greatly indignant at the extremely severe and heartless punishment inflicted on the offenders. It would also appear that the Arab press as well as some fair-minded French papers have been devoting columns upon columns to a discussion of the matter, and endeavouring to prove the decision to be an act of "blood-thirsty justice." All are speaking of the Judge, Ibrahim Bey, who did not listen even to the voice of his conscience, as the meanest of God's creatures. A consideration of the facts as disclosed in the columns of these newspapers leads one to question the justice of the sentence passed upon the offenders. The paper then goes on to say that the harshness displayed in the case is ascribable to the British press having accused Egyptian Muhammadans of religious fanaticism in connection with the Tabah incident, which has had the effect of creating a prejudice in England against the Khedive's subjects.

The same.

2. The *Civil and Military News* (Ludhiana), of the 16th July 1906, remarks that the Egyptians ought to have felt thankful to England for the peace she has established in, and the administrative reforms she has introduced into, their land, and suggests that the Ministry should increase the strength of the British garrison in Egypt in order to preserve the peace in that country, and that were the English to leave the land of the Pharoahs, anarchy, civil wars and bloodshed would again reign supreme there.

The same.

3. The *Rozgar* (Rawalpindi), of the 25th July 1906, says that, but for the severe and barbarous punishment inflicted on the peasants concerned in the Tantah incident, the feelings of indignation roused among the Egyptians

by the dispute over Tabah, would have completely subsided by this time. As it is, the Khedive's subjects are becoming still more inflamed against the English.

The same.

4. The *Akhbar-i-'Am* (Lahore), of the 20th July 1906, writing about the prevailing fanaticism in Egypt, says that a supporter of the pan-Islamic movement has written a letter to Lord Cromer to the effect that in the event of a war between the Turks and English the Prophet's followers would fight under the banner of the Sultan. Indian Musalmans, however, should not be included in the category: they may have sympathy with the Sultan, but this cannot affect the allegiance they owe the British Government.

The powers *versus* Turkey and Persia.

5. The *Vakil* (Amritsar), of the 16th July 1906, says that if the British Foreign office does not abandon its present objectionable attitude towards Turkey, England will one day have to pay dearly for it.

Muhammadans and the Sultan.

6. The *Paisa Akhbar* (Lahore), of the 17th July 1906, remarks that in a letter in a recent issue of the *Aligarh Institute Gazette*, the Nawab Mohsin-ul-Mulk says that the entire Muhammadan population of India love, and sympathise with, the Sultan of Turkey, and that those who deny this are either mean flatterers of Government or have nothing to do with Islam. This should remove all doubt as to the attitude of the Trustees of the Aligarh College towards the Sultan and serve as a lesson to those cowardly and narrow-minded Muhammadans who recently attempted to assure Government that their co-religionists had no sympathy with the ruler of Turkey.

Indians in the Transvaal.

7. The same paper, of the 23rd July 1906, says that it is nothing short of oppression that the white population of the Transvaal should derive immense benefit from the services of Indian imigrants, but should deny the latter the rights of citizenship.

Indians in South Africa.

8. The following is from the *Tribune* (Lahore), of the 25th July 1906:—

"Several indentured Indians working at a colliery at Ladysmith have been suffering great hardships for some time. When their sufferings became unbearable, some of them recently laid their complaints before the Magistrate. The following were the principal details of the complaint:—

"(1) We are called upon to go to work at 3 o'clock in the morning. We are released late in the evening. Sometimes we are not given sufficient time to cook our meals.

"(2) We are obliged to use for drinking and cooking water that is dirty. We are asked to cut and fetch our own fuel. If we use the clean water that is brought for the machinery or a piece of coal, we are fined.

"(3) If at the time of working we damage a pick-axe blade we are fined.

"(4) Mealy meal is often mixed with our rice. As we are not used to this food we have to suffer from illness. When we are sick little attention is paid to us.

"(5) We are often put off for our wages.

"(6) Women that are with child are also made to work.

"(7) We are not given a pass when we wish to lodge a complaint.

"As they had no pass to lodge complaints, they had a rough treatment at the hand of the Kaffir Police. The court being closed, the men passed the day in the compound. Ultimately the Magistrate pacified the men and they returned to work. So the case was hushed up. The complaints of the men were grave and serious but they were not at all enquired into, nor any order passed upon them. The men had to return to work as they could not afford to starve, nor could they get any redress from the Magistrate. But how long is this highly unsatisfactory state of things to continue in South Africa? The Imperial Government is powerless in its relation to the self-governing Colonies. But this is what the vaunted Imperialism comes to! Mr. Morley recently said that he would no doubt support the Indian Government in its attempt to ameliorate the conditions of Indians in South Africa, but the question is a most difficult one. So His Majesty's Minister at last makes a confession of helplessness. How then can these grievances be ever removed?"

Indians in the Colonies.

9. The following is from the *Tribune* (Lahore), of the 26th July 1906 :—

"The condition of the Indians in the Colonies is intimately connected with the condition of the Indians in their own country. The poverty in India is so extensive and deep-seated that the advice to our people to give up going to the Colonies in search of their livelihood will prove of doubtful utility, and will not be accepted by a large number. The only alternative at our disposal at present is to move our Government by petition and prayer on the subject, and to bring to its notice our utter disappointment at its culpable neglect of the interests of the Indians in the Colonies."

The same.

10. The following is from the *Punjab Times* (Rawalpindi), of the 28th July 1906 :—

"If there is any matter the justness of which is admitted by the authorities it is the cruel treatment that is meted out to our brethren in the Colonies. And if, again, there is any matter which baffles successfully the efforts of authorities in rectifying the evil, it is again the Colonies. Whether it be a Conservative or a Liberal Government, the Colonies can afford to ignore them in matters Indian. Our readers are no doubt aware of the many and varied hardships under which our brethren are suffering in South Africa. The pity of it is that in the time of the late South African Republics our countrymen received a treatment, which though not of a sort that did not give any cause for complaint, compared favourably with the one now meted out to them by the English Government."

(*b*)—*Home.*

Pan-Islamism.

11. The following is from the *Observer* (Lahore), of the 25th July 1906 :—

"To the several 'perils' which are agitating the guilty conscience of the Western nations, pan-Islamism has been added as a new confederate. It has been represented as a foe of civilisation, menacing, if given full play, the very foundations of modern society. The European Press professes a pious horror of the appearance of this fresh spectre. During the last decade or so the Powers of the West have swallowed between themselves all the Muslim States in the Sahara and made a clean sweep of the Muhammadan monarchies occupying the middle portion of the Dark Continent. Peoples whose lands they have appropriated, though vanquished on the field of battle, have not completely lost their manliness and spirit of independence. Being fully aware of these facts, Christian newspapers are industriously disseminating false tales about an imminent flying to arms of the whole Muhammadan world against European civilisation. That pan-Islamism is not a movement directed against civilisation, that it is no new factor in the politics of the world, and that it is as old as the Faith of Islam itself—these are ancient truths which every student of history will admit. But history, honesty and everything else held sacred

by man's moral nature are as nothing when put against the greed of man. The cry of pan-Islamism is heard on all sides. Its coming baleful effects are dinned into our ears with monotonous iteration. The world is threatened with a terrific eruption of Muhammadan fanaticism. It is the duty of the world, therefore, to be prepared for the emergency and to nip the movement in the bud, if possible.

"How baseless these apprehensions are has been clearly demonstrated by one of the most powerful exponents of the movement, Mustafa Kamil, Editor of *Al-Liwa* of Cairo, in the course of a letter to the *Standard*.

* * * * *

"The letter is an indication of the unrest in Egypt. But no just man will assert that the dissatisfaction is due to any fanaticism. The object of pan-Islamism is to make happy and prosperous all nations that profess the creed of the Prophet of Arabia."

Indian Budget in Parliament.

12. The following is from the *Punjabee* (Lahore), of the 25th July 1906 :—

"In our telegraphic columns will be found the summary of Mr. Morley's speech on the occasion of the presentation of the Indian Budget to the House of Commons. The speech is full of platitudes and fanciful remarks likely to delude the unwary. What does Mr. Morley mean by conceding an extension of representative Government and, in the same breath, stating that the Government of India must remain personal and absolute? Again, we leave it to our readers to judge what the value would be of the extended representation, the granting of which is solely dependent on the recommendation of a small coterie of high Government officials. As long as the official majority in the Councils remains, it is all the same to us whether a small modicum of extended representation is granted to us or not."

Official doing in East Bengal.

13. The following is from the *Punjabee* (Lahore), of the 25th July 1906 :—

"The Muhammadan rioters of Mymensingh, who, incited by the policy of the Government, molested the Hindu population and committed many a breach of the peace, have been dealt with with unusal leniency by the Magistracy of Eastern Bengal. It is notorious that professions of official sympathy and Sir Bampfylde Fuller's undue regard for his 'Muhammadan wife' put strange notions into the heads of the simple Muhammadans which encouraged them to commit these excesses. * * * Danish has been sentenced to a fortnight's hard labour and a fine of rupees forty. Two others have been sentenced to a similar term with a fine of rupees twenty-five each; five others have been let off with some paltry fines. Now compare for a moment these punishments with those meted out to Swadeshi workers and *Bande Mataram* school boys, convicted of offences—if offences they were at all—infinitely less serious than what the rioters stood charged with?

The *Swadeshi* movement.

14. The *Swadesh Bandhu* (Lahore), of the 9th July 1906, exhorts natives to use coarse Indian-made cloths as long as better fabrics are not manufactured in the country. It also urges the peoples' leaders to leave off "speechifying" and do more solid work, devising means to shake off their fellow-countrymen's chains of slavery. Indians will be able to expand their trade only under a National Government, and can never better their condition under a foreign rule.

VII.—General Administration.

(a)—Judicial.

15. The *Paisa Akhbar* (Lahore), of the 19th July 1906, publishes a communication from its special correspondent, who says that if Lieutenant Grenfell admits having given the Bawa a hiding without justification he will be punished with a fine at the most. It is a question, he adds, whether a native guilty of beating an Englishman for nothing would be let off with the same punishment.

The Murree assault case.

16. The *Swadesh Bandhu* (Lahore), of the 9th July 1906, writing about the Tantah affair, says that, unlike Indians, the Egyptians are not slaves and are therefore feared by Englishmen. In India, hundreds of natives are killed by British soldiers every year, but the latter are never brought to book. If Indians do not work in concert even now they will continue to be killed by Tommy Atkins with impunity.

Failure of justice in cases in which Europeans are charged with murdering natives.

(e)—Agriculture and questions affecting the lands.

17. The following is from the *Arya Messenger* (Lahore), of the 28th July 1906 :—

The famine in Bengal.

"From the Bengal papers to hand it appears that so far as famine in Bengal is concerned the situation is assuming a more and more alarming aspect. Relief works have been opened in a place or two, but to many, almost to the majority, the benefit of these is little or nothing, in consequence of their distance from the inhabited areas. Anglo-Indian papers be-little the gravity of the situation, basing the conclusion on the comparatively small attendance at the Relief Works, but the best-informed and most influential Native papers tracing this fact to its true cause leave no room for doubt by the information they publish in their columns that the scarcity is wide-spread and is working a terrible havoc. We have no doubt that the authorities will do their best to alleviate suffering and save human life, but, as we have already observed in a previous issue, a great responsibility in this direction rests upon the Indian gentlemen of light and leading and of means themselves."

(f)—Railways and Communications.

18. The following is from the *Punjabee* (Lahore), of the 28th July 1906 :—

East Indian Railway strike.

"A fresh illustration of the fact that Indians in subordinate services are employed on very low—in fact, starvation—wages, so much so that they can hardly make shift to make the both ends meet, even with the occasional *pourboires* or tips that some of them manage to get, is furnished by the strike, now going on, of the Indian employees on the East Indian Railway. They are systematically sweated and overworked, get very scanty wages, and on the top of it all the necessaries of life have become extremely dear owing to the ruinous drain of the export trade; no wonder, therefore, that very few of them are ever able to maintain themselves and families in anything like the desirable state of health and comfort which is requisite for a healthy and progressive condition of society."

(h)—Miscellaneous.

19. The *Watan* (Lahore), of the 20th July 1906, remarks that a correspondent writes to say that although the Pathans, who are a branch

The administration of the Frontier Province.

of the Israelites, have embraced Islam, they continue to receive something of the treatment accorded to the Jews by non-Muhammadan rulers. That this is so a consideration of the extraordinary laws and regulations in force in the Frontier Province, which is inhabited almost entirely by Pathans, makes sufficiently clear. It is true that the Pathans' own doings are mostly responsible for this state of affairs, still it does not become an enlightened Government like the British to prefer rigour to reform. The *Watan's* correspondent considers it strange that the British public, who are very indignant at the recent Jewish massacres in Russia, should take no notice of the prevalence of arbitrary laws in the province named.

Government and newspaper readers.

20. The *Paisa Akhbar* (Lahore), of the 19th July 1906, says that a Jagirdar of the Hazara District sends the following note (to its Manager) :—

"As newspaper readers in the Frontier Province are suspected in several ways and the Police keep a strict eye on them, no regard being paid to the honesty or otherwise of the former's motives, I am compelled to request you to stop sending your paper to me." A similar complaint, adds the Editor, was received from one or two subscribers to the *Paisa Akkbar* from the United Provinces, but no great weight was attached to it. A perusal of the foregoing communication, however, leaves no room for doubt that Government *is* making some enquiries in regard to newspaper-readers in this country. This may appear to be foolish, still the fact that the complaint is being made in almost all the Provinces in Northern India points to there being some truth in it. It is possible that the enquiries are being made in the interest of the public, but the employment of the Police in connection therewith is calculated to frighten the people. Government should, therefore, speak out its mind, and, in the event of the above suspicions being unfounded, publish a formal contradiction.

The same.

21. The *Watan* (Lahore), of the 20th July 1906, gives currency to the same rumour, but says that it cannot believe it "especially as Mahratta papers, the most undesirable members of the indigenous press, are being left alone."

A complaint in connection with the assessment of income tax.

22. The *Paisa Akhbar* (Lahore), of the 17th July 1906, publishes a cartoon in which the letter-press runs as follows :—

"While Government has made all incomes below Rs. 1,000 unassessable, its officers expect assessing officials to add largely to receipts from income-tax. The people are, therefore, right in concluding that the amount once paid by those who have been exempted from paying the tax is being realized by simple over-assessment."

An open official secret.

23. The *Nazim-ul-Hind* (Lahore), of the 21st July 1906, understands that a particular question has of late been engaging the attention of the Government of India, and that although Government has so far kindly treated it as a secret, it knows full well that the matter has already become public property. The inevitable result (anticipated) has a magnetic attraction for those who are waiting for it, and their impatience is leading them to fight over shadows. These rash persons should not make premature predictions, for who knows what the future is to reveal, good or bad.

Punjab Government Branch Press, Simla—No. 161—3-8-06—82.

[Confidential.]

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NATIVE NEWSPAPERS

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I.—Politics.

(*a*)—*Foreign.*

The outrage on British Officers in Egypt.

1. The *Watan* (Lahore), of the 20th July 1906, writing about the Dinshawi affair says it is impossible for a man even with the strongest mind to read the accounts of the manner in which the sentences were carried out without a shiver running though his frame, and adds that the punishments awarded are due to the British Government having been prejudiced against the Egyptians, and that the Ministry cannot, therefore, be blamed for the same. It is Lord Cromer, who created the prejudice apparently for nothing, at whose door the blame should be laid.

The same.

2. The same paper of the 27th July 1906, writing about the alleged outburst of religious fanaticism in Egypt, says that Lord Cromer has been able to refer only to an anonymous letter in support of the allegation. This is the first instance in the world's history, it adds, in which an anonymous communication has frightened a prominent statesman and the minister of a great Sovereign.

The Sultan and the Khedive.

3. The same paper of the 21st July 1906 remarks that the story regarding the Sultan having asked Izzat Pasha to bring His Majesty and the Khedive together in Constantinople within a year appears to be a *canard*, while its wording leaves no room for doubt that it is the invention of some European who has lived in India for a time. The paper adds that the ruler of Egypt will visit Constantinople of a certainty in a short time, and that he will be received by the Sultan like a son and not a vassal.

The Islamic world and the Sultan.

4. Hasan Nizami, of Nizam-ud-din Chishti's shrine at Delhi, writing to the *Watan* (Lahore), of the 20th July 1906, says that the Sultan is the

qutab-i-alam (centre of the Muhammadan world). His Majesty is solicitous not only for the secular, but also for the spiritual welfare of the Prophet's followers, and probably it is for this reason that Musalmans throughout the world have begun to think of improving their condition, and a new and peculiar bond has been created between all classes of them and the ruler of Turkey. Every act of Abdul Hamid should henceforth be regarded as having been inspired by God.

Indian Muhammadans and the Sultan.

5. The *Paisa Akhoar* (Lahore), of the 27th July 1906, remarks that Indian Muhammadans are bound to both England and Turkey by very strong ties. The two powers should, therefore, live like friends, and never think of injuring each other. British statesmen should also always bear in mind that the Sultan's welfare is inseparable from that of the Prophet's followers in India.

(*b*)—*Home.*

Mr. Morley's Budget speech.

6. The *Paisa Akhbar* (Lahore), of the 24th, 25th and 28th July 1906, remarks that Mr. Morley's Budget speech was eagerly looked forward to by the people of India. And although their expectations connected with the occasion have not been fully realised and Mr. Morley has conferred no great benefit on them, still they are gratified and thankful to learn that the Secretary of State has spoken of their country in a very kind and sympathetic tone and laid stress on the necessity for carrying on its administration in a spirit of sympathy for the ruled. The paper then goes on to say that the most important part of Mr. Morley's speech is that in which he expresses himself satisfied with the Congress movement, but goes on to say that the Secretary of State's speech also contains things which one could not have expected from a scholar and a champion of liberty and justice of his eminence. It makes one sad to think that even the pupil and biographer of the late Mr. Gladstone should withhold full justice from India, and should not relieve her of troubles which have kept her in a state of distraction for years past.

The same.

7. The *Watan* (Lahore), of the 27th July 1906, remarks that Congress newspapers are beside themselves with joy at Mr. Morley's speech. Several members of the English press also have praised the Secretary of State, and prophesied a speedy reform of the Indian administration. The *Watan*, however, can never believe that a Ministry, which has been doing its utmost to strike terror into the hearts of the Egyptians and has flatly refused to listen to the Congresswallas in connection with the partition of Bengal, can really approve of the Congress movement and deprive Britons of power in this country.

Mr. Haldane and the Indian Military expenditure.

8. The *Paisa Akhbar* (Lahore), of the 28th July 1906, regrets that Mr. Haldane should have confined his reforms to the army in England, and not paid the least heed to Indians' heart-rending and persistent appeals against the daily-increasing military expenditure of this country, as also to the fact that the British garrison quartered here is unnecessarily large,

9. The following is from the *Punjabee* (Lahore), of the 1st August 1906 :—

India in Parliament.

"The Great National Assembly can busy itself with everything that concerns a white population—legislation regarding small municipal rights and such petty affairs as the muzzling of dogs can emanate from Parliament. An insignificant colony like Natal, with barely a hundred thousand white inhabitants, can form the subject of a heated debate and division. But let a question regarding the liberties, the future political or commercial prospects and the general happiness and welfare of 300 millions of so-called British Indian subjects be introduced into the programme of the House and Anglo-India, from top to bottom, is convulsed with rage. The question is regarded as a grave impertinence and misdemeanour, an unwarranted interference, and a piece of silly meddlesomeness. And grave consequences, it is prophesied, will follow if such blundering folly is permitted to perpetuate itself! The concentrated wisdom of the Anglo-Saxon race, focussed in the House of Commons, is by a strange feat of logic pronounced to be utterly incompetent to deal with the least important of Indian questions.

"The reason for all this, as voiced by Anglo-Indian officials and scribes, is amusing. In his own conceit the Anglo-Indian is the most perfect, the most faultless and the most sublime creature in the world. No one can improve on his methods and all who have the 'cheek' to criticise him are fools. 'Hands off!' he cries to his kith and kin in England: 'India is mine—I am the ideal owner and master of it.'"

10. The following extracts are from an article which appeared in the *Tribune* (Lahore), of the 4th August 1906, and is entitled "The Spaniard and the Anglo-Indian—A Historical Parallel":—

The Spaniard and the Anglo-Indian—A Historical Parallel.

"The intelligent student of history will not fail being struck with the similarity between the prevailing type of modern Anglo-Indians and the policy they would like to pursue towards India and the ancient Spaniards and their policy towards their once vast foreign possessions. Of course the world has grown older by several centuries since Spain attained her highest pitch of glory, and many evils that existed in her Colonial system in those comparatively early days are scarcely possible now in the case of our Anglo-Indian rulers—or if possible their virulence is greatly mitigated by the advance which Constitutionalism, Law and Journalism have made during the last hundred years. But in spite of everything, human nature, specially despotic and bureaucratic human nature, has changed but little, and when given a chance likes to bud and blossom forth into the same pernicious tendencies that ruined the once splendid Colonial Empire of Spain. * * * * * * In the case of Spain conquests were actuated by a love of adventure and war, a greed of gold and a crusading impulse. * * * We don't in the least mean to deny that even the modern Englishman has a great love for 'adventure and war,' *when any gold is to be obtained thereby or political power extended.* How 'adventurously and martially,' for instance he, led by Messrs. Chamberlain & Co., crushed the small Boer Republics for the sake of their gold and diamond mines and how 'self-sacrificingly' he marched with his maxims and Sikhs into Tibet simply and solely with the disinterested motive of conferring Nirvana on the benighted souls of the unarmed Lamas and extending amongst them the sphere of his holy influence!

* * * * * * * *

"The last parallel worthy of notice here is the Commercial one. The historian tells us that Spain practised '*a Vicious Commercial Exclusiveness.*' Now this 'exclusiveness' has a peculiar complexion in the case of Anglo-Indiandom and is therefore somewhat different from that of the Spaniards. Spain aimed at concentrating all trade

and commercial profits in the hands of Spaniards. Anglo-Indiandom throws open the gates of the Indian market to the exploitation of all the 'white' races, *aiming to exclude only the children of the soil, namely the Native Indians.* This is a peculiar kind of exclusiveness, based on 'colour,' but any one who observes will find it in force. Americans, Germans, Italians, Austrians, Belgians—in fact all the 'white' nations of the world are allowed to pour their manufactures and their rubbish into India. But let the 'Native Indian,' the unfortunate 'black,' whose skin is his only sin, make the slightest effort to foster the *Swadeshi* sentiment or to set up a few Cotton Mills and down comes the bureaucrat with his prosecutions and his Gurkhas, or what is much worse and ten times more deadly, with his countervailing duties!"

Appointments in the Opium Department.

11. The following is from the *Punjabee* (Lahore), of the 1st August 1906 :—

"How invidiously we Indians—both Hindus and Moslems—are being treated at every step, the present Secretary of State's pompous and hollow talk about the necessity of providing facilities for our increased representation in the Government notwithstanding, is seen from an announcement which appeared in the *Gazette of India* a few days ago. It appears that a competitive examination for two appointments in the Opium Department is to be held in February 1907. At this examination, it is clearly and emphatically stated, only such *European* and *Eurasian* candidates as have been nominated by the Lieutenant-Governors of Bengal and the United Provinces of Agra and Oudh, each of whom is authorized to make as many nominations as he considers necessary or desirable, will be permitted to present themselves. Thus it will be seen that a systematic boycott is being maintained against the children of the soil. The greater the reason and necessity, therefore, for the boycott that is being slowly declared by the Indians against foreign merchandise of all descriptions."

V.—Native Societies and Religious Matters.

Religious bigotry.

12. The *Watan* (Lahore), of the 20th July 1906, publishes a translation of an article reprinted by the *Almunar*, an Egyptian newspaper, from the *Arvat-ul-Wusqa*, which used to be issued from Paris (?) by the late Saiyid Jamal-ud-din Afghani and Muhammad Abdah Mufti. The article is a defence of religious bigotry, which alone, says the writer, can weld together individuals into a nation and create a spirit of emulation among a people. Its absence in a country renders the inhabitants thereof effete, when foreigners step in and reduce the former to the condition of slaves. After observing that religious bigotry in the strongest tie that can bind man and man together, and that it draws together even races living far apart and speaking different languages, the writer says that the Christians of Europe have always been desirous of obtaining possession of Muhammadan countries and concludes by exhorting his co-religionists to continue feeding the flame of their religious bigotry, upon which, he says, their very life may be said to depend.

VII.—General Administration.

(*a*)—*Judicial.*

The Murree assault case.

13. The *Akhbar-i-'Am* (Lahore), of the 25th July 1906, writing about the Murree assault case, reports that the offender called himself "Badshah ka dost," but that one must be polite and a gentleman to be worthy of His Majesty's friendship. The King-Emperor cannot include among his friends *scums of society* like Lieutenant Grenfell, who grossly disgrace His Majesty's

devoted subjects, and indulge in such abusive language as the worst blackguard will not soil his tongue with. The *Akhbar-i-Am* then enquires what Devils the soldiers serving under the officers must be who entertain reprehensible sentiments like those imputed to the accused. And still they have the cheek to complain (now and then) of having been beaten by villagers.

(*f*)—*Railways and Communications.*

Indian Railways.

14. The *Zemindar* (Karmabad), of the 24th July 1906, remarks that the railways in India are an incarnation of famine. Had they carried grain not to Karachi, but to East Bengal, the people in the latter part of the country would not now have been in the grip of a famine. The fact is that the railway is ruining India and adding to the prosperity of Europe.

East Indian Railway strike.

15. The following is from the *Observer* (Lahore), of the 1st August 1906 :—

"If all or even a part of what is being written in Anglo-Indian papers about the E. I. R. strike be true, there can be no questioning the forces which have been brought into play to intimidate the authorities into submission, nor is it wise to overlook the full significance of the political motives of the wire-pullers.

* * * * * * * *

"Leaving aside the question of determining the causes of the strike, we may notice another important point to-day, as the subject is prominently before the public and the Government. Has the frequency of such strikes and the threats of many more opened the eyes of Government to the serious risks which it incurs by allowing a too exclusive monopoly of the working machinery of some of its most important services by a single community ?

* * * * * * * *

"Surely such unpleasant incidents should serve to open the eyes of the employers; and Government being the largest employer of men in this country, strikes should bring home to the authorities the seriousness of the risks involved in permitting the monoply to continue unchecked. In a country like India it is never very safe to ignore the all-important considerations of State policy, but little is lost if the latest strike serves the purpose of an eye-opener and discloses to Government the danger of persisting in a course of action injurious to the welfare of the public. Will not the Government realize even now that such monopoly of the State service, to which we have been referring, is a defect in the body-politic of the country; and the interests of both the Government and the people imperatively demand its speedy removal."

(*h*)—*Miscellaneous.*

Lady Curzon's death.

16. The *Sialkot Paper* (Sialkot), of the 24th July 1906, expresses regret at the death of Lady Curzon, and says that the event has caused widespread grief in India.

The same.

17. The *Zemindar* (Karmabad), of the 24th July 1906, says that although Lord Curzon was not a popular Viceroy, it is wrong to allege that the severe blow dealt him is due to the people's prayers against him. The paper sincerely condoles with the *ex*-Viceroy in his bereavement.

18. The *Sadiq-ul-Akhbar* (Rewari), of the 24th July 1906, publishes similar remarks.

The same.

19. The *Kapurthala Akhbar* (Kapurthala), of the 28th July 1906, remarks that Mr. O'Grady recently drew Mr. Morley's attention to the fact that five natives had been killed by British soldiers during the present hot weather. In reply the Secretary of State was pleased to remark that the British garrison in India numbered 80,000, and that the murder by them of (only) five Indians was of no consequence. It is proud and offensive talk like this, says the Editor, which inflicts deep wounds on the hearts of natives. To connive at the murder of natives at the hands of Thomas Atkins is like throwing blots on the British administration of justice in India. Why should not an explanation be called for from the insolent Secretary of State for having expressed an offensive opinion like the above, so as to make him give up his haughty ways. British soldiers also should be advised to respect the lives of natives, for if this is not done the number of murders like those in question will be certain to increase.

Murder of natives by British soldiers.

20. The *Vakil* (Amritsar), of the 19th July 1906, deprecates the Burma Government's attitude in the matter of needed repairs to the tomb of Bahadur Shah, the last Mughal Emperor of Delhi. If that Government refuses of itself repair the tomb and prohibits others from doing so on the ground that Bahadur Shah was identified with the Sepoy Mutiny, then it should remember that the charge has not been proved as yet.

Bahadur Shah's tomb.

Punjab Government Branch Press, Simla—No. 176—13-8-06—82.

[Confidential.]

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I.—Politics.

(a)—*Foreign.*

Egyptian affairs.

1. The *Paisa Akhbar* (Lahore), of the 3rd August 1906, finds fault with the Ministry for sanctioning an increase in the strength of the British garrison in Egypt. The decision goes against the traditions of the Liberals, and is also grossly unfair to the Egyptians, seeing that the extra expenditure involved has been thrown on their treasury. The paper adds that the charge of religious fanaticism preferred by Lord Cromer against the Khedive's subjects is wholly unfounded.

The same.

2. The *Vakil* (Amritsar), of the 30th July 1906, says that no one can read with a dry eye the accounts of the executions published by Egyptian newspapers. After remarking that the 21 men concerned have been punished for the sole offence of having exercised the right of self-defence, the paper says that, as a Radical journal has observed, punishments like those inflicted on the wretches referred to are unknown outside Russia. It then asks whether England knows of no other way of maintaining her prestige, and whether British prestige can be preserved in Egypt with the aid of oppression alone.

The same.

3. The *Curzon Gazette* (Delhi), of the 1st August 1906, remarks that considerable unrest prevails in Egypt at present, and that the atmosphere there seems charged with the noises of war. Formerly the Egyptians used to regard the English with affection and respect, but now they look upon the latter with anger and disgust. People who had professed peaceful intentions for years past and eschewed politics with care seem to-day determined to drive foreigners out of their country, even though the struggle should cost them their lives. Short-sightedness on the part of the British officials in Egypt and a series of blunders committed by them are at the bottom of this state of affairs. The paper then deprecates the punishments inflicted in connection with the Tantah incidents, and says that the same were intended to preserve British prestige, but have, however, had a contrary effect.

4. The *Gulzar-i-Hind* (Lahore), of the 28th July 1906, remarks that the conduct of the British Military Officer concerned in the Tantah affair constitutes a blot on the Civilization of Europe. It adds that the white soldiers in India do not care a straw for the lives of natives and can kill the latter with impunity, their delinquencies being winked at by the authorities.

The same.

5. The same paper of the 4th August 1906, remarks that by their high-handed and indiscreet doings Sir Edward Grey and Lord Cromer have given great offence to Turkey and Egypt. In their zeal to preserve British prestige they have trampled on the honour and dignity of Muhammadans, to offend whom is not a thing to be lightly treated. After remarking that the English apprehend a combination of the Prophet's followers against England, the paper says that one of the means adopted by them to avert the danger is to deny the Sultan's title to be the Caliph of the Islamic world. They seem to be under the impression that, however greatly they may harass the ruler of Turkey, Musalmans will not espouse his cause and fight for him. British statesmen, in whose hands the Devil would appear to be laying eggs, also hold the view that in obtaining possession of Egypt or Turkey, England will have to fight not the entire Islamic world but only the Kingdom concerned. Indian Muhammadans, at any rate, adds the paper, need not be taken into account, for the reason that they are like mice in a lion's paw. It then calls upon the Prophet's followers to shake off their lethargy and concentrate their efforts on regaining their past greatness.

England, Turkey and Egypt.

6. The same paper says that the Christians, whom the crucifixion of Christ deters from committing no sin, look upon God's earth as their heritage, and cannot bear to see others exercise kingly powers, profit by trade or live in affluence. They do not wish Turkey to move on, considering her a hand-maid forming part of their mothers' *lit.* fathers') dowry. Is the God of Muhammadans dead ? and are they about to be swept off the earth's surface ? They should remember that (to the Christians) it is only a moment's work to defeat Turkey, ruin Persia or uproot the Islamic faith. Muhammadans also do not care whether their co-religionists exercising kingly powers are brought to the dust ; make them Civil Servants, Judges and Deputy Commissioners and they would gladly consent even to the conversion of Mecca into Jerusalem. In case they are determined to persist in their present course of action their descendants had better wrap pieces of *tat* (gunny) round their heads, for the reason that as soon as the latter begin demanding their rights (of Government) they would be continuously shoe-beaten (by the authorities).

The same.

(*b*)—*Home.*

7. The following is from the *Tribune* (Lahore), of the 7th August 1906 :—

Sir Bampfylde Fuller's resignation.

"A crusade against private schools and school-boys was one of the principal features of Sir Bampfylde's policy, and he could no more cha nge his policy than the leopard its spots. Sir Bampfylde was a veritable square man put in a round hole. He was entirely out of a place in a British Administration, specially controlled by level-headed statesmen like Lord Minto and Mr. Morley. With an independence, worthy of a far

better cause, Sir Bampfylde has decided to sink into obscurity. But thanks to his insane and re-actionary policy, he has succeeded in making his name an object of universal obloquy and hate all over India, and the news of his resignation will be hailed with enthusiastic rejoicing all over the land.

" * * * All honour, therefore, to the conductors of those private schools who have thus remarkably vindicated the cause of our rights and privileges and have secured what is perhaps the greatest moral victory in the annals of political agitation in this country. Their noble example should be a guide and a stimulus to us and remain ever green in our memory."

8. The following is from the *Observer* (Lahore), of the 8th August 1906 :—

The same.

" The rumours of Sir B. Fuller's resignation have at last come out true ; and the news will be received with regret all over the country, outside Bengal at least. In spite of what may be said to the contrary, the impression is certain to spread that the Bengalee agitation has proved too strong for even Sir B. Fuller, and the anti-partitionists will claim the incident as a victory for themselves. Whatever the reason for the step be, there is no gainsaying the great mischief that the resignation is likely to do. For this, as also for the fact that it means a triumph for the forces of misrepresentation, vindictiveness and agitation, reasonable men will regret that the first Lieutenant-Governor of the new Province should have been compelled to resign his office. Sir B. Fuller's ability and energy are undoubted; and yet he has been the victim of adverse circumstances which no human being could foresee and which no one could avert."

9. The following is from the *Punjabee* (Lahore), of the 11th August 1906 :—

The same.

" * * * However, whatever the pretext, Shaista Khan *redivivus* has thought fit to withdraw from the field of his autocratic labours during the past ten months, and that fact should cause an intense feeling of relief and thanksgiving in the minds of the people of Eastern Bengal. * * * Nawab Shaista Khan, with his intensely despotic methods, was evidently a wrong man for the rulership of the new Province, and he has, therefore, had to pay the penalty of failure by retirement. * * * Some Anglo-Indian publicists had declared in advance that the resignation of Sir Fuller would be considered a triumph by the anti-partitionists. We don't see the force or the sense of this contention ; for, though Sir Fuller has gone, the partition remains, and as long as that is so, our Bengalee friends will never cease from agitating. * * * "

II.—Afghanistan and Trans-Frontier.

10. The *Gulzar-i-Hind* (Lahore), of the 28th July 1906, remarks that in the event of the Amir visiting India during the coming cold weather a review of a very large number of forces will be certain to be held in order to impress His Highness with a sense of the great might of the British Government. It being, however, possible for him to form a correct idea of the possibilities of the Indian army even at Kabul, it will be childish on the part of Government to hold a review. It would be far better if no soldiers were shown to Habibulla Khan, so that he might carry back the impression that the population of India were a colossal army ready to lay down their lives in the defence of British rule. Government does not perhaps believe natives capable of this, for every one knows best what his doings are likely to lead to.

The Amir's coming visit to India.

III.—Native States.

Kashmir affairs.

11. A Srinagar correspondent writing to the *Akhbar-i-'Am* (Lahore), of the 4th August 1906, says that the political horizon in Kashmir would seem to be overcast, and that both the Maharaja and Raja Sir Amar Singh have consequently gone to Gulmarg. He adds that the Viceroy will shortly pay a visit to the State, and that the general impression is that, but for the above incident, His Excellency would not have visited Kashmir so soon. The latter surmise would appear to be correct, seeing that the visit will cost the State from four to five lakhs, and over twenty lakhs having already been spent during the last five or six years in entertaining guests.

The Patiala College.

12. The following is from the *Tribune* (Lahore), of the 11th August 1906 :—

"The appointment of Mr. E. Candler, formerly correspondent in Tibet of the *Daily Mail* and at present Officiating Principal of the Hughly College, is certainly of the nature of a job. * * * The *Statesman* is quite correct in believing that a great deal of official pressure was brounght to bear on the Patiala Council of Regency in order to secure the post for Mr. Candler. * * * At present the matter awaits the decision of the Government of India, without whose permission no European can be employed in a Native State. It is to be hoped that the Government of India will veto the proposal made in the name of the Council of Regency for the selection of Mr. Candler. We object strongly on principle to the appointment of Europeans in Native States to offices for which competent Indians are available. It cannot be said in the present case that the Patiala Darbar cannot get a competent Indian—abler and much better qualified than Mr. E. Candler—for the Principalship of their College. The appointment of a European in Patiala will be a great mistake, and the selection of Mr. Candler for the post is, to say the least, very unfortunate."

Prohibition of a lecture by the Arya Samaj at Batala.

13. The *Hindustan* (Lahore), of the 3rd August 1906, writing about the refusal of the Police to permit Swami Yogindar Pal, an Arya Samaj preacher, to preach in Batala, says it is intolerable that the Police should prevent a preacher from speaking in a place of worship belonging to his own community. And if a Yogindar Pal has been dealt with in this manner to-day, what guarantee is there that a Maulvi, who may have incurred the displeasure of the Police or the Deputy Commissioner, will not be similarly treated to-morrow ? Such interference on the part of the Police is wholly unjustifiable, and cannot but be condemned by every right-thinking person.

VII.—General Administration.

(c)—Municipal and Cantonment affairs.

The sale of meat at Delhi.

14. The *Vakil* (Amritsar), of the 26th July 1906, writing about the Delhi Municipality's decision to forbid the indiscriminate sale of meat in that city, remarks that for a long time past their unkind Hindu friends have been endeavouring to deprive Muhammadans of their legitimate rights. They have dedicated their lives to the attainment of this object, and their

efforts in this behalf have led to undesirable results not once or twice but scores of times. Streams of blood have been shed, and poor Musalmans have been subjected to hundreds of acts of oppression. The recent Sahram incident and the decision of the Delhi Municipality would show that those who would reply to the sword of (Shahab-ud-din) Ghauri and (Mahmud) Ghaznavi with the pen and shameful intrigue are still pursuing their mischievous and secret efforts. Muhammadans have Government's permission to kill goats and kine, and use what they regard as the best articles of food. Who is there then who has the courage to prevent them from doing so ? Government was compelled to accord them the above permission, seeing that its interests in the matter are identical with theirs. Indeed, were it to forbid kine-slaughter, from where would it get beef for sixty thousand British soldiers in India ? The crusade by Hindus against kine-slaughter led to the shedding of the blood of Muhammadans, and the streets of Azamgarh and Mod (?) were choacked with dead bodies and human blood. The *Vakil* then reprints the rules framed by the Municipal Committee of Delhi on the subject of the sale of meat in that city, and says that the meat-sellers working in the most populous bazars and *mohallas* have been required to remove their shops to a deserted part of the city, and that the local Muhammadans are to be compelled to go to a distant place. Many other Muhammadan papers write complaining against the charge and making the matter a Hindu-Muhammadan question.

The same.

15. One Abdul Qadir of Delhi, writing to the same paper, says that the proposed change has nothing to do with sanitary considerations, and is merely a concession to the prejudices of a particular section of the Delhi public (*viz.*, Hindus).

(h)—Miscellaneous.

The Bengali Press.

16. The *Paisa Akhbar* (Lahore), of the 31st July 1906, remarks that were native newspapers to leave off exaggerating the people's grievances against Government they would assuredly be listened to. It is the Bengali newspapers, which are ahead of their other native contemporaries in several respects, which are most given to exaggeration and indulge in the strongest language.

Punjab Government Branch Press, Simla—No. 185—17-8-06—82.

[Confidential.]

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NATIVE NEWSPAPERS

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I.—Politics.

(*a*)—*Foreign.*

1. The following is from the *Observer* (Lahore), of the 18th August 1906 :—

The Sultan's illness.

"We in India have learnt not to take on trust every news concerning Turkey which emanates from European sources. Had it not been for this belief, strong in the Eastern mind, the first intelligence telegraphed by Reuter about the Sultan's health would have carried dismay into every Muslim heart. Sultan Abdul Hamid is one of the most precious assets of the Muhammadan world. The intimate knowledge of Western affairs and the tact with which he has so far preserved his Empire from ruin, when all Europe has been howling for its destruction, have extorted the grudging admiration of even Christian on-lookers. What place he occupies in the hearts of his co-religionists can be better imagined than described. * * * It is the heart-felt prayer of every Musalman that he may be long spared to them and be successful in rendering his Empire perfectly safe against the evil intentions of green-eyed neighbours and the sinister designs of the Western Powers."

2. The following is from the *Tribune* (Lahore), of the 18th August 1906 :—

Indians in the Crown Colonies.

"* * * Everywhere in the Crown Colonies of England he is dealt with as an 'inferior' race and not as a fellow-subject of the same Crown, whose declarations and promises gave him equal rights of citizenship in the British Empire. * * * Alas! the descendants of a great nation are betraying a short-sighted impatience with other people's rights and are dealing ungenerously with men as sensitive as they themselves are. A statesmanlike range of view is essential for a great and glorious empire, for maintaining it as much as for establishing it, and it is to be regretted that the present race of Englishmen are hardly coming up to the ideals of their fore-runners."

3. The *Watan* (Lahore), of the 10th August 1906, says that the writings in the *Times*, of London, on the subject of the Dinshawi affair hold up the Sultan to the world's contempt. They have, therefore, given great offence to the Prophet's followers, while they have had the effect of prompting not a few Muhammadans, who had always been inimically disposed towards Abdul Hamid, to take up the cudgels in His Majesty's defence.

Egyptian affairs.

4. The *Paisa Akhbar* (Lahore), of the 11th August 1906, remarks that the severe punishments inflicted on the peasants implicated in the outrage on British Officers at Tantah were both unjust and impolitic.

The same.

5. The *Vakil* (Amritsar), of the 6th August 1906, expresses horror at the manner in which the sentences were carried out.

The same.

6. The *Paisa Akhbar* (Lahore), of the 11th April 1906, writing about the Djanet incident, says that the matter is likely to assume most serious proportions. The Turks can now no longer put up with the high-handedness of the powers, while the unexpected end of the Manchurian War has put an edge to their old sense of self-respect.

The Turco-French dispute in Tripoli.

7. The *Gulzar-i-Hind* (Lahore), of the 11th August 1906, writing on the same subject, says that the French beaux (!) are asking "who is at the back of Turkey"? They should know that she has the entire Islamic world at her back.

The same.

(*b*)—*Home.*

8. The *Gulzar-i-Hind* (Lahore), of the 11th August 1906, says that had Mr. Morley held Sir Bampfylde Fuller's post he would have been certain, because of his generosity, to receive a beating at several places. Even as it is, his ignorant blundering may be relied upon to lead to his own resignation in the end. The *Gulzar-i-Hind* then goes on to say that Lord Minto's ability has also been revealed to the world. His Excellency has emerged unsuccessful out of his very first trial. Most of the Anglo-Indian newspapers have ascribed the resignation of Sir J. Bampfylde Fuller to the Viceroy's cowardice, and they are perfectly right in this.

The resignation of Sir Bampfylde Fuller.

9. The *Rozgar* (Rawalpindi), of the 11th August 1906, says that the event constitutes a foul and permanent blot in the history of British rule (in India).

The same.

10. The *Paisa Akhbar* (Lahore), of the 7th and 8th August 1906, says that the resignation of Sir Bampfylde Fuller should teach a lesson to those proud and unthinking officials who have, by their harsh and ridiculous doings, created deep unrest in most parts of East Bengal. His departure from India will grieve some people, while the Muhammadans of East Bengal will regard it in the light of a calamity, but on a consideration of the broader issues involved it does not appear to be regrettable at all.

The same.

11. The *Army News* (Ludhiana), of the 11th August 1906, remarks that the resignation of Sir Bampfylde Fuller has not surprised any one. By his high-handed doings Sir Bampfylde made himself extremely unpopular not only in the new province but throughout India; and tried to prove that Government was meant not to redress the legitimate grievances of the people

The same.

but to treat like rebels those seeking justice, and that by accepting his resignation Mr. Morley and Lord Minto have justified the people's faith in the justice and sympathy of the British Government. They have proved that no public servant, be he even a Lieutenant-Governor, can be allowed to oppress for long the millions of His Majesty's subjects with impunity.

The same.

12. The *Hitkari* (Amritsar), of the 10th August 1906, remarks that Mr. Morley and Lord Minto deserve thanks for having refused to support Sir Bampfylde Fuller in his high-handed doings.

The same.

13. The following is from the *Observer* (Lahore), of the 15th August 1906:—

"Is there any wonder that Sir B. Fuller's resignation has greatly worked upon the Muslim mind and that the Indian Musalmans should be asking themselves whether they have not been injuring their own interests by abstaining from agitation? It is a foregone conclusion that if the Muhammadans had also taken steps to organise an agitation like the Bengalee Hindus, Government could not disregard them and their views so completely it has now done. For such an impression to take deep root in the minds of a whole community will add considerably to the difficulties of administration; and yet the recent policy of Government is likely to have such an effect. We repeat the Musalman is by constitution and heredity a peaceful citizen; but by putting a premium upon popular agitation, wilful misrepresentation and systematic intimidation, Government is sowing the seeds of general discontent and restlessness. To tremulously yield to the noisy clamour in Bengal and to contemptously ignore the well-known views of the Muhammadans is a step the unwisdom of which is unquestioned, and we feel sure Government will ere long regret its weakness in creating a dangerous precedent."

The same.

14. The following is from the *Observer* (Lahore), of the 18th August 1906:—

"The conviction is both keen and widespread among the Musalmans that because, trusting in the good sense and impartiality of the British Government, they did not seek to embarras the authorities by noisy demonstrations, their interests have been simply ignored to assuage the agitators. * * *"

The Punjab Legislative Council.

15. The following is from the *Tribune* (Lahore), of the 16th August 1906:—

"The history of the question of Council reform in the Punjab has been one of melancholy niggardliness, and supreme indifference. The land of the Five Waters has in and out of season been lauded to the skies as the sword-hand of India, the province whose sons have fought the battles of their sovereign and the British Government in India, and shed their blood on countless fields in India and abroad, and might claim to be regarded as the 'saviours of India.' But what has been the reward? We have all along been kept in leading strings and patted on the back, while the fruits have invariably gone to the other provinces. The people used to console themselves with the idea that the root of all the ills we suffered from was to be found in the fact that the Punjab was, to its standing misfortune, a frontier province, and whether the people liked it or not, reasons of State policy imperatively demanded that the executive official should be supreme and the people remain under his thumb."

British Administration in India and Egypt.

16. The following is taken from the *Punjabee* (Lahore), of the 15th August 1906:—

"One of the most strange facts about Europeans 'administering' the affairs of subject nations is their expectation that these subject nations should be for ever abjectly grateful to their foreign masters. As long as individuals and communities are in a state

of disorganised barbarism or semi-barbarism, and as long as the growth of a national sentiment has not awakened in them the natural and legitimate desire to rise to a position of self-government under their Sovereign, they are content to have their affairs looked after entirely by foreigners. But directly a subject nation has learnt to understand its own political interests and with them its material interests, its character changes and it begins to be restive and to kick against the barriers erected for its 'benefit' by its benevolent foreign masters. To call such a state of mental unrest *disloyalty* is sheer folly, for if such brute beasts as horses and oxen, however well fed and looked after, could be educated as men can be, they would also in a certain sense 'rebel' against the very best and sumptuous stable erected for them by their human masters. But it is curious how even learned men and statesmen forget the law of human growth and all that it necessarily involves and call a subject nation by evil names if it begins to display signs and symptoms of natural and legitimate growth. * * * * *

"But it is curious how the phenomena observable in India in this respect resemble with those which are visible in Egypt. In Egypt, as in India, we have one nation subject to another, and it is instructive to observe that the Egyptian is beginning to kick against the pricks quite as much as the most-abused Indian Babu."

17. The following is from the *Punjabee* (Lahore), of the 18th August 1906 :—

Shooting of Natives by Europeans.

"In our last issue we gave in our local column, from a vernacular contemporary, an account of a recent case in which a European soldier shot an Indian woman at Mount Abu and the bullet pierced through her cheeks, but her life was saved. On the report of the incident an enquiry was instituted, and though the culprit admitted his guilt the authorities let him off with a nominal fine of two rupees. Another contemporary reports a similar case from Muzaffarnagar in the United Provinces. It appears that Mr. J. C. Faunthorp, District Magistrate, who is very fond of *shikar* and goes out hunting even when his file is full, shot a *chamar* the other day. The poor man was taken to the hospital, where, by the grace of God, he recovered. Mr. Faunthorp paid him five rupees as compensation or *bukshish* and bid him go home. Such cases frequently occur in all parts of the country, but they are seldom brought to light. Europeans implicated in these cases generally manage to get off scot-free. But if by mistake an Indian shoots a European a regular hulabaloo is raised over his head, and the unfortunate man is sent to jail, or, may be, transported for life. Take the Darjeeling murder case. A Mr. Gosse, the manager of a tea garden was found murdered in his place. The police arrested two men haphazard and then tried to fasten the guilt on them. They even made them confess to the murder in the presence of the District Magistrate. There was no evidence, and the Sessions Judge who tried the case acquitted one of the accused and sentenced the other to transportation for life. The European community which had gathered in the Court in large numbers was literally thirsting for the blood of the two accused. They had proposed that the two men should be hanged in the plantation in the presence of the rest of the coolies. When they heard the sentence pronounced by the Judge they shamelessly hooted him in his own Court. The man sentenced to transportation was afterwards acquitted by the High Court as the judgment of Justices Mitter and Holmswood published elsewhere will show. The European community in this case was lost to all sense of justice and decency. They wanted blood for blood and they did not care whose it was, whether the real murderer's or an innocent man's. That is British justice in India."

II.—Afghanistan and Trans-Frontier.

18. The *Zemindar* (Karmabad), of the 8th August 1906, publishes a communication, written at the Editor's request, from Abdul Ghani (Principal

Afghanistan's capabilities.

of the Islamia College, Lahore). The writer refers to the causes of the rapid and wanderful progress made by Japan, and endeavours to prove that it is quite possible for Afghanistan to raise herself to the position to which the Mikado's subjects have succeeded in elevating their country.

VII.—General Administration.

(*a*)—*Judicial.*

The partiality of Courts towards Europeans

19. The *Paisa Akhbar* (Lahore), of the 13th August 1906, remarks that the letting off of Albert Dillon, who was charged with outraging the modesty of a respectable native lady of Poona and confessed his guilt, with only a fine of Rs. 200 is a disgusting specimen of the partiality Anglo-Indian Magistrates are in the habit of showing for persons of their own nationality.

(*h*)—*Miscellaneous.*

Prosecution of newspapers by the Government of Sir Charles Rivas.

20. The *Public Magazine* (Amritsar), of the 6th August 1906, remarks that it is easier for the Government of India to prosecute an Editor and have him sent to jail than it is for the Government of any other country. A few strong words used towards Government or the ruling race constitute sufficient justification for Government to prosecute and ruin an Editor. After remarking that such oppression is practised in no other part of the British Empire, the Editor states how in spite of their grossly objectionable tone Irish newspapers are never interfered with.

Punjab Government Branch Press, Simla—No. 201—25-8-06—82.

[Confidential.]

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I.—Politics.

(*a*)—*Foreign.*

Egyptian affairs.

1. The *Zamindar* (Karmabad), of the 16th August 1906, writing about the alleged out burst of fanaticism in Egypt says that both the Egyptian public and press view with utter contempt the British occupation of Egypt, as also the "reforms" introduced into, and the "peace" established in the country by British officials. The existing state of affairs, adds the paper, should not be allowed to continue, for the reason that Egypt is not the Transvaal.

The same.

2. The *Curzon Gazette* (Delhi), of the 15th August 1906, says that a perusal of the latest white book on Egypt shows that the executions in connection with the Dinshawi affair have created among the Khedive's subjects a spirit of hostility to the English. This would appear to be a fact. Indeed, Musalmans throughout North Africa are being inflamed against England, Germany and France, these being the mischief-makers concerned.

The same.

3. The *Gulzar-i-Hind* (Lahore), of the 18th August 1906, writing about the prevailing unrest in Egypt, says that the anonymous letter addressed to Lord Cromer seems to be truthful. At all events, the Egyptians, being Muhammadans, the British Government should avoid rousing their religious fanaticism. The paper then deprecates the proposal to increase the strength of the British garrison in Egypt, and says that England should content herself with her present possessions and evacuate the land of the Pharoahs.

France and Tripoli.

4. The *Vakil* (Amritsar), of the 16th August 1906, remarks that avaricious and blood-thirsty (Christian) Europe does not allow Turkey to improve her internal administration. Before the dispute over Tabah has been settled satisfactorily, the French have, through their selfishness, created difficulties in Tripoli.

5. The *Curzon Gazette* (Delhi), of the 15th August 1906, writing on the same subject, says that European hounds are always prowling around Turkey in search of prey.

The same.

The convention between great Britain and China regarding Tibet.

6. The following is from the *Tribune* (Lahore), of the 23rd August 1906 :—

"* * * It is in a way satisfactory to know that the convention now concluded between Great Britain and China effectually precludes Great Britain from acting as she did at Lord Curzon's suggestion two years ago with regard to Tibet. But to the poor and helpless tax-payer of India the satisfaction is no compensation for the waste of over a crore of his hard-earned money."

* * * * * * * *

(*b*)—*Home.*

7. The *Army News* (Ludhiana), of the 18th August 1906, says that Mr. Bryan's position in the world lends a special importance to his remarks. His sole object in publishing the article in question is to state the truth, seeing that by adversely criticising British rule he can benefit neither himself nor his nation.

Mr. Bryan on British rule in India.

8. The *Vakil* (Amritsar), of the 16th August 1906, says that Sir B. Fuller's departure from East Bengal is a calamity to Musalmans throughout the country, and that they share the feelings of regret expressed by their co-religionists of Dacca at the event.

Sir B. Fuller's resignation.

9. The *Swadesh Bandhu* (Lahore), of the 13th August 1906, says that Sir B. Fuller's administration was undoubtedly a blot on British rule in India. He not only defied the Government of India, but had no fear of God or of His beloved Son, Jesus Christ.

The same.

10. The following is from the *Young India* of 18th August 1906 :—

The Punjab Legislative Council.

"While our near neighbours of the United Provinces enjoy the privileges of a Legislative Council, the members of which have the right to interpallate, discuss the Budget and elect their own representative to the Supreme Council, we in the Punjab are going without even so much as a single elected member on our Provincial Council.

"* * * The Government is likely to misunderstand our silence, and in the absence of any specific appeal for privileges has a right to assume that things are moving smoothly enough in this Province, and that the backward Punjabis are satisfied with the privileges and rights the tender mercies of the Government have already conferred upon them."

III.—Native States.

11. The *Sadiq-ul-Akhbar* (Rewari), of the 10th August 1906, publishes a communication in which the writer says that although Government fears to

The Government and Native States.

follow Lord Dalhousie's policy in regard to Native States, the time is certain to come when these will be under British rule to all intents and purposes. Even as it is, an Indian Prince possessing a strong individuality is at once sent about his business, witness the fate of the Maharajas of Indore, Bharatpur, Panna and Jhalawar.

V.—Native Societies and Religious Matters.

Alleged official interference in the religious affairs of Muhammadans.

12. One Hassan Nizami, of the shrine of Nizam-ud-din Chishti at Delhi writing to the *Vakil* (Amritsar), of the 16th August 1906, regrets that the English should not value Muhammadans' love for them and bear in mind that the strength of British rule in India depends on the loyalty of the Prophet's followers. Let alone secular matters, Musalmans are treated with peculiar neglect even in matters religious ; nay, by interfering with their religion their religious feelings are sought to be kept down in such a manner as to make the general (Moslem) public believe that the said feelings are being injured with set purpose. The writer then goes on to complain about the quarantine rules for pilgrims to the *Haj* and to the stopping of various fairs for sanitary reasons.

VII.—General Administration.

(*a*)—*Judicial.*

Cases between Natives and Europeans.

13. The *Paisa Akhbar* (Lahore), of the 14th August 1906, says that a Mount Abu correspondent writes that people at Mount Abu are having a very bad time of it at the hands of the European soldiers stationed there. No one, however, dare complain, while it is simply impossible to obtain justice against the men. After alleging how they ill-treat persons not *salaming* them, the writer regrets that Government should take no notice of incidents like the above. He then goes on to say that the authorities, who are the protectors of natives, care less for them than for their domestic animals. In a moment of anger they would call a native a pig or a dog, but as a matter of fact they treat their dogs better than him.

Commenting on the above the Editor calls upon the Viceroy and the Commander-in-Chief to remedy the evil. It is to be regretted he adds that incidents like those under reference should take place even in the time of a just and good-hearted Secretary of State like Mr. Morley.

The same.

14. The same paper of the 20th August 1906 complains that the cases in the current year of maltreatment of Natives by Europeans and Eurasians exceed in number those for any other previous year, and have occurred in almost all parts of the country.

The same.

15. The following is from the *Punjabee* (Lahore), of the 25th August 1906 :—

"Are we then dead to all sense of self-respect and personal dignity that we should allow these European Hooligans to trample on us with impunity ! Even a worm, they say, can turn, but we are evidently sunk to a level lower than the worm itself ? When are we going to learn the great lesson of tit for tat."

(c)—Municipal and Cantonment affairs.

16. The following is from the *Observer* (Lahore), of the 22nd August 1906 :—

The sale of meat at Delhi.

"We are glad to learn that the bye-laws restricting the sale of meat which had casused such an excitement among the Muslims of Delhi have been abrogated by the authorities. * * * We warn the Musalmans of other places in India to be on their guard. What has been done at Delhi may be repeated elsewhere, and unless the Muhamniadans wake up, our Hindu 'brethren' will not fail to take undue advantage of our lethargy and introduce measures in Municipalities and District Boards which will make life a veritable burden for the Musalmans."

(e)—Agriculture and questions effecting the land.

17. The following is from the *Arya Messenger* (Lahore), of the 18th August 1906 :—

The famine in Eastern Bengal.

"Our rulers are very tardy to admit the existence of famine whenever it overtakes this country. Official famine does not exist until hundreds die every day. Eastern Bengal is in the throes of one such famine and the people are contributing their humble mite for alleviating the distress in Bengal."

(f)—Railways and Communications.

18. The *Sat Dharm Parcharak* (Jullundur), of the 10th August 1906, remarks that whatever may be the real cause of the strike on the East Indian Railway the event will be certain to deprive hundreds of families of their means of livelihood. The paper adds that if the money spent by Hindus on pilgrimages in one year were set apart for the help of future strikers, it would become possible for the employed in every part of the country to go on strike with the assured prospect of success. The political leaders should also learn to render pecuniary help to strikers.

The strike on the East Indian Railway.

(g)—Postal Matters.

19. The following is from the *Punjabee* (Lahore), of the 22nd August 1906.

The Bombay Postmen's strike.

"The postmen, some 500 in number, have been most harshly and cruelly treated; and the only thing for congratulation is that our people are gradually learning the lesson of combination. The strikers are bound to fail in their initial efforts, but we are hopeful that in a few years' time the people will have thoroughly mastered the lesson, and then the effect of their united strength cannot but prove irresistible."

(h)—Miscellaneous.

20. The *Siraj-ul-Akhbar* (Jhelum), of the 14th August 1906, remarks that the low pay of the Native soldier and hard pension rules are the chief causes of sufficient recruits for the army not being forthcoming. The cost of living in India has greatly increased and Jack Sepoy's pay is wholly insufficient for his maintenance.

Grievances of Native soldiers.

Pardon to Sardar Gurdial Singh.

21. The *Paisa Akhbar* (Lahore), of the 16th August 1906, remarks that the event reminds one of the sad end of Malik Ahmad Khan Tiwana. Charges of corruption, which were, however, neither as serious nor as numerous as those preferred against Sardar Gurdial Singh, were brought against the Malik also and he was, after a regular trial, punished with imprisonment, passing away before his release from jail. In other words, because he did not try to baulk justice he had to expiate his offences with his life. As to the Sardar, who had far worse charges against him, but who was clever enough to abscond in the nick of time, he has been granted a free pardon and allowed to pass his remaining days at home on his past (dishonest) earnings.

An advocate of *Swadeshi*.

22. The following is from the *Arya Messenger* (Lahore), of 18th August 1906 :—

"In the course of his speech on the "Debate" on the Indian Budget in Parliament, Earl Percy, speaking as the mouthpiece of His Majesty's Opposition, is reported to have said as follows on the subject of the purchase of stores by Government: 'He could not help hoping that a preference would be given to goods of native origin, where the quality was the same, over goods which were imported from abroad.' The noble lord will be surprised to learn that scores of people have been prosecuted in Bengal for giving the same advice which he has tendered to the Government of India."

Punjab Government Branch Press, Simla—No. 214—31-8-06—82.

[Confidential.]

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I.—Politics.

(*a*)—*Foreign.*

1. The *Vakil* (Amritsar), of the 27th August 1906, emphasises the wide difference in British policy between the active remonstration by Mr. Gladstone regarding the Armenian atrocities and the present silent acquiesence with regard to affairs in Russia towards whom Sir Edward Grey is even extending the hand of friendship.

England and Russia.

2.. The following is from the *Observer* (Lahore), of the 1st September 1906 :—

Egyption affairs.

"Extremely rigorous measures are being resorted to in Egypt to maintain British prestige in the country. The punishments awarded to those implicated in the Denshawi incident have been very severe, and another heavy rôle of punishments has followed close upon the heels of the former. Two Egyptians were recently arrested on the charge of maltreating a white man. One of them tried to prove an *alibi*, while the other was so weak and worn-out with disease that it was almost a physical impossibility for him to take part in the assault. He produced a medical certificate in support of his deposition, while the first man brought witnesses to prove an *alibi*. But they were sentenced to ten years' and seven years' rigorous imprisonment each. What seems to have thrown Lord Cromer and Sir Edward Grey into the wildest excitement and confirmed them in their belief that a militant anti-British spirit is spreading in the land is the anonymous letter which Lord Cromer has published in his White Book."

(*b*)—*Home.*

3. The following is from the *Tribune* (Lahore), of the 30th August 1906 :—

Strikes in India.

"The air is full of strikes and rumours of strikes. A wave of strikes is passing over India at the present moment.

* * * * * * * *

"The Anglo-Indian Press puts down all the Bengal strikes as due to the instigation of the Anti-partitionists and Swadeshi leaders, but it is a pity they cannot ascribe the strikes in the other parts of the country as due to '*Bande Mataram*.' The fact is that employés seldom resort to the extreme step of a strike unless they have acute grievances and their representations to the authorities go unheeded. Whatever it be, the labour problem is taking a Western aspect in India and the entire situation ought to be seriously studied by the Government. The proper department to consider the question is, of course, the Department of Commerce and Industry."

4. The following is from the *Khalsa Advocate* (Amritsar), of the 1st September 1906 :—

The Indian Army.

"Mr. Thorburn's paper is a delightful reading. It is both original and well-reasoned. We are in full agreement with his general scheme. The policy of distrust which now reigns supreme in the Councils of the State is a short-sighted policy which was responsible for many evils in the past and will also be accountable for many more in the future. It is now time that this policy should cease. No Government, whatever be the strength of its army, can be said to be firm and stable, which is not based upon the will and confidence of the people. The best means to regain the trust of the people in the Government is to allow the people to participate in the military defence of their country together with its glories and sufferings We welcome Mr. Thorburn's proposals, which, if accepted, will have the effect of making the Government broad-based on the will of the people. In one respect we beg to differ from Mr. Thorburn. We do not know why Mr. Thorburn should like to have the Indian Militia officered by Englishmen. There is a thin vein of distrust running through this particular proposal. It only makes us painfully conscious of the fact that the policy of distrust has been so ingrained in the English mind that even a man of Mr. Thorburn's independence and rectitude cannot wholly divest his mind of its baneful influences."

5. The *Swadesh Bandhu* (Lahore), of the 20th August 1906, writing about the release of the *Bhala's* Editor, who was imprisoned for six months on a charge of sedition, remarks that the ways of our "just" Government are undoubtedly strange. It allows the whites to kill natives with impunity, but should any native venture to criticise its actions he is branded as disloyal. The people, however, delight in respecting and honouring those of their fellow-countrymen who are looked down upon by Government. Indians who have to suffer imprisonment for endeavouring to serve their motherland should rejoice over their good fortune, nay, they should not hesitate to lay down even their lives in her service. By sending such persons to Jail Government only puts an edge to our (native) enthusiasm. Let men like the Editor of the *Bhala* be looked down upon by foreigners, but as long as their services are appreciated by persons of their own country they should care for nothing else.

Government and the people.

6. The *Paisa Akhbar* (Lahore), of the 27th August 1906, publishes a communication from one Munshi Abdul Qadir, of Simla, who says that in his letter to Mr. Abdul Ali, M. A., Editor, *Muslim Institute*, Professor Vambrey advises Indian Muhammadans to centre all their hopes round the British Government, which he considers far better than the Governments of Turkey and Persia. It is not easy to guess what has prompted the Professor to offer the advice, especially when the followers of Islam in this country fully realise the advantages of British rule and are thoroughly loyal to the King-Emperor. If his object is to make them cease regarding the Sultan as Caliph of the Islamic world, he should know that he is not competent to discuss the delicate question of the caliphate. Musalmans throughout the world look upon His Majesty as their Caliph, and Turkey occupies the first place in their hearts. In case Professor Vambrey is afraid lest in the event of Turkey and England going to war over the Akabah dispute Muhammadans in India should break out into a rebellion, let him know that the fear is wholly unfounded. The Prophet's followers in this country are not only thoroughly disarmed, but they are a cowardly lot, while the numerous sections, into which they are divided, are inimically disposed towards one another.

Indian Muhammadans and British rule.

7. The *Watan* (Lahore), of the 24th August 1906, says that the resignation has caused feelings of intense regret and indignation among Musalmans and Anglo-Indians throughout the country.

Sir B. Fuller's resignation.

8. The *Paisa Akhbar* (Lahore), of the 25th August 1906, regrets that the Bengali newspapers should outrage good taste in making merry over Sir B. Fuller's resignation. These journals are also writing about Musalmans in such an offensive tone as to rouse the anger of every follower of the Prophet who is not dead to all sense of shame.

The same.

VII.—General Administration.

(b)—Police.

9. The following is from *Young India* (Lahore), of the 25th August 1906 :—

Reorganization of the Punjab Police.

"If the government could be compared to a sort of machinery its whole strength, or at least a great part of it, is being spent on the creation of fat bertls and new loaves and fishes for the privileged community. This is called the administration of the country. Recently the machinery of the Government has turned out a big piece of this administration, of which the information has been just received.

"But the question arises, How much of the two and-a-half lakh of additional annual expenditure will go to the children of the soil, who constitute a real strength of the department and to whom alone the success of the department is due? And what part of the actual work of the department is being carried on by these high-paid officials, who are made to draw such princely salaries? The reply, we are sure, will only strengthen us in the belief that the present administration of the country is a mere exploitation of its limited resources, which the reticence of the Indian has rendered possible.

"* * * Has the Government ever considered the ways and means by which, while professing a perfect honesty of character, a police constable manages to support himself and his family? Never, in our opinion, has a thought struck to the ever moving brains of the Government authoritities regarding the lowest of the police employe, had it been otherwise, this additional expenditure, which now goes to fill the coffers of a privileged class of the public servants most certainly have been utilized in raising the salary of the constables. We are at a loss to understand how the Government expects the faithful discharge of duty from men who are always kept on the point of starvation? Let the lowest scale of pay in the department begin with Rs. 20 or Rs. 15, and then we are sure of a possibilty of recruiting the department with the best hands available."

(h)—Miscellaneous.

10. The following is from the *Arya Messenger* (Lahore), of the 25th August 1906 :—

A Rani in distress.

"If what the *Mysore Standard* states with reference to Rani Rajammaji, the sole surviving representative of the House of Coorg be true, it is certainly a very pitiable case and deserves immediate relief by the Government. She is a direct descendant of the Raja of Coorg who was deposed in 1834, and so a monthly allowance of Rs. 50 must be extremely inadequate to one of her position and rank. This pittance cannot even keep an office clerk with a family above want, and it is inconceivable how it can suffice in the case of a royal scion. One thing which the British Government cannot afford to forget is the duty they owe to the royal families in India, deposed or reigning. Any difference or slight that way is a source of disaffection which is surely avoidable. We would draw the attention of the Government of India to the case of the Rani in the hope that British generosity will not fail her."

Punjab Government Branch Press, Simla—No. 226—11-9-06—82.

[Confidential.]

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I.—Politics.

(*a*)—*Foreign.*

1. The following is from *Light* (Lahore), of the 2nd September 1906 :—

Treatment of Natives in the Transvaal.

"There was, however, one noble soul in England that truly felt for the black man who was being so persecuted and bullied by the hypocritical Dutchman. Lord Lansdowne's heart throbbed, his 'blood boiled' (these are his own words!) at the ill-treatment which the wicked Boer meted out to the black man. The poor, dear, black man, how Lord Lansdowne loved and pitied him and how anxious he was to take him to his Tory bosom! * * * The champions of Church and religion made a treaty which placed millions of black men, who, according to those champions and their creed, possessed immortal souls, at the merciful disposal (how merciful we all know—witness the recent Natal atrocities) of a few thousand white men. Hypocrisy and Sham! The meaning is that while self-government is given to the whites in South Africa, the blacks are taken under the special protection of the Home Government. But this arrangement, though seemingly wise, just, and merciful is a most hopeless Sham, if not an utter hypocrisy. For it is well-known what lies in store, and if Messrs. Churchill and his friends don't know it, they are the simplest people in the world. Here is a forecast of coming events:—The White Parliament of the Transvaal passes cruel ordinances against the blacks. Statutes condemning millions to servitude to a few thousand Whites are introduced and passed. The Home Government of England objects and refuses to sanction these ordinances and statutes. Relations between the two Governments are strained—a crisis arises and the Transvaal Premier resigns in disgust, expressing much righteous and pious indignation. The Tories in England back up the Transvaal Premier. The Home Government gets frightened and gives in, as in the case of Natal quite recently. The obnoxious ordiances and statutes become Law—Christian Law! The black man is done for, and the world, which is supposed to consist of fools, is asked to believe that Hypocrisy and Sham belong to the East, the West being as pure and as white as virgin snow."

2. The following is from the *Observer* (Lahore), of the 8th September 1906 :—

Great Britain and Turkey.

"Every Muhammadan wishes it from the bottom of his heart that the once amicable, nay cordial, relations subsisting between Turkey and Great Britain may revive. The advantages of establishing better relations with the Sultan are so obvious that one wonders at the obtuseness of the English politicians of to-day. Besides the draw-backs of a persistence in the present attitude described above, it should be remembered that

Germany is obtaining commercial advantages which were formerly the monopoly of British companies and that the Kaiser is coming to be thought of as a friend of Islam to the detriment of British prestige in Muslim lands. If alliance with Japan, a non-Christian Power, has enabled England to dispense with a large portion of her naval force previously maintained in the Far East, what would not an alliance with Turkey do for her in the way of adding to her Military resources for defence? But, instead of pursuing a policy of true statesmanship, a policy of satisfying the fleeting passions of the masses is being adopted and of reviling and doing gross injustice to the Turks."

The Islamic world.

3. The *Watan* (Lahore), of the 31st August 1906, publishes a communication in Persian from one Muhammad 'Azam, an Afghan, who says that it has been the constant endeavour of greedy Europeans for a long time past to put an end to the existence of the remaining Islamic kingdoms in the world. The Prophet's followers in general and the rulers among them in particular pay, however, no heed to this, and have so far failed to realize that Europeans are actuated by feelings of religious bigotry and that the latter do not wish to see Islam prosper. After envoking a curse on the civilisation of Europe, the writer says that the powers have managed to create such disunion among the followers of Islam that should a Muhammadan King be involved in trouble or have his dominions interfered with by Europeans other rulers of his faith show no sympathy with him.

(*b*)—*Home.*

England's treatment of natives.

4. The *Swadesh Bandhu* (Lahore), of the 27th August 1906, remarks that the English are a very shrewd people. When they need natives' help in the attainment of some end they will highly flatter the latter. At other times, however, they do not hesitate to suck the Indian's life-blood.

Mr. Morley's budget speech.

5. The *Vakil* (Amritsar), of the 3rd September 1906, says that Mr. Morley's budget speech has caused feelings of disappointment among Muhammadans. It concerns itself only with the Congresswallas, and is wholly silent about the unfortunate section of the population (Musalmans) who repose implicit confidence in Government and look up to it alone for everything. Mr. Morley is wrong in looking upon the National Congress as being the representative of all classes of natives, and that it is being borne upon Muhammadans in the country that if they wish to preserve their existence they also should make it a trait of their national character to pass insolent and indiscriminate criticism on Government. The writer would not, however, advise them to abandon their present attitude, and would also request Government not to compel them to resort to political agitation.

Muhammadans and politics.

6. The *Paisa Akhbar* (Lahore), of the 3rd September 1906, remarks that when his co-religionists (Musalmans) also think of safeguarding their political rights they will have to follow in the footsteps of Hindus or Bengalis.

The same.

7. One Habibul Rahman Khan, of Bombay, writing to the *Paisa Akhbar* (Lahore), of the 29th August 1906, says that the majority of Muhammadans had hitherto been under the impression that as they neither took

part in the deliberations of the Congress nor had they any political association of their own they were certain to be considered loyal and treated with special favour by Government. Quite the reverse has, however, been the result. The Congress has been praised by the Secretary of State in the House of Commons, while several of the demands made by it have already been favourably considered by the Government of India.

The partition of Bengal.

8. The *Army News* (Ludhiana), of the 1st September 1906, remarks that Muhammadan demonstrations in connection with the resignation of Sir Bampfylde Fuller leave no room for doubt that the poison tree planted by Lord Curzon has, thanks to the efforts of the first Lieutenant-Governor of East Bengal, been thriving steadily. It adds that it is extremely mean on the part of the authorities to take advantage of religious differences between Hindus and Musalmans.

Sir B. Fuller's resignation.

9. A Calcutta correspondent writing to the *Akhbar-i-'Am* (Lahore), of the 3rd September 1906, complains that Anglo-Indian newspapers have been inflaming Muhammadans against the Viceroy and the Secretary of State in connection with Sir J. B. Fuller's resignation. They have also been trying to so widen the gulf between Hindus and Musalmans as to make it impossible for the two communities to unite on any occasion, and requests Lord Minto to note how the newspapers referred to are creating feelings of ill-will (between Hindus and Muhammadans).

The same.

10. The *Paisa Akhbar* (Lahore), of the 30th August 1906, remarks that Sir B. Fuller's resignation has created feelings respectively of joy and regret among the Hindus and Muhammadans of Bengal, and has had the unfortunate effect of still further straining the relations between the two communities.

The same.

11. The *Vakil* (Amritsar), of the 3rd September 1906, deprecates the share of the India Office in bringing about the resignation, and says that if Mr. Morley continues to be amenable to pressure from the Bengalis the country must give up all hope of progress. This will, besides, compel seven crores of Muhammadans to approach the King-Emperor on the subject.

The same.

12. The following is from the *Tribune* (Lahore), of the 8th September 1906 :—

"We cannot help joining issue with Sir Frederick Lely as regards his deduction that the resignation has *weakened* the cause of law and order in India. Did not Sir Bampfylde put law and order on the shelf, and did he not produce a volume of discontent hardly ever known before in recent times? And is it not admitted on all hands that the permanance of British rule in India depends on the contentment and satisfaction of the Indian people? Sir Bampfylde could thus be fitly compared to the man who sitting on a branch of a tree cuts with the axe at the root of that same branch. We do not know how to characterise the conduct of men, whether Englishmen or Indians, who would applaud the man's foolish and suicidal act. The resignation has therefore come at the critical moment and has saved the situation by strengthening the hands of those who not only 'stand for law and order,' but for the continuance and permanance

of that rule which provides them lucrative berths. No Government can ultimately gain from the exasperation of an irritated people."

13. The following is from the *Tribune* (Lahore), of the 4th September 1906 :—

A Council of Indian Princes.

"We fail to see what purpose such a body could possible serve, and it is hardly likely that without a particular object in view Mr. Morley should have gone to the length he is reported to have done. The position and status of the Indian Princes and Chiefs have, of recent years, undergone a decided change for the worse and can hardly compare with what they enjoyed, say, during the days of Lord Lytton. * * * Lord Curzon, amid the multitude of sins for which he will be remembered, tried to adopt a new attitude towards the Indian rulers of States by lecturing to them in public assemblies and Darbars on their duties, and considerably extending the sphere of their responsibilities to the Government of India. * * * Will the Princes of whom the Council is formed have the courage of conviction and be able to express the feelings and sentiments of their brother Princes? That is hardly possible, we think, under the present circumstances when even the rulers of States, with honourable exceptions, have to dance to the tune of petty political officers, and dare not, even in the most trifling details of administration, incur their displeasure by going against the express or implied wishes of the political advisers of the State. Or will the Council of Indian Princes simply exist to give the benefit of a trial by his peers to the unfortunate Prince against whom charges of mal-administration or misconduct or violence might be brought forward by the Government of India or any of his own subjects. In the former case, it might be some gain if Princes are found with sufficient independence and are left full discretion. In the latter case, the least semblance of power even will have disappeared from the man who will have to stand in the dock to face one of his subjects over whom his ancestors have always had the power of life and death.

"Is it intended seriously to form an assembly of the Indian Princes merely as a counterblast to the Legislative Councils. As a spoke in the wheel of Indian progress, the Princes' assembly will not only share the unpopularity and the odium which so often is held to attach to the House of Lords, but as remnants of a past age and past civilization, some at any rate of the chosen chiefs will not fail to display further instances of the *Sat Bachins* and the *Jo hukams* who have already done the country such irreparable harm. * * * Can it be again, taking the most optimistic view of the stiuation and the hidden potentialities of the proposal, that Mr. John Morley has somehow or other got an inkling into the hapless condition of many of our Princes and been initiated into their heart of hearts by being given the true and faithful picture of their mind's working. Has he, for instance found out how they are subjected to constant petty irritations and annoyances, how in the smallest details of administration their wishes, known to not a few of their own men, are set at naught and over-ruled to their chagrin and distress, which is none the less not less acutely felt because it does not find an outward expression."

14. The following is from the *Tribune* (Lahore), of the 5th September 1906 :—

Hindus and Muhammadans.

"But it would be a crying shame, not to say an awful scandal, and a confession of utter political failure on the part of the British administrator, if under conditions of modern education and liberal culture the old political antipathy between Hindus and Muhammadans, having mainly a religious and but slightly a racial basis were to be intensified and perpetuated and not broken down and abolished. And whatever interested and cunningly-designing, but short-viewed, people may say, the broad fact stands before our eyes that the happy-consummation when Hindus and Muhammadans will strive shoulder to shoulder for the good of the Fatherland and the Empire is already dawning. All that is wanted at the present stage of affairs is that our Government may not be misled by people with a

selfish and Jingo turn of mind into doing anything which may send the two great Indian communities flying for each other's throats."

Strikes in India : a seditious propaganda.

15. The *Vakil* (Amritsar), of the 3rd September 1906, remarks that strikes seem to have become the order of the day in both India and Europe. In this country the institution being an outcome of the Bengali agitation it has come to assume such a seditious and insolent form that the consequences are certain to prove ruinous. The murder of the Punjabi Station-master of Rasulpur, E. I. Railway, and the wounding of another Punjabi of the same position on the same line clearly prove the existence of the savage and rebellious spirt Young Bengal is slowly spreading in India. The Bengalis, who are for seditious strikes, have decided to kill off persons sent for from other provinces to replace strikers, the object in view being to make the importation of outsiders impossible in the future. A similar motive is at the bottom of the revengeful oppression which is being practised on the Muhammadans of East Bengal, who do not join the Hindus in their rebellious undertakings. Will not Government, asks the Editor, do something even now? Will it take no notice of the clearly seditious and blood-thirsty doings of the Bengalis? The storm of (political) agitation generated in Bengal is spreading to all parts of the country, while an extremely dangerous and grossly seditious conspiracy is being slowly hatched.

II.—Afghanistan and Trans-Frontier.

The Amir's visit to India.

16. The following is from the *Tribune* (Lahore), of the 4th September 1906 :—

"The Imperial guest must be treated not only in a manner consistent with his own position and dignity, but also in a style that would befit the Government of India and the mighty British Empire. Yet the little question arises in the midst of all these grand ideas and magnificent dreams, England calls the tune, but who will pay the piper? The Pro-Consul of England invites a neighbouring ruler, and will the poor famine-stricken inhabitants of India, in all the multifarious ills that they are already heir to, be made to bear the burdens of the Empire by paying the costly bill? * * * * Is it not strange that the Indian taxpayer is the last man to be considered in such affairs?"

V.—Native Societies and Religious Matters.

Beet-sugar.

17. The *Swadesh Bandhu* (Lahore), of the 27th August 1906, exhorts Hindus to give up the use of beet-sugar, reminding them that the same is refined with cow's blood, and that according to Mr. Finlay (?) the spread of the bubonic plague in India is due to the use thereof.

Anglo-Indians and the Hindus and Muhammadans of Bengal.

18. The *Sat Dharam Parcharak* (Jullundur), of the 31st August 1906, publishes an article from Lala Munshi Ram, who remarks that the relations between the Hindus and Muhammadans of some parts of Bengal have been greatly strained. The part played by Anglo-Indians in widening the gulf which separates the two communitties is deserving of condemnation.

VI.—Legislation.

The Muhammadan element in the Viceregal Legislative Council.

19. The *Vakil* (Amritsar), of the 30th August 1906, writing about the proposal to increase the native element in the Viceroy's Legislative Council, remarks that the Hindu element so predominates everywhere, from Municipal Committees to the Viceregal Council, that the Muhammadans cannot so much as think of progressing. And unless the number of the Muhammadan members of the Viceroy's Legislative Council is not equal to those of their Hindu Colleagues, all efforts of the Prophet's followers for advances will continue to prove futile.

VII.—General Administration.

(*e*)—*Agriculture and questions effecting the land.*

Famine in Bengal.

20. The following is from *Light* (Lahore), of the 7th September 1906 :—

"The most lamentable feature of the situation is the apparent inability of the Government to see the whole thing in its proper perspective, and it is hardly too much to say that the attitude so far maintained by the militant section of the Anglo-Indian Press with regard to the sufferings of the people in the land of the 'agitators' is unworthy of human-beings."

Agricultural cattle.

21. The following is from the *Khalsa Advocate* (Amritsar), of the 8th September 1906 :—

"The most fundamental, the most vital necessity of agriculture—the cattle—is being entirely neglected; rather it is on the road to extermination. From the biggest to the smallest towns in the Punjab, and it is believed in the whole of India (the writer's experience being confined to this Province only), slaughter-houses for cattle are opened, managed by local bodies—the Municipalities or the Cantonment Committees. These cattles, slaughtered here, are not the dregs of their kind,—thin, lean, disabled or old,—but stout, robust, young and quite fit for the plough and the field. These are brought before a medical man and declared as fit for human consumption and branded for being slaughtered. The diseased or the old ones which are not fit for the field are at the same time declared as quite unfitted for human food. Among those slaughtered, there are also good many young cows which are still capable of producing off-spring. But the famines and want of fodder which attack India every now and then like the invasions of Mahmud Shah of Ghaznvi, compel the poor *Zamindars*, who cannot support themselves and their families at such hard times, not to say their cattle, to sell their animals in the hands of butchers at very low prices, for whom famines come like I'd. The high price of leather is so very attractive that even in good harvest days butchers make a good business by paying nominal rates for their commodities—the cattle. These slaughter-houses are thus a constant drain upon the field, and are bound to reduce the peasantry to a still worse condition. Though the exact figures are not available, but a very rough estimate at its lowest is from one to two thousand cattle killed every day in the Punjab and North-Western Frontier. With such a heavy drain, it is impossible to make agriculture prosper in India, especially when no satisfactory arrangement exists till now for recouping all of this loss. With the opening of Chenab and Jhelum Colonies only, the prices of bullocks have gone from Rs. 100 up to Rs. 150. When a *Zamindar* loses by an accident one of his cattle, he finds it a hard lot to recoup the loss and has to run into debt from which Providence may or may not rescue him during his life. Only a few decades ago, these animals could be had for Rs. 40 to Rs. 60

and those of a very good breed. * * * It is therefore time to take opportunity by the fore-lock lest it grow too late. It is therefore that we called the ways of the Government as curious, for in one direction so much is being done towards the improvement and superstructure of agriculture's great monument, while on the other hand the very foundation of it is being sapped.

(h)—Miscellaneous.

The ill-treatment of the people by British soldiers.

22. The *Vakil* (Amritsar), of the 30th August 1906, remarks that the *Alliva* (Cairo) complains that although the savage British soldiers in Egypt always oppress the natives of that country, the goddess of justice does not listen to the grievances of the oppressed. It is to be wished that Ahmad Hilmi* would visit India and see how these holy soldiers purify the unclean souls of Indians by kicking them. The dodge about the 'enlarged spleen' has fallen out of fashion, but the stratagems that are being resorted to now are so intricate as to be beyond the comprehension of the semi-barbarous Indian. The paper then publishes an account of the assault on Bhai Sewa Ram Singh by Lieutenant Grenfell of the IXth Lancers, the language employed being bitter and sarcastic.

* Most probably this is the name of the Editor of the *Alliva*.

The army and educated natives.

23. The *Civil and Military News* (Ludhiana), of the 27th August 1906, says that Lord Kitchener is endeavouring to facilitate the enlistment of educated natives into the Indian army. As long, however, as the pay of Jack Sepoy is not considerably increased there is no livelihood of the educated native taking more kindly to the military service. Were the suggested increase made, were the term of service qualifying for pension reduced, were promotion to higher grades more rapid, and had they hopes of retiring on handsome pensions, thousands of educated natives would gladly join the army, thereby removing the difficulty which has of late been experienced in finding recruits in sufficient numbers.

The Begar system.

24. The following is from the *Punjabee* (Lahore), of the 5th September 1906 :—

"This is nothing else but the enforced purveying to the wants of officials on the move which obtains in all parts of India, but particularly so in the Punjab and the United Provinces. Side by side with the accursed and cruelly unjust, though legalised, system of begar or impressed labour, there exists the system of exacting supplies from poor and ignorant villagers, nominally at current bazar prices, but really for next to nothing, for the use of Government officials on tour. * * * The majority of officers know these things as well as we do, but knowing them, they yet resolutely shut their eyes to what actually passes beneath their very feet. But in addition to actual supplies, there are some articles for the use of which no payment is ever made. For instance, *charpoys*, which are requisitioned and used free of charge, not only by the officer's servants, but by his dogs as well. Unfortunate is the Tahsildar who has an European officer on tour in his district with 10 dogs and who cannot provide *charpoys* for each of the canine pets of his official superior. He is reported against by the Sardar, and the ire and indignation of the Sahib know no bounds on such occasions."

25. The *Tribune* (Lahore), of September 8th, 1906, publishes an articles on the misconduct of officials and recommends the appointment of an Enquiry Board similar to the Railway Board to enquire into complaints against officials. In the present circumstances, says the writer, "The man who would bring an official offender to book must be prepared to face a host of difficulties. The prestige of the official concerned, the silent inward sympathy of the court for a brother official, and the timidity and unwillingness of his witnesses are sufficient in an ordinary case to cool the ardour of an aggrieved person and to throw cold water on those desirous of promoting the public interest."

The misconduct of officials.

Punjab Government Branch Press, Simla—No. 236—17-9-06—82.

[Confidential.]

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NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

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I.—Politics.

(*a*)—*Foreign.*

Europe and the rest of the world.

1. The *Zamindar* (Karmabad), of the 1st September 1906, remarks that the *Civil and Military Gazette* has published a leader on the unrest among Muhammadans of the world. It is absolutely wrong to say that this unrest, as also that visible among the Bengalis, is due to the Græco-Turkish and the Russo-Japanese Wars. As a matter of fact, the event is ascribable, in Europe to the late Mr. Gladstone and his disciples, in Africa to Lord Cromer, in Asia to the policies pursued therein by Russia and England, and in India to short-sightedness on the part of Lord Curzon and the high-handedness of a class of Anglo-Indians. The paper adds that perfect peace reigned in Egypt before the Tabah and Dinshawi affairs, and that the prevailing restlessness in that country is the result of the unjust policy followed by Lord Cromer and Sir Edward Grey. After referring to the atrocities perpetrated in China by the Allied forces on the occasion of the Boxer rising, the Editor says that twenty years ago Asiatics were under the belief that the advent of Europeans in a country was the forerunner of civilization and all-round progress. Now, however, they have been thorougly disillusioned, and have discovered the truth of the adage about all not being gold that glitters. As to the article in the *Civil and Military Gazette*, its object is to prejudice Europe against Musalmans for the signs of an awakening visible among them, and the British Government against the Bengalis for their making legitimate demands on it. It is natural for every country, people and individual to hanker after liberty and self-government, and (in the case of a conquered race) discontent with Government, when it is the creation of the members of the ruling race, intensifies the hankering.

Note.—It is only recently that the *Zamindar* has taken to writing political articles in this tone or indeed political articles of any description.

Indians in Africa.

2. The following is from the *Tribune* (Lahore), of the 15th September 1906 :—

"Such are the pathetic and heart-wringing terms in which our down-trodden countrymen in Africa have felt constrained to characterise their condition, and who can deny the exact truthfulness of the description. As Indian subjects of the King-Emperor the Indians are entitled to the same rights and privileges as Englishmen

themselves, under the provisions of the Queen's Proclamation of 1858 sanctified by the most solemn pledges that a generous sovereign could make to her subjects. As the declared equals and fellow-subjects of the British and not their helots and slaves the Indians are entitled to the privileges of British citizens from which they cannot be kept back except by the old doctrine of 'might is right.' "The man that wields the *lathie* possesses the buffalo"—such is the Indian proverb to which we have been used since times immemorial. That is, we suppose, the vaunted civilization of the Colonist, the boasted humanity of the white settler in Africa. * * * What shall the hunted and hated Indian in Africa do? As the last resort, a meeting and a deputation to England is resolved upon, but this time it is accompanied with a grim determination that the Indian is prepared to suffer. The resolution of the meeting referred to says, if the hated ordinance is not withdrawn, the Indians will refuse to abide by it, and prefer to go to prison rather than obey it. Is statesmanship really at a discount in the counsels of the Empire? Let Englishmen answer."

(*b*)—*Home.*

Muhammadans and political agitation.

3. The *Curzon Gazette* (Delhi), of the 8th September 1906, remarks that Musalmans follow the mean principle of flattering the authorities to the top of the latter's bent. They are under the impression that this would argue loyalty on their part and secure Government's kindness for them. Even the educated among them follow the above shameless course and consider it seditious to display independence in voicing the wants of their community, which is consequently being overtaken by ruin. It is high time that Muhammadans abandoned this attitude, and resorted to constitutional methods in demanding their rights of Government.

Sir B. Fuller's resignation and the Muhammadans of Lahore.

4. The *Zamindar* (Karmabad), of the 1st September 1906, writing about the meeting convened by the Anjuman-i-Islamiya, Lahore, to express regret at Sir B. Fuller's resignation, fails to discover any justification for the step taken by the Musalmans of Lahore. Their conduct, adds the paper, will be considered by Government as uncalled for flattery, while Hindus will regard it as an act of hostility towards them. Muhammadans have gained nothing by opposing the National Congress, and can fare no better by going against the entire Hindu public.

India's poverty.

5. The *Swadesh Bandhu* (Lahore), of the 3rd September 1906, endeavours to make out that one of the chief causes of the country's poverty is the luxurious life led by Anglo-Indian officers.

The Punjab Provincial Conference.

6. Writing about the programme of subjects for consideration at the forthcoming Provincial Conference of the National Congress, the *Tribune* (Lahore), of 13th September 1906, says—

"To mend or end the Punjab Legislative Council is the important and far-reaching question that should of course be the most important plank in the Conference programme. The need of a reform in the Legislative Councils has always occupied the greatest attention at the hands of our countrymen. And deservedly so. So long as our people do not acquire any real voice in the Councils of the Empire, until and unless we are given that 'real and living representation' which Mr. Gladstone intended to give

us by the Indian Councils Act of 1892, it is impossible to count upon any substantial reform in the various branches of the administration. It is for this reason that an important section of the community has from a pretty long experience of hopes cherished and ruthlessly frustrated come to the conclusion that self-government is an essential condition of reform.

"* * * It is not only entirely useless but extremely humiliating to be reminding the British Government in India that the sons of the Punjab have times without number shed their blood on the fields of Africa, Asia and Europe and have maintained on not a few occasions the glory and honour of the British arms.

"* * * But is it not, we ask, in the interest of good government itself that we should be given an expanded and enlarged Council, whose members should, in a comparatively real sense, be the representatives of the people and the guardians of public intrests? Nowhere could it be so necessary as in this executive-ridden Province where the machinery for bringing the complaints and grievances of the people is sadly conspicuous by its absence.

"As regards other questions a resolution about the settlements and the land-revenue would be necessary, advocating an extension of the period of the former, and greater remissions in the latter. The North-Western Railway would, in spite of the recent improvements, still require a resolution, in that the troubles of the poor down-trodden third class passengers still continue to excite the pity and compassion of their educated brethren. The difficulties of securing a ticket and the affliction of getting in to the platform, let off at the last moment like a herd of dumb driven cattle, men, women and children running off and on with palpitating hearts lest they miss the train, can better be imagined than described. The provision for poor whites to the exclusion of the sons of the soil might also be noticed, but that is the same tale in every department. Since the Conference last met, the University has also stolen several marches, and might come in for a careful examination of its measures."

7. The following is from the *Tribune* (Lahore), of the 11th September 1906 :—

Want of a political organization in the country.

"During the seven years of the reactionary and retrograde Viceroyalty of Lord Curzon the best interests of the country suffered greatly. Measure after measure was brought forward to deprive the educated classes of even the small share they possessed in the management of their affairs. Their rights were curtailed, their privileges withheld. In the Anglo-Indian Press which reflects the mind of the official bureaucracy in India the aspirations of the educated classes were openly scouted, their character expressed and their feelings deeply injured. The bureaucracy helped the Viceroy to the best of its power in putting down the educated classes. But there was no political organisation in the country to oppose the Viceroy. It is true that newspapers did all that they could to expose Lord Curzon. But newspapers alone are powerless. * * * Lord Curzon had *carte blanche* in everything he put his hands to. But we think that if there had been a strong political organisation in the country enjoying the confidence and support of the people, even Lord Curzon would have halted a bit in his headlong rush towards reorganisation. We suffered because we were indifferent. Blow after blow we received lying down with the result that in his almost mad pursuit after so-called efficiency Lord Curzon knew nowhere to halt.

* * * * * * * *

"We must be prepared to make some sacrifice if we wish to avert our political extinction. We must spend time, money and energy if we want to be something more than mere howers of wood and drawers of water."

8. The following is from the *Observer* (Lahore), of the 15th September 1906 :—

Agitation in Bengal.

"The audacity of the Bengalee is passing all bounds of toleration. The weakness of the Government in yielding to his clamour and in accepting Sir Bampfylde Fuller's

resignation has filled his mind with an idea of his importance, which is out of all proportion to his real position in Indian society. The brag and effrontery of Bengalee writers has become a perfect nuisance to all thinking men in other parts of the country, and the doings of the swollen heads in Calcutta are affording material for the amusement of the rest of the Empire. But there is a graver side, as well, to the present situation in Bengal. The impunity with which writers in Calcutta journals are indulging in downright abuse of Muhammadan leaders, and others who are not of their ways of thinking in political questions, is too serious an affair to be lightly passed over. They have reached a point in their campaign of invective and vituperation beyond which they cannot be allowed to proceed. The harm already done is great; and all who care for the restoration of friendly relations between the two great communities of India should strive to prevent the breach from widening further. The writings in most Hindu papers, and the spirit in which they are at present conceived, can have no other result than that of producing increased estrangement."

"The maintenance of an Empire."

9. The following is taken from an article entitled "the maintenance of an Empire" that appears in the *Young India* (Lahore), of the 15th September 1906 :—

"Even now, when the Government is apparently so strong, it leans heavily upon Indian strength. The army is yet mainly Indian, though it is not placed on the same footing as the European portion, nor is so much confidence reposed in it, and it is through the army that the British Government received the first shock in this country. The chief lesson that the Government seems to have learnt by the mutiny is that the Sepoy army should not be treated with the same measure of confidence as the European army. Thus there are no sepoys in the artillery force, while the rifles, with which they are armed, are inferior to the rifles supplied to the British section."

II.—Afghanistan and Trans-Frontier.

The Amir's coming visit to India.

10. The *Hindustan* (Lahore), of the 7th September 1906, remarks that Anglo-Indian newspapers are giving out that no political purpose is connected with the Amir's coming visit to India. Natives do not, however, care whether this is so or not: all that they are anxious about is that no financial secret should be at the bottom of the visit. The burden imposed on the Indian exchequer in the Amir's interest is already heavy enough.

The same.

11. The *Curzon Gazette* (Delhi), of the 8th September 1906, writing on the same subject, says that the Government of India may be relied upon to entertain the Amir right royally. The friendship existing between the Kabul Darbar and Great Britain should afford unfeigned joy to Indian Muhammadans, and it is impossible to convey in words an idea of their feelings of gratification at the Amir's policy to cement the friendship.

IV.—Kine-Killing.

Destruction of cows at Simla and Sabathu.

12. The *Hitkari* (Amritsar), of the 7th September 1906, writing about the recent destruction by the Military Department of a number of cows at Simla and Sabathu in utter disregard of the feelings of the local Hindus, says that the conduct in the matter of the authorities of the said department, on which the safety and peace of the country depend, is reprehensible in the extreme. Can Government, asks the paper, succeed in improving the

relations between the rulers and the ruled while Military officers of the stamp of those concerned in the above incident continue to be found in the country ?

The same.

13. The *Paisa Akhbar* (Lahore), of the 10th September 1906, writing on the same subject remarks that if the facts are as alleged an injury has undoubtedly been done to the feelings of the Hindus, and the only reparation possible is that the local authorities should assure the aggrieved party that the mistake will not be repeated.

V.—Native Societies and Religious Matters.

The Hindus and Muhammadans of East Bengal.

14. The *Vakil* (Amritsar), of the 6th September 1906, remarks that the oppression practised on the Muhammadans of East Bengal by their Hindu neighbours has become unbearable. The sole offence, for the commission of which the former are being ill-treated, is that they are averse to joining the latter in their seditious undertakings. The only reward of their loyalty, however, is that Government deliberately shuts its eyes to their interests and pays no head to their wretched condition. Should they then throw in their lot with the seditious Hindu ? It is to be wished that Government would vouchsafe an answer to the question.

Imported sugar.

15. The *Paisa Akhbar* (Lahore), of the 5th September 1906, publishes a communication, in which the writer alleges that, according to the New York *World*, the proprietors of sugar factories in America are in the habit of buying the dead bodies of workmen and other poor people, and using the flesh in refining the sugar manufactured by them. It does not matter whether the bodies are of persons, who have died from contagious diseases, nay, even those of lepers are not rejected. Sputum and other secretions, which workmen collect in vessels and sell to their employers, are also used for the purpose named. After stating how it is well known that imported sugar is also refined with the bones and blood of cows, swine, &c., the correspondent exhorts both Hindus and Muhammadans to have nothing to do with foreign-made sugar.

VII.—General Administration.

(*a*)—*Judicial.*

Muhammadans and the bench of the High Courts.

16. The *Paisa Akhbar* (Lahore), of the 6th September 1906, remarks that with the death of Mr. Justice Badar-ud-din Tyebji disappears the only representative of Muhammadans on the bench of the High Courts in India. This is not only a source of regret to the entire community, but is also contrary to the traditions of British rule in this country. It is a matter of regret that on the retirement of Justices Mahmud and Amir Ali their places should have been, to the utter disregard of the claims of their co-religionists, given to Europeans. On the other hand, retiring Hindu Judges at Calcutta, Madras and Bombay have invariably been succeeded by men of their own faith, with the result that the followers of Hinduism have always been well represented on the courts in question.

17. The following is from the *Observer* (Lahore), of the 15th September 1906 :—

The same.

"The announcement is made that a Parsi gentleman has been selected to fill the seat on the Bombay High Court vacated by the death of the late Mr. Badr-ud-din Tyebji. Once more our hopes have been dashed to the ground and once more Muhammadans are being reminded of the scant attention which is paid to their claims by the powers-that-be. Because they have not so far sought to embarrass the hands of Government by organising constitutional agitation, and because they have preferred to rely on the sense of justice and fair play of their rulers, their rights are being quietly ignored. * * * Others are enjoying their lawful and more than their lawful share of High and Chief Court seats; Christians, Hindus and Parsis are patronised; but as for a Muhammadan aspiring to a seat on the highest judicial tribunals of the country—well, such a monstrosity is not to be permitted in future, though it has been tolerated in the past. * * * It is time the highest authority in the land were apprised of Muslim feeling in matters of high import and as to how the conviction is steadily—and not unreasonably—gaining ground that the Musalmans have become an almost negligible quantity in the eyes of their rulers. If the latter have any real regard for the welfare of the Indian Musalmans, they must demonstrate their intentions through deeds. Mere words and plausible explanations can no longer convince a whole community, which has seen Government letting slip by so many opportunities of doing justice to some of its most legitimate aspirations."

18. The following is from *Light* (Lahore), of the 12th September 1906 :—

Murder of a native by a European.

"An important case of native-killing has just been decided in the usual manner in the High Court of Calcutta. * * * The Jury, composed entirely of Europeans, retired obviously to consult, but really, as a malicious report has it, to finish some half-finish bottles of champagne, and returned to speak out—with a clearness of voice and steadiness of tongue rendered possible only by long habit—the time-honoured legend "Not guilty." The learned Judges, who could not but accept the verdict of the Jury, only expressed their firm conviction that Smith was addicted to drinking as well as their earnest hope that his eyes would now be opened to his own condition. It is, by the way, remarkable that murderers in such cases have never been traced out.

Acquittal of Burnett by the Presidency Magistrate, Calcutta.

19. The following is from the *Punjabee* (Lahore), of the 15th September 1906 :—

"A Calcutta telegram of the 11th instant to the *Civil and Military Gazette* says that 'for some time Burnett, a European, has been under trial at the police court for running over and killing a Native Pleader with his motor-car. To-day he was acquitted, as the Magistrate considered that he had not been careless, nor had he driven at an excessive pace.' Thus the man-slaughter was condoned and justified. We should like to know what the fate of the man Burnett would have been in England if he had been let off by a too friendly Magistrate? We are disposed to exclaim with the frogs in the fable—'it is play to you, friend Burnett, but death to us.' Verily, the motor-car is the white man's hobby and pleasure in India, but truly it is the black man's death. After this who can dare assert that might is not right."

(b)—Police.

Reorganization of the Punjab Police.

20. The following is from *Light* (Lahore), of the 13th September 1906 :—

"The proposed reform of the Police Department is now a *fait accompli*. The Police, it is expected, will at once become efficient and above suspicion in the matters of

honesty. This miracle has been wrought by a simple means. The pay of the District Superintendent of Police has been almost doubled. The room for Europeans in the Department is much widened. Rapid promotion and increase has been guaranteed to the (so to say) European grades, and the ablest and most experienced of 'Native' Inspectors have been assured that if they are lucky one *per mille* of Assistant Superintendentships may be granted to them. To ensure intimate knowledge of native life, native ways, and native languages on the part of Europeans in the force it has been ruled that appointments to the higher grades will be made in England! A new post has been created, that of Interpreter, who will be attached to every newly-appointed European. To encourage the educated Indians to join the force it has been decided to give the starting salary of Rs. 15, as Sergeants, 3rd Grade, to M. A. L. L. B's., and of Rs. 40 as 3rd Grade Sub-Inspectors to Roy Chand Prem Chand Scholars and D. L's."

(e)—*Agriculture and questions affecting the land.*

Settlement operations in the district of Faridpur in East Bengal.

21. The following is from *Light* (Lahore), of the 11th September 1906 :—

"The Government of Eastern Bengal and Assam is on the point of committing an act which is distinctly opposed to the dictates of humanity and, in the absence of Sir Bampfylde Fuller, wholly unjustifiable. It is the commencement of its survey and settlement operations in the district of Faridpur at a time when the entire district, or rather whatever remains of it in the flood, is in the throes of a terrible famine. It is difficult to understand the motive which has prompted the curious resolve. * * *"

(h)—*Miscellaneous.*

Ill-treatment of natives by Europeans.

22. The *Hindi* (Sialkot), of the 31st August (received on the 13th September) 1906, complains that cases of ill-treatment of natives by Anglo-Indians have become the order of the day. Have Indians, he asks, lost all sense of self-respect that they should put up with such open and gross ill-treatment of them in silence? When will come the day when they will learn to give a tit for a tat?

Punjab Government Branch Press, Simla—No. 240—21-9-06—82.

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I.—Politics.

(*a*)—*Foreign.*

Sedition in Bengal.

1. The *Watan* (Lahore), of the 14th September 1906, after publishing the substance of the seditious speeches said to have been made at a meeting of the strikers at Assansol and referring to the alleged establishment of a secret society in Bengal, writes as follows :—"Muhammadans, look at the above doings and consider how, if you have to do so, you will be able to preserve your existence. 'Blessed is he who can foresee the end.' Awake and rise ; this is not the time to be lying down idle. If you do not recover your senses even now and continue wasting your time, believe it you will find it difficult to preserve yourselves."

Self-Government for India.

2. The following is from the *Punjabee* (Lahore), of the 22nd September 1906 :—

"The childish sport of rolling a giant snowball, says a contemporary, is innocuous on level ground, but on a slope, specially on a hillside, the sport is likely to prove hazardous and destructive.

"But 'Self-Government' is in the air and awakened India will have it sooner or later, for even the Gods in Olympus would find it difficult to stand against the pressure of hundreds of millions of human beings. And our Muhammadan fellow countrymen and their pro-Fuller meetings notwithstanding, before very long the Hindus and they will be in possession of a solid measure of autonomy and the world will watch how they use the great, and, we may also add, the dangerous, gift.

"* * * It is true that it is a crime to roll such a ball downhill, but the question is if such a snowball is ever made and begins to roll downhill (never mind by whose folly or mischief or wisdom), what should the people do who happen to stand in its way? But the snowball simile is a defective one, since snow has no life. Suppose the snow were *living snow* and had the power of rolling itself into a *gaint ball* by its own volition and choice and having rolled itself it began to travel down a slope! Or, to drop the simile completely, suppose a population of millions and millions of hardy and industrious people, goaded into fury by a succession of unwise measures, and driven into madness by inumerable insults, unprovoked assaults, and rank injustice, were to clamour for Self-Government, what power on earth would be able to stop the downhill progress of such an avalanche?"

II.—Afghanistan and Trans-Frontier.

The Amir's coming visit to India.

3. The *Paisa Akhbar* (Lahore), of the 11th September 1906, says that some Bengali newspapers have opposed the Amir's coming visit to this country on the ground that the same will entail a heavy burden on the Indian exchequer. These journals should, however, know that the strengthening of friendly relations between the Government and His Majesty spells an immense relief to the said exchequer.

The same.

4. The *Vakil* (Amritsar), of the 13th September 1906, publishes similar remarks, and adds that no political secret is at the bottom of the visit, which is intended merely to cement the friendship between Government and the Amir, as is abundantly clear from the proclamation on the subject issued by His Majesty to his subjects.

The same.

5. The *Paisa Akhbar* (Lahore), of the 15th September 1906, advises Hindus to present an address to the Amir thanking His Majesty for his considerate treatment of his Hindu subjects, as also for his recent orders regarding the granting of loans to them from the public treasury without interest.

IV.—Kine-Killing.

Kine-killing at Subathu.

6. The *Curzon Gazette* (Delhi), of the 15th September 1906, reprints from a Hindu newspaper a paragraph regarding the recent destruction by the Military Department of some cows at Subathu, and says that Major-General Kitchener was wrong in blaming his subordinates for the event. When a private person is free to use his belongings in whatever way he likes, the above Department also was at liberty to do whatever it chose with the kine owned by it.

V.—Native Societies and Religious Matters.

Qurantine for pilgrims to Mecca.

7. The *Paisa Akhbar* (Lahore), of the 17th September 1906, remarks that the entire Muhammadan community in India feels thankful to Lord Minto's Government for discontinuing the practice of requiring pilgrims to Mecca to undergo qurantine at Bombay. The conditions, subject to which the concession has been granted, are not likely to entail any inconvenience on the pilgrims, provided in connection with their examination the *hajis* are subjected to no unnecessary hardship by the Doctors. The paper adds that the event should teach Musalmans the lesson that nothing can be obtained from Government without persistent agitation.

Hindus and Muhammadans.

8. The *Sat Dharam Parcharak* (Jullundur), of the 14th September 1906, remarks that there is nothing to be surprised at in the efforts the *Pioneer* and other Anglo-Indian newspapers are making to create disunion between Hindus and Muhammadans, so as to prevent the latter from demanding

their rights of Government. Should one be about to be assailed by a pack of dogs one has only to throw a bone among the animals to make them leave him and fight among themselves over the bone. Hindus and Musalmans also have been reduced to the condition of such dogs by Anglo-Indians: as long as the two communities continue to behave like animals the latter can pass their time in contentment and peace. The two communities should conduct themselves like human beings, and see that the throwing of bones at them is put a stop to. They, nay, all the communities inhabiting India, should unite and devise means to raise themselves from their present fallen condition and win the respect of the nations of the earth.

VI.—Legislation.

Muhammadans and the Viceroy's Legislative Council.

9. The *Vakil* (Amritsar), of the 10th September 1906, publishes a communication in which the writer suggests that Musalmans in every part of the country should submit memorials to Government praying it to allow their community to elect a fixed number of the members of the Viceroy's Legislative Council. A deputation consisting of the leading Muhammadans should also wait on the Viceroy in connection with the question, which should also form the subject of leaders and communications in the newspapers. The correspondent also calls upon his co-religionists to resort to political agitation, remarking that they should profit by the liberty of speech and writing conferred on the people by Government.

VII.—General Administration.

(a)—*Judicial.*

The Murree assault case.

10. The *Hindustan* (Lahore), of the 14th September 1906, enquires whether Government also will take no notice of the conduct of Lieutenant Grenfell. His escaping scot-free is calculated to create in the public mind the impression that Military Officers can commit even serious offences with impunity.

Cases between Europeans and Natives.

11. The following is from the *Punjabee* (Lahore), of the 22nd September 1906:—

"It has now become an almost established fact that Europeans, whatever offences against the Penal Code they might perpetrate, must escape the consequences thereof. In most cases the executive authorities themselves try to shield European offenders. If, however, by way of a miracle the executive conscience is awakened and unusually alert, then the Bench effectively interpose to protect such wrong-doers. In any case their complete immunity from punishment is as good as assured beforehand. An instance in point is the criminal revision case decided by the Madras High Court Bench on Tuesday last, the 18th September. It appears that two European missionaries of Ceylon were recently tried by the Sessions Judge of Bellary for illegally confining a boy, who was supposed to have committed theft, before bringing him before a Magistrate. The Sessions Judge convicted the reverend preachers of the Gospel of Jesus Christ, but only sentenced them to pay a fine of Rs. 51 each. For a wonder the executive conscience became awakened by the extreme lightness of the punishment, and the case came up before the High Court on the motion of the authorities for enhancement

of the sentence passed by the Sessions Judge. Their Lordships, however, in their judgment observed that they were doubtful if the original arrest was illegal in any way. They were further surprised at the action of the authorities in taking action without complaint from the aggrieved party, and refused to interfere with the sentence of the Sessions Judge of Bellary. Thus the awakened executive conscience was sternly rebuked and made to look small and insignificant in the eyes of the Anglo-Indian world, so that it could never raise its diminished head again."

(b)—Police.

Police reform.

12. The *Zamindar* (Karmabad), of the 8th September 1906, remarks that no increase of pay has been given to Sub-Inspectors, and it is rumoured that only their strength will be added to, perhaps doubled. Government has not perhaps taken into consideration the fact that Sub-Inspectors are the backbone of the Police force. It is they with whom the people have mostly to do, who oppress the latter or treat them well, and without whose reports highly-placed Police Officers can do nothing. It is surprising that these wolves should be left as hungry as ever, nay, that their number should be doubled. This cannot be called reforming the Police or promoting the welfare of the people.

(d)—Education.

State and Educational responsibility.

13. The following is from the *Tribune* (Lahore), of the 21st September 1906 :—

"The position taken up by those among our countrymen who have made a careful study of the Indian educational problem is that the Government of India does not spend on education what it should. Compared with the grants made towards education in Europe and America, the total outlay on education of all kinds in India incurred by the State is infinitessimal. It is very much to be regretted that the British rulers of India do not sufficiently realise the importance of education to good government. There are some among them who think that education in India is a mistake. There are others who think that it is neither the business nor the duty of Government to help University education. There are many among them who think that the State should spend nothing in the education of the people of India. They do not understand that if more money is spent on education, the outlay on jails, on the police and the criminal administration of the country generally will be less. They lack the foresight to see that ignorance of the masses of the population renders the task of government in this country more than ordinarily difficult. We are glad to see that those among Europeans in India who think that it is a great mistake to impart education of any sort to the people are not in a position to influence the policy of Government. Those among them who are in possession of real authority fully recognise the importance of education, but they hold, at the same time, that Government cannot find the money that it would like to spend on education. In India taxation is already very high. But the bulk of the public revenues is allotted to the army. Less than twenty years ago the total expenditure on the army did not exceed 15 millions sterling. At present it is close upon 23 millions. This is where the trouble lies. The military expenditure of this country is still on the increase. It is clear that a large outlay on the army means less money available for other purposes."

(e)—Agriculture and questions affecting the land.

Over-assessment of the land revenue in the Punjab.

14. The *Zamindar* (Karmabad), of the 8th September 1906, publishes a communication from one Munshi Ghulam Muhammad, a Rais and Zamindar of Sheva, Kashmir, who accuses Government of over-assessing the

land revenue. The growing prosperity and poverty, respectively, of agriculturists in Bengal and the Punjab is ascribable to the difference in the incidence of the demand in the two provinces. In Bengal the revenue is permanently settled, while in this province it is enhanced with every recurring settlement, which will be certain to wipe zamindars off the earth's surface. Government looks after the agriculturists, but it does so with the same motive which prompts one to ensure the safety of the fowls kept by one, the poor things being protected against dogs, cats, &c., merely to be devoured by their owner. The land revenue is recovered from zamindars at such a high rate that they cannot have even one full meal a day, while in times of famine they have to beg for their food.

Land Revenue policy of the Government of India.

15. The following is from the *Khalsa Advocate* (Amritsar), of the 22nd September 1906 :—

"* * * We can scarcely help expressing our regret that in this matter too the Government of India should have found themselves unable to accept without question the expert opinion of the Famine Commissioners. Some of the arguments contained in the foregoing extract from the Resolution appear to us to be laboured and far-fetched and not quite free from other flaws. * * * The argument based on the exemption of 'a profitable improvement from an enhanced assessment' tending 'to favour the rich as against the poor' and not being quite 'fair to a poor peasant without capital' who is unable to claim or command the benefit of the said exemption without the only means which could enable him to do so, too, does not appear to us to be very embarrassing or altogether incontrovertible. The proper remedy for the evil camplained of would appear to be not to withhold from the improving landholder the legitimate reward of his enterprise and expenditure of capital and labour, but to place within the reach of the hypothetical poor peasant the means, wherewith he could improve his holding and thus be able to command the advantages employed by his so-called richer neighbour, by allowing him advances of money, for the purpose, on easier terms than he would be able to obtain at the hands of the local money-lender. The conditions of life prevailing in India—in certain parts of Northern India at any rate—at the present day are, besides, known to have—as they have had for a very considerable time past—a distinct tendency towards favouring the richer trading and money-lending classes as against the labouring and agricultural classes of the country and people, who accept the official view of things as the correct one, have often held that the resulting hardships to the poor are due to the operation of natural or economic laws with the working of which the Government have not yet felt themselves bound, or strong enough, to interfere. The aforesaid argument would apply with equal force to the state of things here referred to."

(h)—Miscellaneous.

Government and subscribers to Native papers.

16. Raja Jahandad Khan, C.I.E., writing to the ***Paisa Akhbar*** (Lahore), of the 17th September 1906, denies that in the Frontier Province subscribers to (Native) newspapers are suspected in different ways, and that a strict eye is kept on them by the Police. Had this been so the Raja, who subscribes to about two-and-a-half dozen papers, would have been the first man to discontinue doing so. The British is the most liberal Government under the sun, and liberty of the Press is of one of its chief distinguishing features. The day on which a blow is dealt to this liberty will be the forerunner of the downfall of the great British Empire.

Commenting on the above the Editor remarks that the communication should allay the suspicion that Government has been making certain enquiries about subscribers to Native newspapers. He was already firmly convinced that the authorities could not be guilty of such meanness.

Ill-treatment of Natives by Europeans.

17. The *Nur Afshan* (Ludhiana), of the 14th September 1906, regrets that Anglo-Indian Officers should be in the habit of treating Natives in an inconsiderate and oppressive manner. To make matters worse, the courts deny justice to the aggrieved party and take the side of the Sahib. It should never be forgotten that the ill-treatment of the ruled by the rulers invariably results in strained relations ; the public peace becomes disturbed, and soon decay overtakes the kingdom concerned. The paper would strongly request the authorities to take steps to remedy the evil complained of.

Muhammadans and Government service.

18. The *Vakil* (Amritsar), of the 13th September 1906, remarks that a certain Congress paper published at Lahore wonders whether the proposed Muhammadan deputation to the Viceroy intends asking for special concessions for Musalmans in the matter of appointments to posts under Government, which favour the authorities have frequently and in no uncertain terms declined to show.

Preponderance of any particular community in the administration of the various parts of the country.

19. The following is from the *Observer* (Lahore), of the 19th September 1906 :—

"Is it not a myth that the British Government takes care not to allow an overwhelming preponderance to any community in the administration of the various parts of the country ? It has been our painful duty lately to bring to light the cases of more than one place, the district administration of which is almost exclusively manned by the members of the same community ; and in face of such a situation, how can we attach much importance to the theory which is so often put forward that it is one of the cardinal principles of British administration in India to scrupulously preserve the racial balance in the recruitment of the public service and in the posting of officers to different localities ? Doubtless there *was* a time when considerations of the kind were not absent from the minds of those who had the ordering of things in their hands and whose duty it was to administer the affairs of the land. But the unmistakable tendency of the day is to ignore all such considerations, regardless of the harm done to the interests of the public or State."

Punjab Government Branch Press, Simla—No. 252—28-9-06—82.

Confidential.]

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I.—Politics.

(*a*)—*Foreign.*

Unification of the Muhammadan world.

1. The *Paisa Akhbar* (Lahore), of the 20th and 21st September 1906, publishes a communication from one Abdul Qadir Taib of Simla, who says that the attitude of Christian powers towards them has made Muhammadans to realize that they must unite in order to preserve their existence. England joining in plots hatched against Turkey gives deep offence to her Muhammadan subjects in this country. It is to be regretted that while anxious to conciliate her enemies like Russia, Germany and France, she should, for no reason whatever, bear Turkey enmity and should always be ready to fight the Turks.

Indians in the Transvaal.

2. The following is from the *Tribune* (Lahore), of the 23rd September 1906 :—

"* * * But the grievances of the Indian settlers are too deep-seated and far too crying to be so lightly paltered with. They have been in existence for many years and have reached unmanageable proportions. They constitute the darkest blot on Great Britain's justice and Imperialism. And yet the Liberal Government seems utterly helpless and tolerates these most iniquitous proceedings. It appears that the real effect of the new legislation and re-registration is to irritate the Indian settlers by branding them as criminals and suspects. It would put them to endless troubles and harassment and thus reduce them to a status below that of the Kaffirs. What can the poor unfortunate Indian settlers do under these circumstances ? They are being persecuted and branded as criminals in the dominions of their King-Emperor for no offence whatever. * * * The honour of England is at stake; she has to vindicate her reputation for justice and righteousness. Unless something substantial is done this time to put an end to this iniquitous and outrageous legislation, all fair-minded persons will declare that Liberalism in England has been weighed in the balance and found wanting."

(*b*)—*Home.*

The Swadeshi movement.

3. Writing of the Swadeshi movement the *Khalsa Advocate* (Amritsar), of the 20th September 1906, says—

"* * * There will no doubt be some loss to Lancashire, Sheffield and other countries in England, but an empire can not remain in robust health with half-starved

and famished people who have not got the means of standing even a season of scarcity, much less famines which have been growing chronic of late in spite of the Government trying its best to improve the land by irrigation and other means too numerous to detail.

"There are many people who appear to be perfectly justified even in remarking that the export of grain from India should be stopped, but there too as in other instances the high-sounding doctrine of free trade boldly stares us in the face in spite of our millions perishing with hunger and losing stamina by sheer starvation even to stand the effects of plague and pestilence. We see every day that the spread of plague is due more to the loss of physical stamina than to the insanitary conditions out of which so much capital is made by the advocates of the doctrine of free trade the application of which appears to be rediculous in the extreme to the most backward state of the people of India as connected with her present commercial and industrial development."

Government and the Press.

4. The following is from the *Tribune* (Lahore), of the 23rd September 1906 :—

"We think the time has come when to prevent any further misunderstanding between the communities we told the Government plainly not to accept the counsels of despair which bode no good. We have no sympathy with rabid or wild writings, nor is the systematic denunciation of England and her work, in our opinion, calculated to promote the best interests of the country, but we must frankly say that nothing endangers the peaceful relations so much as a State prosecution of even the wildest paper. The British Government in India is too mighty to be injured by writings in the less responsible section of the press to any serious extent, and it only makes martyrs by exhibiting a nervous dread of their writings. We trust the Government in its wise statemanship will not be led to forget the thoughtful advise of men like Mr. J. Fraser Blair, late of the *Englishmen*. Lord Minto has not been fond of oratorical flights, but none the less the country has come to think that he is quietly and loyally carrying out Mr. Morley's policy, and that covers 'freedom of speech' and the 'liberty of the Press.'"

Muhammadan Interests.

5. The following is an extract from a letter addressed to the Editor of the *Observer* (Lahore), and appearing in that paper in its issue of September 26th, 1906 :—

"* * * And the reason Muhammadans assign for this policy (neglect of Muhammadans) of Government is that it is not well pleased with them for the interest which they take in Turkish affairs.

However baseless such a theory may be, it is a regrettable fact that recent events have created such a belief among many Muhammadans. Up to the present time Muhammadan public opinion has been deeply opposed to political agitation of the Bengal type. But if the Government continues its policy of disregarding their interests, it is quite possible that the public opinion of our nation which has already received so severe a shock may turn into other channels. If our people see that virulent agitation is the only way to draw the attention of the Government to their grievances, they might adopt such a course. Then what will happen? It is quite possible that the more sober-minded leaders might be carried away by the popular current. Or what is more likely, new leaders might arise who would tune the harp to the voice of the multitude. And then the problem of the Government of India will become really difficult, scarcely less so than the Irish Problem, and for all this the Government itself will most assuredly be responsible."

The separation of Judicial and Executive functions.

6. The following is from the *Tribune* (Lahore), of the 25th September 1906 :—

"The history of the question of the separation of judicial and executive functions furnishes a melancholy instance of the manner in which a reform that is absolutely essential for the happiness and honour, aye the very existence of the people of this country, from the highest to the lowest, has been delayed, time after time adjourned,

indefinitely postponed, until the Indian community have almost become sick of the whole thing. From the very establishment of the British rule in this country this question of life and death to the millions of our countrymen has been a game of shuttle-cock and battledore to the autocrats among the ruling community * * * . Our Anglo-Indian contemporaries would be unceasing in their denunciation of the subordinate *native hakim*. They would attribute to him all the sins of omission and commission which facts could substantiate or imagination conjure. Yet they would faint at the very name of depriving that functionary of the much-abused power, of the even more dreaded potentialities for mischief. Denounce the man who deserves, but surely a part of the blame must attach to the system that invests him with the powers that so often prove an engine of oppression to the suffering down-trodden people, the voiceless millions of the land."

Sir B. Fuller's resignation.

7. The *Zamindar* (Karmabad), of the 16th September 1906, says that in its issue of the 1st it found fault with the Muhammadans of Lahore for holding a meeting to express regret at Sir B. Fuller's resignation. That in commenting on this the *Aligarh Institute Gazette* has sarcastically remarked that the Muhammadans of one province should assuredly have no sympathy with those of another in the latter's troubles. And should the ruler of a province prefer even to lose his appointment in his desire to obtain their rights for the Prophet's followers Musalmans in other parts of the country should not so much as express regret at his departure from the land. In case, the *Aligarh Institute Gazette* is right in saying that Sir Bamfylde's Fuller's resignation is ascribable to his desire to befriend Muhammadans, Government says the Zamindar would seem to be averse to Muhammadans getting their rights. And if His Majesty's Government is so inimically disposed towards the believers in the *Kalima*, what an excellent reward they get for not joining in the Bengali agitation! how can they then remain loyal and devoted subjects of the King Emperor? In any case, says the Editor, Muhammadans have more to thank Hindus for than they have Government, so why should they express joy at the ill-treatment of Hindus meted out by Sir Bamfylde Fuller.

II.—Afghanistan and Trans-Frontier.

The Amir's visit.

8. The *Sadiq-ul-Akkbar* (Rewari), of the 17th September 1906, writing about the Amir's forthcoming visit to India, remarks that it remains to be seen whether the incidental expenses are borne by the Imperial or the Indian Exchequer. It does not seem fair that England should entertain a guest at the expense of her poverty-stricken Indian subjects.

V.—Native Societies and Religious Matters.

Removal of the quarantine on pilgrims to Mecca.

9. The *Paisa Akhbar* (Lahore), of the 20th September 1906, remarks that the removal of the unnecessary and irksome quarantine on pilgrims to Mecca in Bombay has called forth feelings of gratitude throughout Muhammadan India.

The same.

10. The *Vakil* (Amritsar), of the 17th September 1906, also expresses satisfaction at the removal of the quarantine on pilgrims, and suggests that every Muhammadan association should wire thanks to His Excellency the Viceroy.

VI.—Legislation.

Muhammadans and the Legislative Councils.

11. The *Zamindar* (Karmabad), of the 16th September 1906, suggests that the number of Hindus and Muhammadans on all the Legislative Councils in the country should be equal. This is the only way for Musalmans to counteract the evil effects of a system detrimental to their interests.

VII.—General Administration.

(b)—Police.

The Punjab Police.

12. The following is from the *Tribune* (Lahore), of the 25th September 1906 :—

"The report of the Police Administration in this Province for the year 1905 which has just appeared with the Lieutenant-Governor's review on the same brings out clearly that the difficulties referred to above were considerably enhanced during the year under report. It is a melancholy reflection to note that the condition of the lower strata of our people is so reduced that any natural calamity compels them to have recourse to such desperate straits as stealing and burglary. No better proof of the grinding poverty of the people in this province—and we have little doubt that the tale is pretty same everywhere—could be required than the following observations of His Honour the Lieutenant-Governor :—'A severe winter and failure of crops, followed by famine and plague, more especially in the southern districts of the province, are the main causes of the increase of crime which the annual returns display.' What a pitiable sight! At the slightest touch of scarcity, men otherwise able-bodied and capable to work are thrown into hopeless poverty and starvation and petty crime flourishes. In the interests of humanity we trust the Government will ponder over measures calculated to improve the agricultural and industrial classes, who should at all events be kept above water. And what is the nature of the rise in crime. We learn that it is mainly confined to thefts and burglaries, but, what is naturally to be expected, cattle-lifting shows a decrease. When men cannot get sufficient to eat, they cannot be expected to burden themselves with the care of animals."

(e)—Agriculture and questions affecting the land.

Agricultural banks.

13. The *Zamindar* (Karmabad), of the 16th September 1906, remarks that zamindars having failed to establish agricultural banks in the country, Europeans, who would pocket all sorts of profits and to whom India is a happy hunting ground, have decided to take advantage of this and themselves open banks of the above description. It has been reported in the press that the Government of India is thinking of establishing a bank at Madras, the necessary capital being found by certain bankers of London. Government guarantees profits, and in case of the concern proving a success branches thereof will be opened in all parts of the country. So far as agriculturists are concerned, Government's conduct in the matter resembles that of the man in the fable who saved a goat from a wolf only to kill the animal himself. If Government is really anxious to promote the welfare of agriculturists, why does it not compel them to establish the banks, contributions towards the capital required being recovered along with the land revenue? In case it cannot do so it should bring pressure to bear on money-lenders to reduce their rates of interest.

(h)—Miscellaneous.

14. The *Sialkot Paper* (Sialkot), of the 8th and 16th September 1906, remarks that the reason why the raising of the minimum assessable income of Rs. 1,000 has resulted in little or no falling-off in the receipts from income-tax is that assessing officers have, with a view to pleasing their official superiors, been levying the tax even from those who should, under Act XI of 1903, be exempted from the payment thereof.

Complaint in connection with the assessment of income-tax.

15. The following is from the *Arya Messenger* (Lahore), of the 29th September 1906 :—

"A Mission for the depressed classes."

"In the course of an article entitled 'A Mission for the Depressed Classes' Mr. R. V. Shinde observes that even 'these depressed classes lowest as they are in the scale of Hindu society show a remarkable reluctance to accept the betterment at this cost (*i.e. conversion*), unless under a dire stress of material want.' There is absolute truth in this remark. High-class Hindus, as a rule, utterly depise Christianity and the lower classes also have really no wish to cast in their lot with its professors. And there are in the main two things which are thinning the ranks of Hindu Society and slowly adding to the ranks of Christianity in this country. The one is the self-same stress of material want of which Mr. Shinde speaks. Famines, as the result of the failure of monsoons and of exportation of grain in immense quantities to foreign marts, have become chronic in India. Scarcely a year passes when some one part or another of this continental empire is not the victim of scarcity, and as it is not at all easy to face the horrors of starvation even for the brave, the result is that hundreds and thousands of Hindus, the children especially, are forced to surrender themselves, body and soul, to the Missionary to be ushered into the fold of Christ. * * * The second thing which gives the Missionary his converts is our own most unjustifiable and unjust attitude of contempt towards the lower castes. * * * This is a fatal mistake, as it gives rise in those, who are dispised without rhyme and reason, to a feeling of angry disgust which leads them to tear themselves from the parent society and to go over to Christianity. * *

"As regards preventing the influx of Hindus into the Christian community, as the result of want, this can be effectively accomplished by a liberal expenditure of money only. * * * To save thousands of children and grown-up men from dying of starvation is no easy task. Thousands and thousands of rupees are needed for the purpose, and we are afraid that doing all this is only possible if the Hindus or Arya community puts forth its strength as a whole, and not for any particular section of it. Orphanages on a grand scale (like the one at Ferozepore) should be established in all the principal towns of India, and in these the starving children of the nation as well as others situated like them should be located and fed. This requires an unstinted outlay of money, and we must be prepared to do this if we do not want to see the Christian Missionary drain us of our strength and fill his Orphanages and Asylums with the flesh of our flesh and the bone of our bone."

Punjab Government Branch Press, Simla—No. 265—6-10-06—82.

[Confidential.]

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No.	Name.	Locality.	Name of Publisher.	Circulation.
	ENGLISH.			
	DAILY.			
1	Light ...	Lahore ...	...	...
2	Tribune ...	Do. ...	Mul Chand ...	1,700 copies.
	BI-WEEKLY.			
3	Observer ...	Lahore ...	Abdul Rashid ...	1,000 "
4	Punjabee ...	Do. ...	Jaswant Rai, M A.	2,100 "
5	Punjab Times ...	Rawalpindi ...	Jiwa Ram, Thapar ...	300 "
	WEEKLY.			
6	Arya Messenger ...	Lahore ...	Arya Samaj, Anarkali ...	700 "
7	Khalsa Advocate ...	Amritsar ...	Khalsa Advocate Committee.	1,000 "
	URDU.			
	DAILY.			
8	Akhbar-i-'Am ...	Lahore ...	Govind Sahai ...	2,000 copies
9	Paisa Akhbar ...	Do. ...	Mahbub 'Alam ...	700 "
	BI-WEEKLY.			
10	Vakil ...	Amritsar ...	Ghulam Muhammad ...	1,150 "
	TRI-WEEKLY.			
11	Punjab Samachar ...	Lahore ...	Hira Lal ...	2,000 "
	WEEKLY.			
12	Ahluwalia Gazette ...	Amritsar ...	Lehna Singh ...	500 "
13	Aftab-i-Hind ...	Jullundur ...	Haji Barkat Ali, Shaukat	200 "
14	Alhakam ...	Kadian, Gurdaspur District.	Yakub Ali ...	900 "
15	Army News ...	Ludhiana ...	Hira Lal & Co. ...	1,300 "
16	Arya Gazette ...	Lahore ...	Bhowani Das ...	550 "
17	Bharat ...	Sialkot ...	Sundar Lal ...	300 "
18	Civil and Military News ...	Ludhiana ...	Sayad Muhammad ...	1,325 "
19	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	4,000 "
20	Dost-i-Hind ...	Bhera, District Shahpur	Ram Labhaya ...	200 "

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1906—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*continued.*			
21	Frontier Advocate ...	Dera Ismail Khan ...	Karam Chand ...	200 copies.
22	Gulnar ...	Sialkot ...	Narain Singh and Harnam Singh.	...
23	Gulzar-i-Hind ...	Lahore ...	Gulzar Muhammad ...	1,200 copies.
24	Haq Pasand ...	Amritsar ...	Ram Nath ...	500 "
25	Hindi ...	Sialkot ...	Narain Singh and Harnam Sirgh.	...
26	Hindustan ...	Lahore ...	Ishar Das ...	5,500 copies.
27	Hitkari ...	Amritsar ...	Atma Ram ...	850 "
28	Kapurthala Akhbar ...	Kapurthala ...	Hamid Husain ...	155 "
29	Khair Khwah-i-Alam ...	Delhi ...	Mir Hassan ...	120 "
30	Khair Khwah-i-Hind ...	Do. ...	Maha Narain ...	50 "
31	Koh-i-Nur ...	Lahore ...	Niaz Ali ...	80 "
32	Lahore Punch ...	Do. ...	Abdul Rahman ...	200 "
33	Mr. Gazette ...	Do. ...	Ali Bakhsh ...	150 "
34	Nazim-ul-Hind ...	Do. ...	Nazir Hussain Khan, Nazim.	200 "
35	Nur Afshan ...	Ludhiana ...	Revd. Dr. E. M. Wherry	500 "
36	Paisa Akhbar ...	Lahore ...	Mahbub 'Alam ...	13,500 "
37	Patiala Akhbar ...	Patiala ...	Syad Rajab Ali Shah ...	300 "
38	Public Magazine ...	Amritsar ...	Harji Ram ...	300 "
39	Punjab Organ ...	Sialkot ...	Brij Lal ...	300 "
40	Panja-i-Faulad ...	Lahore ...	Muhammad Din ...	750 "
41	Rozgar ...	Rawalpindi ...	Qazi Haji Ahmad, Manager.	300 "
42	Sada-i-Hind ...	Lahore ...	Din Muhammad ...	500 "

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1906—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.			
	WEEKLY—*concluded.*			
43	Sadiq-ul-Akhbar ...	Bahawalpur ...	Maulvi Ata Ula ...	392 copies.
44	Ditto ...	Rewari ...	Safdar Husain ...	200 "
45	Sanatan Dharm Gazette ...	Lahore ...	Pandit Hari Kishan ...	600 "
46	Sat Dharm Parcharak ...	Jullundur City ...	Munshi Ram ...	1,670 "
47	Sialkot Paper ...	Sialkot ...	Todar Mal ...	500 "
48	Siraj-ul-Akhbar ...	Jhelum ...	Maulvi Fakir Muhammad	450 "
49	Tahzib-ul-Niswan ...	Lahore ...	Mrs. Mumtaz Ali ...	240 "
50	Vakil-i-Hind ...	Delhi ...	Ahmad Mirza Khan ...	2,419 "
51	Victoria Paper ...	Sialkot ...	Gian Chand ...	200 "
52	Wafadar ...	Lahore ...	Fazal-ud-din ...	600 "
53	Watan ...	Do. ...	Muhammad Insha Alla...	1,800 "
54	Zamindar ...	Karmabad, Gujranwala District.	Siraj-ud-din Ahmad ...	750 "
	FORTNIGHTLY.			
55	Anwar-ul-Islam ...	Sialkot ...	Karim Bakhsh ...	900 "
56	Khair Khwah-i-Mulk ...	Kapurthala ...	Baba Arjan Singh ...	200 "
57	Khair Khwah-i-Riasathai-i-Hind	Lahore ...	Hakim Ghulam Nabi ...	200 "
	MONTHLY.			
58	Arya Musafir Magazine ...	Jullundur ...	Wazir Chand ...	1,300 "
59	Ashayat-ul-Quran ...	Lahore ...	Anjuman Ahl-i-Quran ...	300 "
60	Nau-Jawan ...	Hansi ...	Kishori Lal, B.A. ...	100
	HINDI.			
	WEEKLY.			
61	Swadesh Bandhu ...	Lahore ...	Hoti Lal Varma, Commercial Printing Works.	6,500 copies.
	FORTNIGHTLY.			
62	Punjab Theosophist ...	Lahore ...	Baij Nath ...	300 "

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Received up to 6th October 1906.

I.—POLITICS.

(*a*)—*Foreign.*

The Islamic world.

1. The *Zamindar* (Karmabad), of the 24th September 1906, remarks that those blessed with prudence and foresight place the honour and interests of their country above their own. It is however to be regretted that Muhammadans should side with foreigners against their own countries, and should wish to see their motherlands under alien rule. When the English invaded Afghanistan in 1879-80 a large number of her sons joined, and rendered all possible help to, the invaders. Again, Persians displeased with the Shah are in the habit of seeking refuge at the British Embassy, thereby affording a foreign Government an opportunity of interfering in the affairs of their land. Nor is this all. Some Turkish youngmen (the reference is to the Young Turkish Party), who entertain feelings of dislike for the Sultan, have left their homes and have been asking the Powers to take possession of Turkey. After referring to the complaints usually made by them against their sovereign, the paper says that before condemning His Majesty they should take note of the Congo atrocities, the maltreatment of Jews in Russia, and other similar doings by Christian powers. They should also study the opinions of the Bengalis about "the most liberal and just British Government."

(*b*)—*Home.*

The proposed Council of Indian Princes.

2. The *Wafadar* (Lahore), of the 21st September 1906, remarks that it is rumoured that the Secretary of State is thinking of establishing a Council consisting of Native Chiefs. The proposal is a good one, but what help can Government receive from men who cannot properly manage their own States? There are, of course, some able and far-sighted Princes among the Chiefs named, and these can undoubtedly prove of great help to the authorities.

3. The *Paisa Akhbar* (Lahore), of the 29th September 1906, writing on the same subject, endeavours to show that the rumour regarding the formation of a Council like the above is not unfounded. The paper also deprecates the treatment at present accorded to Native Chiefs by Government and Political Agents.

The same.

4. The following extracts are taken from an article in the *Tribune* (Lahore), of the 3rd October 1906:—

The Muhammadan deputation to the Viceroy.

"As a statement of Muhammadan aspirations it is more than exhaustive. As a plea for special treatment it is neither graceful nor effective. The references to the Congress, though veiled and indirect, are not at all in good taste, and the attempt at minimising the importance of all non-Islamic communities—more particularly the Hindus—scarcely praiseworthy or creditable. * * * *

* * * * * * * *

* * * It is very much to be regretted that our Muhammadan fellow-countrymen have succumbed to the temptation to play to the Anglo-Indian gallery held out to them by a certain class of Anglo-Indians, officials as well as publicists. * * * * * * *

* * * * * * * *

* * * The reference to the unsuitability of representative institutions to this country does not reflect any credit on either the prudence or foresight of those who drew up the address. In fact it goes a long way to encourage the impression current all over educated India that the address is an astute move on the part of certain Anglo-Indians to induce Mr. John Morley to desist from making any political concessions to the people of India, and we have again to observe with regret that our Muhammadan fellow-countrymen have unwittingly allowed themselves, to a large extent, to be converted into an instrument to thwart the political aspirations of educated Indians."

The remainder of the article is devoted to proving that the address was mainly an anti-Hindu demonstration.

The same.

5. The following is from the same paper of the 4th October 1906:—

"The speech made by Lord Minto will, we are afraid, disappoint many among our countrymen, and for a certainty the younger section of the Muhammadans. His Lordship has undoubtedly shown no anxiety to rush into the arms of the followers of the Prophet. With considerable tact and with a statesmanlike display of prudence and foresight he let the deputation understand that though they had his full sympathy yet he was not by any means disposed to admit the correctness of the demands made by them. It might perhaps be said that Lord Minto should have taken up a bolder attitude and given a clear indication of the principle that the British Government could not accord exceptional treatment to any particular community. * * *

"The purport of the entire address, in a nutshell, was that the Muhammadans of India are deserving of special treatment at the hands of the British rulers of India because they have refrained from criticising the administration and organising political agitations with reference thereto. The implication here insinuated was that the Hindus because of their political agitation are not at all deserving of the support of Government and have entirely lost their confidence. Now, the Viceroy ought to have made it clear that the British rulers of India do not bear ill-will to anyone because of his political views. On the contrary, we very much regret to have to observe, he patted

the Muhammadans on the back, and practically endorsed a statement which is as insulting as it is inaccurate * * * * * * * * * * Lord Minto's reference to the qualities of loyalty and patriotism that in his opinion distinguish the students of the Aligarh College is not very happy, as by some it may be construed to imply a reflection on other communities. * * * * * * * * * * The Viceroy's reference to the part taken by Sir Syed Ahmed in politics is, to say the least, equally unfortunate. It will only help to recall a significant and somewhat unpleasant episode in the career of this great Muhammadan—an episode which had better be buried in oblivion in the best interests of his reputation. Sir Syed Ahmed's opposition to the Congress was not at all creditable to him. There are many Muhammadans of position, culture and influence who wholly disapproved of the unholy alliance he entered into with Sir Auckland Colvin and the Anglo-Indian Press to vilify the Hindus and their political agitation. * * * * * * * * We confess we find it difficult to understand what Lord Minto meant when he thanked the Muhammadan community of the New Province "for the moderation and self-restraint they have shown under conditions which were new to them and as to which there has been inevitably much misunderstanding. * * * * * * * * * * Lord Minto's references on this point are thus quite out of place. We feel bound to enter our most emphatic but respectful protest against the Viceroy's remarks about the unsuitability of representative institutions to India and the adoption of European political methods in connection therewith. The Viceroy's remarks are sure to give rise to widespread disappointment and pain."

6. The following extracts are from the *Punjabee* (Lahore), of the 3rd October 1906 :—

The same.

"We have sense enough to perceive that the progress of one section of the vast Indian population is bound, in the long run, to be beneficial to the entire country, provided the leaders in the progressive movement are not selfish place and title-hunters. And herein lie our fears for the future.

"For the intelligent student of recent Indian affairs must be aware that the idea of a Muhammadan Deputation (though, as is affirmed, it may be older than the resignation of Sir Bampfylde Fuller) has become most pronounced since the discomfiture of the policy of *divide et impera* in Eastern Bengal.

* * * * * * * *

"We have sufficient confidence in the political commonsense of the leaders of the contemplated Deputation to believe that they have not been cheated and misled into believing the lies and falsehoods fulminated by the designing sections of the Anglo-Indian Press. The opposition of the Calcutta Nationalist leaders to Sir Bampfylde Fuller and his doings was not due to his professed partiality for his 'Muhammadan spouse.' He stood forth before the intelligent and educated public of Bengal as the embodiment of unconstitutional rule, and hence it was the duty of all India, Hindu as well as Muslim, to oppose and checkmate him.

* * * * * * * *

"The suspicious and disconcerting fact about the projected Deputation, however, is that it has met with the approval of journals like the *Pioneer*, the *Englishman*, &c. *It is well-known that most things in the native political world, which papers of the above class approve of, turn out on scrutiny to be harmful to the political interests of Indians.* And hence we feel it our duty to impress on the Muhammadan public of the Punjab the following facts—(1). Ango-Indians of the lower type see in the rise of a united Indian public the downfall of their own monopoly of power, and hence they are trying to create a breach between Hindus and Muhammadans. (2). The commercial and fiscal interests of Hindus and Muhammadans are identical ; hence they should both join hands.

in promoting the Swadeshi movement, which the selfish Anglo-Indian dreads. (3). The enmity between Islam and Christendom is hereditary and no amount of smooth words from Anglo-Indian journals can abolish it. (4). If by currying favour with the Government the Deputation aims at some increased employment in the State for Muhammadans, it will be a doubtful gain. *The Bengalees who have served Government the longest are the most dissatisfied with it. A community which becomes accustomed to Government service is the most handicapped in the race of life.* (5). Directly Muhammadans show as many signs and results of Western education as the Hindus are doing, the Anglo-Indian will hate them more than he does the Hindu to-day—*Look at what is happening in Egypt.* (6). By disunion both Hindus and Muhammadans lose, but their union inflicts a loss only on the lower type of Anglo-Indian who now insults them both with impunity. (7). No amount of 'loyalty' and 'loyal deputations' on the part of our Muhammadan countrymen can abolish the painful fact that they are after all, like the Hindus, *Black men* and will be hated by a White nation."

The same.

7. The following is from the *Observer* (Lahore), of the 6th October 1906:—

"The Muhammadan community may well feel flattered at the vast notice that their deputation has attracted in this country and in England. The community found itself sorely stricken, and in its helpless condition the only course open to it, *viz.* to represent its case moderately yet firmly, was decided upon by the unanimous opinion of its leaders from all parts of India. The importance of this step was duly recognised and rightly emphasized by such exponents of English opinion as the *Times* and the *Standard*. We have also every reason to believe—and for this our best thanks are due to the Viceroy—that he did not regard our representation as a casual utterance of grievances, mechanically arranged and automatically delivered. That it was the inmost conviction of all Indian Muhammadans, that nothing was urged which was not imperatively necessary in our present situation, and that the whole was done in a thoroughly respectful and loyal spirit, our bitterest opponents will never deny. All was fair and square, and the Viceroy's reply, which in its own way is certainly highly sympathetic, leaves no doubt on the point that our hopes and ambitions are not merely the result of idle imagining but of sober conviction. There is, however, one particular aspect of the Viceroy's speech which cannot be styled highly sympathetic. Excluding the historical portion and the generous and statesmanlike reference to the patriotic services of the late lamented Sir Syed Ahmad Khan and the good work done in the Aligarh College, there is not a word which he could not have said to a Jain or a Parsi deputation. This indeed is disappointing. The Muhammadan Deputation most strongly insisted on the fact that the absence of Muhammadans from the High Courts and their paucity in the public service were serious drawbacks to the prosperity of the community. And the belief was mentioned, as is admitted by Lord Minto, not in an off-hand manner but deliberately. Now on these two points the Viceroy has not uttered a word either of sympathy or of hope. We, no doubt, are conscious of the fact that the exalted and responsible position which the Viceroy holds precludes any idea of his making definite promises to any section of the Indian public, but this does not debar us from thinking that making due reservations he could have still noticed these points and sympathised with our aspirations. If nothing else, he could at least explain why the representation of Musalmans in the public service and the High Courts had hitherto been so small. But it is in vain that we search in the Viceroy's reply for any such tendency. * * * * * * * * We shall ever regret that habitual political reserve in speech mastered the Viceroy so far as not to allow him to give us a better reply. No doubt, it is good as far as it goes, and the spirit in which it has been conceived is highly commendable; but the omissions to which we have drawn attention are serious. Let us hope—and in this lies our only chance—that the omissions were merely of speech, and not of action.

8. The following is an extract from a letter addressed to the Editor of the *Observer* (Lahore), of the 6th October 1906:—

The same.

"A venomous article has appeared in the leading columns of the *Tribune* attacking the Muhammadan address in an insane manner. The hateful, blind, partisan spirit in which it is written is enough to provoke angels and no true Muhammadan should rest contented unless he has given the lie direct to the calumnious assertions contained in the *Tribune* of the 4th instant. The object of the article seems to be to deprive Muhammadans of all their rights and to cast aspersions on their national character. To hold about the address that it was meant to deprive Hindus of their rights is, to say the least, entirely false and shameless. That, however, is not the only vulgarity contained in the article. Of all irresponsible writings that have ever appeared in the Hindu Press, this is the most ill-informed and mischievous."

9. The *Paisa Akhbar* (Lahore), of the 24th September 1906, is gratified to see that Muhammadans have after all realized the necessity for bettering their lot and safeguarding their political rights. Their all-India Deputation to the Viceroy, which has evoked interest in all parts of the country, constitutes sufficient proof of this.

Muhammadans and political agitation.

10. The same paper, of the 25th September 1906, writing about the resuscitation of the Punjab Provincial Conference, says that for more than one reason special importance attaches to the forthcoming session of the Indian National Congress. It is, therefore, highly necessary that not only should a large number of men from this and the Frontier Province attend the session, but that representatives of the people in both parts of the country should assemble in a public meeting to discuss their affairs and voice their wants.

The Punjab Provincial Conference.

11. The same paper, of the 26th and 27th September 1906, refers to the various items of business before the Ambala Conference, condemns the combination of executive and judicial functions in one and the same person, and says that the system is unknown in any civilized country and that its existence in India is a blot on the sense of justice of the British Government.

The same.

12. The *Vakil* (Amritsar), of the 30th September 1906, remarks that Sir B. Fuller's resignation has evoked feelings of disappointment among Muhammadans in all parts of the country. It should also teach them to throw off their lethargy and think of safeguarding their rights, that being the only way for them to preserve their existence.

Sir B. Fuller's resignation.

13. The *Hindustan* (Lahore), of the 28th September 1906, remarks that in their recent address to the Hon'ble Mr. Hare the Muhammadans expressed the hope that His Honour would follow in the footsteps of Sir J. B. Fuller. They should have also given him to understand that by doing so he would be certain to share the fate of his predecessor.

Muhammadans and the new Lieutenant-Governor of East Bengal.

14. The *Swadesh Bandhu* (Lahore), of the 24th September 1906, understands that the *Sandhya*, an influential Bengali newspaper, is about to be prosecuted for sedition. After remarking that all native journalists, who do not dance to the tune the bureaucracy may choose to play, should be hanged, the editor says that this would effectually prevent Indians from criticising the actions of Government.

A rumoured prosecution for sedition.

II.—Afghanistan and Trans-Frontier.

15. The *Curzon Gazette* (Delhi), of the 23rd September 1906, remarks that the *London Times*' recent article on the Amir's approaching visit to India is conceived in very bad taste and calculated to cause unpleasantness between His Majesty and Great Britain.

The Amir's visit.

VII.—General Administration.

(*a*)—*Judicial.*

16. The following is from the *Tribune* (Lahore), of the 3rd October 1906:—

Execution of decrees of the Punjab Courts.

"There is a common saying of law that the plaintiff's difficulties begin when he gets a decree. This maxim unfortunately applies with special significance to the administration of justice in the Punjab, where the percentage of realisations from execution proceedings still stands at the very low figure of 24 per cent. This amounts almost to a scandal in the judicial system, for the arms of the law should be long enough to compel the enforcement of the decree of the Court by the defaulting party. Otherwise, our tribunals of civil justice are reduced to the level of mere private arbitrators, who merely adjudicate upon an issue but are powerless to enforce it."

(*c*)—*Agriculture and questions affecting the land.*

17. The *Zamindar* (Karmabad), of the 24th September 1906, remarks that under the benign British Government zamindars are being reduced to the position of menials, while sweepers, chamars, &c., are appropriating the place once occupied by them. The last-named have only to embrace Christianity to raise themselves. Such followers of Christ own six or seven villages in the Chenab Colony, and are about to be given double the amount of land in the Montgomery district. After remarking that this constitutes an injustice to agriculturists, the paper says that the Christians in question are likely to develop into "Sahibs" and one day overthrow British rule in India.

Grants of land to low caste Native Christians.

(*h*)—*Miscellaneous.*

18. The *Paisa Akhbar* (Lahore), of the 25th September 1906, remarks that even a gentleman of the high position of Mr. Malabari has had to taste of the provoking and insulting treatment accorded to Natives by European Military Officers in India.

Ill-treatment of Natives by European Military Officers.

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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Received up to 13th October 1906.

I.—POLITICS.

(b)—Home.

The Muhammadan deputation to the Viceroy.

1. The *Army News* (Ludhiana), of the 6th October 1905, remarks that the 1st instant was the dawn of the political awakening of Indian Muhammadans. Time is the kindest of teachers, and has taught Musalmans that in order to obtain their rights they must lay their grievances before the Government. The Editor then says that he for one feels convinced that the movement was engineered by some westerners.

The same.

2. The *Akhbar-i 'Am* (Lahore), of the 5th October 1906, remarks that it appears that the deputation consisted chiefly of old-fashioned Musalmans of position, and that the younger generation of Muhammadans, who are, for joining the Congress, deliberately held themselves aloof from it. The address presented by it to the Viceroy does not reflect the opinions of the entire Moslem population, and is being laughed to scorn by the younger members of the community. Endeavouring to prove how the deputation was not of a representative character, the paper opposes the demand regarding a fixed share of Government appointments of all grades being reserved for the Prophet's followers, and goes on to say that the Viceroy's reply is highly statesmanlike and plain-spoken, and contains nothing calculated to offend non-Muhammadan communities. It has, in short, greatly added to Lord Minto's reputation for statesmanship.

The same.

3. The *Punjab Samachar* (Lahore), of the 29th September 1906, remarks that being born of selfishness, such deputations cannot benefit the country in any way.

The same.

4. The following is from the *Panjabee* (Lahore), of the 10th October 1906:—

"Do the Muhammadan gentlemen, who signed this Address, feel in their heart of hearts that the mere fact of their being Muhammadans by religion gives them greater *political importance* in the eyes of the world than they are otherwise entitled to on their merits? Will they tell us what percentage of them had any political importance in the days of Akbar and Aurangzebe? We have no wish to be rude or unpleasant, but surely it is high time that our Muhammadan brethren, the vast majority of whom are only converts from Hindus, were to give up this silly idea of their political importance

having been raised by the mere fact of their conversion to *Islam*. We are sick of these statements. They are not only untrue, but mischievous also. They are calculated to embitter the already strained relations between the two communities.

* * * * * * *

A few more years and we are sure the Muhammadans of India will have to search their hearts for the location of their sympathies. Let the Pan-Islamic movement gain a little strength and we are sure the Muhammadans of India will have ample opportunities to judge if the British nation is really interested in strengthening the Muhammadan community, as such, against the Hindus of India."

The proposed Council of Indian Princes.

5. The *Paisa Akhbar* (Lahore), of the 1st October 1906, has no doubt that the establishment of a Council of Indian Princes will prove of immense benefit to the country.

Muhammadans and the Governor of Madras.

6. Writing about a speech recently made by His Excellency Sir Arthur Lawley on Muhammadans and efficiency, the *Observer* (Lahore), of the 10th October, says :—

"We believe His Excellency has been led to make these remarks because he has not had very great experience of India and its peoples. As for the insistence on efficiency, it might be pointed out that the sacrifice of a fraction of this commodity may be well repaid, provided that it conduces to the increase of happiness among the subjects and allays discontent. If the efficiency of the administration should suffer in a small measure by the extended appointment of members of an important community, the slight lowering of the standard will be more than counterbalanced by the peace which will replace a feeling of insecurity among them. Efficiency cannot always be the first object of a Government. The British Government of India, at any rate, has not fixed it as its supreme goal."

The *Swadeshi* movement.

7. The *Public Magazine* (Amritsar), of the 1st October 1906, publishes a communication, in which the writer remarks that foreign trade has been sucking the life-blood of India. It is the *Swadeshi* movement alone which can rescue her from the clutches of this vampire and preserve her life.

The same.

8. The *Swadesh Bandhu* (Lahore), of the 1st October 1906, remarks that the destruction of indigenous arts and industries has rendered India so poor that famines have become painfully frequent in it. The people have been reduced to a state of such abject poverty that they are selling their beloved children for very paltry sums of money, and in order to save the latter, pangs of hunger do not hesitate even to kill the poor things. All this is due to the continuous drain of wealth from the country to foreign lands.

Press prosecutions.

9. The *Hindi* (Sialkot), of the 28th September 1906, says that should a native write even one word against the British Government, he is fined and imprisoned, and is characterised as a rebel deserving of being hanged or shot. Government cannot, however, touch its non-Indian critics, nay, it dare not do so, the latter being free men. After stating how Messrs. Hyndman, Bryan and Carnegie have recently passed adverse criticisms on the British Government, the paper describes the cartoon in a recent issue of *John Bull* charging Government with the commission of gross atrocities in connection

with the native rising in Natal and the punishment of the offenders involved in the Dinshawi affair. The cartoon reminds the *Hindi* of the fate of the *Bhalas* Editor, who was held to be a rebel and fined and imprisoned for publishing an article conceived in a similar vein. Neither the cartoon nor the article has led to a rebellion or riot, while both have been published with the same object, *viz*, the advancement of the cause of justice. It is, therefore, difficult to see why the Indian journalist should have been treated with vigour: presumably because he was of a black colour. Had the cartoon referred to appeared in a native newspaper, the editor concerned would assuredly have been hanged.

The rulers and ruled in India.

10. The following is from the *Tribune* (Lahore), of the 11th October 1906:—

"But the question to ask is "Who is to blame" or "mainly to blame" for any evil tendencies and pernicious propensities that are to be found in the character of our rulers? All men, even the very best, have their faults and faults are to be found in ample and fruitful abundance in ourselves. To what extent, then, are our own peculiar faults and failings responsible for creating or developing certain very human and natural defects in the character of our rulers? * * * * *

* * * * * * *

* * * Government, and in fact all life, is a compromise between different forces. A submissive, abject, crouching, and disunited and disorganised population makes proud and high-handed officials. A strong, self respecting and united population acts as the most potent check on the vagaries of officialdom. But are we making any serious and disinterested efforts to organise ourselves and to banish petty jealousies and racial and religious feuds? Or is it a fact the English find it the easiest thing in the world to play the Hindu off against the Muhammadan and the high caste men against the low caste men? Is it a fact that the highborn and honourable men of many a town never approach the officials of their district except with the object of backbiting each other and neutralising each other's influence?"

The Anglo-Indian Press.

11. The following is from the *Khalsa Advocate* (Amritsar), of the 13th October 1906:—

"People being aggrieved hold meetings and with all respect approach the authorities for redress, but they are branded with sedition and disloyalty. Who spoils the impartial minds of the authorities who are simple-minded men as all well educated young gentlemen are? The Press. Would you call it a service or a disservice? *

* * * * * * * *

* * * The Government would do well in telling the side, which professes to declare its views, that India is governed only by a handful of Englishmen, and that it is not the business of advocates to inflame or challenge the people on every trifling occasion and that discontent caused among the people would not redound to the credit of such a policy. It frequently happens that every Indian that finds himself insulted or injured does not care to sift facts, but is guided more or less by the impression made on him and one can easily find out for himself what the cumulative effect of such impressions on the people collectively would be in the long run. Will the party advocating causes adverse to the people gain or lose in the end so far as the popularity or otherwise of the Government is concerned?"

II.—Afghanistan and Trans-Frontier.

The Amir's visit.

12. The *Watan* (Lahore), of the 5th October 1906, publishes a communication in Persian from one Muhammad 'Azam, an Afghan, who, writing on the same subject, observes that a staunch friendship between England and Afghanistan is fraught with many a political advantage for both countries Indeed, were England to establish friendly relations with all Muhammadan Kingdoms she would not only add to her strength, but make herself popular throughout the Islamic world.

V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

13. The *Vakil* (Amritsar), of the 1st October 1906, publishes a communication in which the writer repeats the Muhammadans usual complaints against the Aryas, and deprecates his co-religionists' conduct in continuing to desire to remain on friendly terms with Hindus. It is distinctly stated in the Qoran that all polytheists are unclean persons; and accordingly to eat anything bought from them is tantamount to swallowing night-soil.

The same.

14. The *Nur Afshan* (Ludhiana), of the 30th September 1906, remarks that an impassable gulf seems to run between Hindus and Muhammadans. Some Arya-Hindu newspapers have been exerting themselves to unite the two communities, but this is an utter impossibilty.

A complaint in connection with a Khalsa Diwan recently convened at Ambala.

15. The following is from the *Khalsa Advocate* (Amritsar), of the 6th October 1906:—

"Some days ago a Diwan was convened in the 19th Risala at Ambala in commemoration of the Saragarhi event. In the presence of the Guru Granth Sahib Durrees were spread for the Sikh Sangat and chairs were placed for the European officers. It is regrettable that in times gone by the Sangat used to sing hymns and was absorbed in hearing them but in this Diwan the Ragis were singing *Shabads*, but the audience was expectantly awaiting the arrival of the *Sahib logs*. At last they came and occupied the chairs placed for them for a short time and thus 'sanctified' the Sikh Diwan. On the Sahib expressing his desire to go, the *Kirtan* was stopped and KARAH PERSHAD was offered by the managers to the officers before it was distributed to Sangat (we would ask why? were these the five beloved—Punj Piaras?) It is a matter of regret to Khalsa ji how could your eyes bear to see such disgrace of the Satguru. Sri Guru Arjan did not sit on the *gaddi* which was his by grace of God in the presence of the Granth, but would remain standing with a whisk in hand, but you for the mere sake of flattery place chairs, for the officers, in front of the Guru Granth Sahib. The officers do not say that, for their sake, you should do things for them which would go against your religious principles, but we curselves are selling our bravery into the hands of cowardice.

"We quite agree with our brother of the PUNJAB in what he has said of the most cowardly conduct of the promoters of the Diwan in the Ambala Cavalry lines. It is a matter of shame for them and their behaviour is strongly to be condemned. This reminds us of an incident that happened at the Golden Temple, Amritsar, on the occasion of the visit to the Temple by Lord Lytton. A chair was brought into the Temple for the use of the Viceroy's daughter, but thanks to the brave and Sikh-like behaviour of the late Bhai Bhagat Singh Granthi the mistake was brought to His Excellency's notice and the last act of the drama which would have disgraced the Temple of God was not prepetrated. The foolish action of our brothers of the 19th Cavalry is a slur on their good

name, and though we may excuse the officers for their ignorance, but knowing that no military officer would like his subordinate to be cowards, we hope that the Officer Commanding the regiment would take some such steps as to show these men that this cowardly step of theirs is not approved of by him and the other European officers of the regiment, and that such a mistake may not only be not committed in future, but that such men may not dare to behave in a like manner in future. We would await the result of this with hopeful expectations and shall be glad to give room to any communication that we may receive on the subject from the Officer Commanding the regiment. To our brothers of the regiment we can only say that it is not such cowardly and unsoldierlike conduct that is liked by conscientious officers and that such flattery does not at all pay. If they are not true to their Guru, then how could they hope to serve their King with loyalty. The weakness of character displayed by them in this instance, if is true, is quite un-Sikhlike and would for ever remain a blot on their character before the Guru. We are sure that their officers would always be pleased to see that the men under them are honest, brave, straight forward and true to their religion and the Guru or in other words that they are *pucca* Sikhs."

VII.—General Administration.

(*a*) *Judicial.*

16. The following is from the *Observer* (Lahore), of the 13th October 1906 :—

The Shahabad case.

"The punishment awarded by the Magistrate of Shahabad to the Railway Guard accused of outraging the modesty of an Indian female is so utterly inadequate that the Indian community must regard it as an insult. A European jury returned the verdict of guilty, and the Magistrate sentenced the accused to rigorous imprisonment for *one month* only and to a fine of Rs. 100, half of which sum was given to the outraged girl, as if the chastity of Indian women could be bought and sold at will. Would the Magistrate have given the same punishment, if the offender had been an Indian and the other party a European lady? It would have been much better if the Magistrate, in defiance of the verdict of the jury, had adjudged the Guard not guilty and acquitted him. To award such light punishment for a crime which makes the blood of the most lethargic and peace-loving Indian boil with indignation is adding insult to injury. We invite the attention of Government to this flagrant injustice and implore them so to enhance the punishment as to make it an exemplary one. Such cases are becoming so frequent that it is the duty of the authorities to take vigorous action in the matter."

(*f*) *Railways and Communications.*

17. The *Sialkot Paper* (Sialkot), of the 1st October 1906, states how respectable native gentlemen travelling by rail are insulted and beaten by Europeans almost every day. The fact of a man of the high position of Mr. Malabari having been recently insulted by a European military officer at the Delhi station leaves no room for doubt that the honour of no native is safe at the hands of hot-blooded Europeans. The only way to remedy the evil is to provide separate 1st class and 2nd class carriages for native and European passengers.

Separate first and second class accommodation for natives and Europeans.

(*h*) *Miscellaneous.*

18. The *Paisa Akhbar* (Lahore), of the 3rd October 1906, reprints a paragraph from *India*, of Gujranwala, which enquires whether the guns of Europeans were insufficient for the destruction of natives that motor cars

Murder of natives by Europeans.

should have commenced a general massacre of the people of this country. After stating how two girls, one of whom lost her life in the accident, were recently run over at Poona by a car driven by the Military Secretary to the Governor of Bombay, *India* remarks that had the motorist been a native, he would have been hanged or at least transported. Being, however, a Sahib, the fact of an Indian girl having been run over by his car and several minutes of his precious time having been wasted in consequence, for which it will not be surprising in him to claim damages from the guardians of the girl, should constitute sufficient punishment for him.

Punjab Government Press, Lahore—23-10-06—55—82—K. C. M.

[Confidential.]

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I.—Politics.

(b)—Home.

The British public and Indian affairs.

1. The *Paisa Akhbar* (Lahore), of the 8th, 10th and 13th October 1906, publishes extracts from Mr. Hyndman's recent communications to the London *Times* under the heading "Our dead failure in India," and remarks that whatever charges his opponents may prefer against him there can be no denying the fact that Mr. Hyndman is a staunch champion of justice and liberty, and extends his sympathy to all sections of the human race.

The Muhammadan deputation to the Viceroy.

2. The *Vakil* (Amritsar), of the 8th October 1906, writing about the Muhammadan deputation to the Viceroy, expresses satisfaction that in knocking at the door of Government Mussalmans should not have displayed the impertinence and misplaced zeal which are peculiar to the Congresswallas, and goes on to say that a perusal of the Viceroy's reply shows that Government has faith in the loyalty of Muhammadans, and will be only too glad to accede to their legitimate requests and devise means to promote their welfare. The *Vakil* is not, however, prepared to subscribe to Lord Minto's view that the present unrest in the country is due to the spread of education and "not to any uprising of a disaffected people." Were this so, all sections of the population should have conducted themselves in the manner which is at present a characteristic of the Congress party alone, especially the Bengali Hindus.

The same.

3. The *Civil and Military News* (Ludhiana), of the 8th October 1906, remarks that, although the Viceroy could deal only with generalities, His Excellency extended his full sympathy to Muhammadans and his words had the effect of thoroughly reassuring the members of the deputation. The question of native representation on municipal committees, district boards and the Supreme and Provincial Legislative Councils being under consideration, it was inadvisable for Lord Minto to say anything definite on the point, and the reply made by him was the most suitable he could make.

4. The *Watan* (Lahore), of the 12th October 1906, says that in his reply the Viceroy referred only to the share claimed by Muhammadans in the representative institutions in the country, and left untouched the remaining points dealt with in the address, although his general promise to keep their interests in view was meant, to some extent, to reassure Musalmans in regard to their latter requests also. Apparently His Excellency could not have followed any other line of conduct. In a country inhabited by several races it is like bringing a nest of hornets about one's ears to make definite promises to anyone of them in regard to anything.

The same.

5. The same paper says that by passing over all but one of the prayers of the deputation Lord Minto has given Muhammadans cause to complain that full justice has not been extended to them. Musalmans entertain, however, strong hopes that the Viceroy's silence in regard to the prayers not touched upon by him does not mean that he considers them undeserving of notice; indeed, they feel convinced that his silence bears quite a different meaning, and that he would please them not by words but by deeds.

The same.

6. The *Rozgar* (Rawalpindi), of the 6th October 1906, remarks that the address and the Viceroy's reply thereto will remain memorable in the history of Indian Muhammadans. The sole object with which the deputation went to Simla was to point out to his Lordship that the followers of Islam in India had a distinct individuality, and to request him not to overlook their rights in connection with certain administrative changes in contemplation, and His Excellency has promised in no uncertain terms to grant the prayer.

The same.

7. The *Wafadar* (Lahore), of the 7th October 1906, is at a loss to guess what good the event can do to Muhammadans. Before sending the deputation to wait on the Viceroy they should have reflected what sort of reply His Excellency could make to the address, having regard to the fact that Hindus were not only more numerous but far abler than Musalmans. Again, although it is true that the Prophet's followers have always lent Government their support, where was the necessity for reminding Government of this, which it can never forget? In the above circumstances it was bad taste on their part to organise the deputation and set the Hindus against them.

The same.

8. The *Sat Dharm Parcharak* (Jullundur), of the 12th October 1906, after stating how the deputation did not reflect the views of the entire Musalman community and how thousands of educated young Muhammadans do not approve of the address presented to the Viceroy, ridicules the statement in the document that although fewer in numbers than Hindus the followers of Islam should be placed on a footing of equality with, nay, above the former.

Government's inconsiderate treatment of Muhammadans.

9. The following is from the *Observer* (Lahore), of October 17th 1906:—

"Some of the younger members of the community are rushing to the conclusion that under British rule loyalty is not valued as much as disaffection is feared.

"That may be wrong, and we hope it is. But inconveniently enough, there are certain specific illustrations—and their number is not small—which would go far to substantiate the position of these who contend that the Muhammadans have suffered because they have not joined the ranks of the professional agitator. The contrast is significant and we shall give a few specimens."

The specimens referred to are—

that no Muhammadans are at present Judges in any High Court in India;

that no decorations have been given to Muhammadan Judges, notably the late Mr. Tyabji in contrast to the rewards given to Hindus; that at Madras the Christian and Hindu members of the Reception Committee for the Prince of Wales, Visit were decerated but not the Muhammadan member, etc., etc.

The "Partition" day.

10. The following is from the *Tribune* (Lahore), of the 16th October 1906:—

"To-day is the 16th of October and the occasion is too solemn to pass by in silence. It was this day last year that the scheme of partitioning Bengal hatched in darkness and fed on despotism was launched forth by that high priest of autocracy, in the teeth of universal opposition and resentment. It was this day which saw the crowning act of our late pro-consul's folly. It was this day last year, when it was realized with never so much force or enthusiasm that 'for a' that' we are all brothers and form one Indian nation. It was this day last year, when the venerable Sikh *guru* in Calcutta went up the *dais* and tied the sacred *rakhi* across the wrist of that redoubtable leader, Mr. Surendra Nath Banerji, who reciprocated this honour by putting the sacred emblem around the wrist of the former. All differences between Hindus, Muhammadans and Christians inhabiting this great country were sunk on that day. The spirit of nationality has since been 'illuminating the whole House of India,' a touch of 'Bande Mataram' has made us all kin. May this national spirit grow with greater force and shine with purer lustre in the earnest prayer of all lovers of mother-land."

The same.

11. The following is from the *Panjabee* (Lahore), of the 17th October 1906:—

"The sixteenth of October is justly regarded as a memorable day in the political history of India. It was on that day that a final, and convincing proof, if any such proof were still needed, was obtruded on the too often insulted people of India, that the rulers of the land did not care a straw for the same. For, inspite of the most solemn and earnest protests, prayers and memorials of the best people in the land, those who held the destinies of India as it were in the palm of their hand, accomplished on that day the hated Partition of Bengal. And what was the justification for that measure? The doubling of the machinery of Government in the interests of the Civil Service, the dividing of Moslem from Hindu in pursuance of the policy *divide et impera*, the wreaking of Curzonian vengeance on the educated public of Bengal where keen intellectual satirical criticism penetrated to the quick the conceited Proconsul, and finally the desire on the part of Mr. Brodrick to do something to soothe the 'ruffled surface' of a Viceroy who had quite recently been thwarted rather too often. Thus it was on the 16th of October last year that the people of India (300 millions in number, O gracious

powers in Heaven!) discovered unmistakeably that although nominally they were 'British Citizens,' yet in reality they were of less importance to their rulers than the Civil Service, yea than even the personal likes and dislikes of an individual Viceroy! For, did they not see that for the mere pleasure and profit of a service and for the satisfaction of the personal grudge of a Viceroy a province containing 80 millions of 'British Citizens' could be partitioned, and afterwards bullied, coerced and dragooned at the sweet will of a mere Fuller!"

V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

12. The *Nur Afshan* (Ludhiana), of the 5th October 1906, says that, according to the *jasus*, a pamphlet is being distributed among the employés of the East Indian Railway in which Muhammadans have been advised to hold themselves wholly aloof from Hindus. This should afford food for reflection to those who are anxious to bring the two communities together.

Imported sugar.

13. The following is from *Light* (Lahore), of the 16th October 1906:—

"What is one to think of the boasted religious scruples of the orthodox in the matter of food and drink when for the sake of a few annas they can use a sugar which is rendered snowy and lustrous with the aid of blood and bone, and the blood not of goat or sheep but of—! It is not a question of Swadeshi or Videshi, but one purely of Dharma to the orthodox Hindu. We are sure that many Hindus use foreign sugar out of ignorance of its ingredients. No Hindu in this Dewali should touch any saccharine toy or sweetmeat made of foreign sugar."

VII.—General Administration.

(c)—*Municipal and Cantonment affairs.*

Ill-treatment of the civil population in cantonments.

14. The following is from the *Tribune* (Lahore), of the 16th October 1906:—

"We cannot help thinking the time has come when something should be done by the higher authorities to check the growing discontent of the civil population. We are not against the Cantonment authorities insisting upon the necessary measures of sanitation or requiring the people to take their proper share in the cost of precautionary measures. But we must say in justice to the Indian residents of our cantonments that they are always more than willing to meet the authorities half way. But what they have the right to object to is that they should not be made victims of sanitary fads and that their backs should not be made to groan under the weight of heavy taxes."

(h)—*Miscellaneous.*

Ill-treatment of Natives by Europeans.

15. The *Watan* (Lahore), of the 12th October 1906, refers to certain instances of the ill-treatment of natives by Europeans, and says that it is imperative in the interests of good Government that prompt steps should be taken to lay down the horns of the offending Europeans of the above description.

The pay of Sikh and Gurkha soldiers.

16. The *Sat Dharm Parcharak* (Jullundur), of the 12th October 1906, remarks that British rule in India rests on the bayonets and devotion of the Sikh and Gurkha members of the Indian Army. Has, however, any regard

been so far paid to the claims of the soldiers named? The Editor learned with regret from a Sikh Subadar last year that justice was denied to native soldiers owing to their being disunited. He agrees with a *Pioneer* correspondent that if the English desire the permanence of their rule in this country they should give the Sikh and Gurkha soldiers a substantial increase of pay.

The Anglo-Indian Press.

17. The following is from the *Khalsa Advocate* (Amritsar), of the 20th October 1906:—

"Why should not the Anglo-Indian Press try to make all the residents of India great, good and prosperous instead of advocating the cause of a few Anglo-Indians who are mere birds of passage more or less, and that too by abusing and maligning or otherwise insulting the people only? What code of ethics or politics justifies such a proceeding and how is it that the Indian Government does not at least ask its civil and military servants not to help or encourage such a press? The very connivance of the Government at the proceedings of such press is likely to make many people in this country believe that the press represents the Government, and Heaven forbid that such a day should ever come when people begin thinking like that?"

Punjab Government Press, Lahore—25-10-05—57-82

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—POLITICS.

(*b*)—*Home.*

The Muhammadan deputation.

1. The *Paisa Akhbar* (Lahore), of the 22nd October 1906, remarks that the deputation has not proved a dead failure, and that although an extremely loyal people, Muhammadans have come to realize that they can no longer keep silent and that one must bestir oneself to obtain justice from a foreign Government.

The same.

2. The *Zamindar* (Karmabad), of the 16th October 1906, after remarking that having been kept a secret till the time of its presentation to the Viceroy the deputation's address cannot be said to reflect the opinions of the entire Islamic community, deprecates the petty-mindedness displayed by Muhammadans in demanding concessions for themselves alone, and that also at the expense of Hindus. As to Lord Minto's reply, the fact of the members of the deputation having, within four hours of their quitting Viceregal Lodge, decided to take steps to establish an all-India Muhammadan Political Association would show that they had no faith in the promises made to them by the King-Emperor's representative in India.

The poverty of India.

3. The *Swadesh Bandhu* (Lahore), of the 15th October 1906, deplores the increasing poverty of the country and the tendency of the educated natives to make Government service the sole object of their existence.

Military training for scions of noted families.

4. The *Army News* (Ludhiana), of the 20th October 1906, remarks that natives can prove of no help to Government in times of trial and difficulty. In pre-mutiny days they kept arms and were proficient in the use thereof; but the passing of the Arms Act has led to their complete degeneration. Greatest rigour is being displayed daily in the enforcement of the Act,

so much so that it has now become very difficult even to obtain a license to keep a gun. The paper then suggests that Government should make arrangements for imparting military education at least to deserving scions of noted families of tried loyalty.

II.—Afghanistan and Trans Frontier.

The Amir's visit.

5. The *Watan* (Lahore), of the 19th October 1906, writing about the Amir's coming visit to this country, remarks that Anglo-Indian newspapers have always been speaking of him as 'His Highness'. The fact, however, of the Viceroy also having applied the same epithet to the ruler of Kabul in his recent speech at Quetta has caused universal surprise in the country. The British Government having acknowledged him King of Afghanistan, it is by no means advisable to withhold from him the title of His Majesty in official correspondence, &c.

Ghâzi-ism on the frontier.

6. The *Vakil* (Amritsar), of the 18th October 1906, expresses satisfaction at the great decrease in the number of murder and *ghaza* cases on the North-West Frontier in recent years, and says that in all probability the result is due to the existence of friendly relations between the British Government and the Kabul Darbar. This paper and the *Civil and Military News*, Ludhiana, also praise the suggestion made in a paper called *The Outlook* for the establishment of a theological college on the border to teach Mullahs and others the true theology of the Quran of which they are at present ignorant.

V.—Native Societies and Religious Matters.

Increased salaries of Indian Government Chaplains.

7. The following is from *Light* (Lahore), of October 23rd, 1906 :—

"It is curious that the Indian Press has failed to take serious notice of the gross jobbery and injustice perpetrated by a minister calling himself a Liberal of the Radical type. The injustice lies in the fact that a Government professing religious neutrality taxes a *non xei* population in order to pay high and princely salaries to Christian priests whose vocation has not the remotest connection with the temporal or eternal concerns of those who provide the salaries * * * * *.

"But Mr. Morley's Radicalism becomes dormant when something is to be extracted for white men, even white priests (who are generally treated with contempt by the *emancipated* English laity), out of the pockets of the helpless tax-payers of India. As a rule there is rank enmity between Priest and Radical in the West, but when it comes to plundering the 'nigger,' the Priest and the Radical make peace and a John Morley orders that salaries of Rs. 1,000 per mensem be paid to Chaplains out of the Indian Exchequer. And what is more wonderful, people calling themselves Christian Bishops and Priests accept this unholy filthy lucre! Such is the power of gold even on the consciences of Priests! Meanwhile no one, not even the Radical Morley, cares to enquire what earthly or heavenly service do these aristocratic splendidly pampered hierarchs render to the tax-paying heathen. Verily India is reduced to helotry and serfdom when even the English Priest gets a share of the plunder!"

The same.

8. The *Punjabee* (Lahore), of the 20th October 1906, has an article in a similar strain.

VII.—General Administration.

(*h*)—*Miscellaneous.*

9. The *Akhbar-i-'Am* (Lahore), of the 20th October 1906, complains that in assessing income-tax no reliance is placed on statements filed by the proposed assessees, and that assessments are based on supposed incomes. The popular belief is that assessing officers cannot but do this, for the reason that the larger the additions they make to receipts from the tax the more highly they are thought of and praised. After remarking that appeals from the orders of the above officers are also disposed of in a most perfunctory manner, the Editor goes on to say that the above state of affairs constitutes a source of gross oppression to the people, though what does Government care for the feelings of a disarmed nation? Nevertheless, the evil complained of does not redound to the credit of the British Government, which is highly solicitous for the welfare of its subjects. The paper then states how the wishes of the Government of India in regard to the assessment of income-tax are disregarded in actual practice. Indeed, this is certain to continue to be the case as long as officers increasing Government's income from the tax are patted on the back.

How income-tax is assessed.

Punjab Government Press, Lahore—3-11-06—60=82=C. D.

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I.—POLITICS.

(a)—Foreign.

1. The *Vakil* (Amritsar), of the 25th October 1906, remarks that Persia is coming more and more under the influence of two such European powers (England and Russia), which are the greatest experts in the world in the art of extending the possessions and annihilating the political influence of others. Their willingness to lend £400,000 to Persia proceeds from some sinister motive, and the transaction will be certain to result in an end being put to Persia's political and economic independence.

England, Russia and Persia.

(b)—Home.

2. The following is from the *Tribune* (Lahore), of the 31st October 1906:—

The Anglo-Indian bureaucracy and the people.

"Any one who is at all acquainted with the history of India during the last hundred years, knows well that though India has always had friends, and sincere friends, among the bureaucrats who have eaten her salt in such plentiful and generous abundance, yet any tendencies towards liberalism that the Government of India has ever adopted (except when a man like the Marquis of Ripon has been on the Viceroyal throne) have been forced on it by the pressure of the 'public opinion at home.'

"Within the limits of the space at our disposal it is not possible for us to go at any length into the history of the past in order to substantiate our assertion. To prove out of old history that the natural instincts of the Indian bureaucracy have generally been reactionary, that the skill of generations of able public servants has generally resulted in only tightening the foreigners' grip on the land and excluding the children of the soil from any serious share in government, and that the check and the pressure of the public opinion of England, though they have sometimes foisted on India unfair fiscal and other legislation, have very often been the only hope of fallen and helpless millions, would take up more space than we can spare."

3. The *Hindustan* (Lahore), of the 26th October 1906, writes that the public cordially sympathises with the *Panjabee* in its trouble, for the reason that its writings, which are conceived in an independent vein and are calculated to benefit the public, have made it universally popular.

The prosecution of the *Punjabee*.

Muhammadans and politics.

4. The following is from the *Observor* (Lahore), of the 3rd November 1906:—

"But we should be the last to set the political fire-brand before ourselves as our ideal. Under no circumstances should we identify ourselves with any propaganda which may spread disaffection or which may compromise our reputation for dignity and sobriety. It is one thing to understand our political needs and to work for their realization in a spirit of peaceful orderliness. It is quite another to cause turbulence and spread disaffection. The former is worthy of the noblest efforts of man; nothing can be more contemptible than the latter."

The same.

5. The *Sialkot Paper* (Sialkot), of the 24th October 1906, remarks that it is a matter of satisfaction that Muhammadans also seem desirous of having a hand in the affairs of their country, and have come to realise that it is not seditious for the ruled to demand their legitimate rights of their rulers.

The *Swadeshi* movement.

6. The *Sat Dharm Parcharak* (Jullundur), of the 26th October 1906, remarks that one of the good results of the *Swadeshi* movement has been to make the people regard titles of honour with feelings of abhorrence.

II.—Afghanistan and Trans-Frontier.

The Amir's visit.

7. The *Mister Gazette* (Lahore), of the 20th October 1906, writing about the Amir's coming visit to India, says that the Military reviews to be held on the occasion are intended to impress His Majesty with the might of England. Habibulla Khan also, however, is likely to profit by the manœuvres, and it is quite possible that they may induce him to requisition the services of experienced British military officers to train his forces, which is what he ought to do.

III.—Native Societies and Religious Matters.

Native Chiefs.

8. The *Akhbar-i'-Am* (Lahore), of the 29th October 1906, writing about the rumour regarding the establishment of a Council of Indian Princes, says that before being asked to advise the Viceroy, Native Chiefs should be rescued from the influence of Political Agents, who should merely supervise the work of, and not hold in leading strings, the rulers of the feudatory States.

Imported sugar.

9. The *Nur Afshan* (Ludhiana), of the 26th October 1906, says that the *Arya Gazette* reprints from the *Nasim* (Agra) a paragraph in which it is stated that, according to the *World*, of New York, the sugar manufactured in America is refined with the flesh of dead human bodies, as also with sputum and other dirty secretions. This is gross exaggeration and has been indulged in merely to make natives regard imported sugar with suspicion and disgust.

10. The *Siraj-ul-Akhbar* (Jhelum), of the 30th October 1906, remarks that Mission Colleges, Zenana Hospitals and Girls' Schools are so many nets to catch converts for Christianity. It is through the last named two institutions that Missionary ladies decoy native women into the Christian fold, and it is a matter for regret that both should be largely patronised by Hindus as well as Muhammadans.

Mission Girls Schools and Zenana Hospitals.

VI.—LEGISLATION.

11. The following is from *Light* (Lahore), of the 28th October 1906 :—

The enforcement of the Arms Act.

"The poor people of India! who had fought the Greeks and Tartars, who had repeatedly rolled back the mighty waves of overland invasion for five hundred years with the strength of their arms, are, thanks to overprecaution, now powerless to defend their cattle from the attacks of foxes and jackals! The greatest tragedy in the Maha bharat was when Arjun, failed to protect himself and the women in his charge from the attacks of robbers—Arjun, at whose very name armies had once fled in terror! The greatest tragedy in modern India is the inability of her sons to protect themselves and their cattle from the attacks of wolves and leopards."

(*f*)—*Railways and Communications.*

12. The *Zamindar* (Karmabad), of the 24th October 1906, states how on the 14th idem a native lady, who had a *burqa* on and intended travelling second class from Gujranwala by the 13 passenger train to the Lahore side, had to accommodate herself in the verandah of the first class carriage in the train. The Traffic Superintendent should, adds the paper, oblige the public by making special arrangements for the comfort and safety of first and second class native female passegers.

A complaint against the Railway.

VII.—GENERAL ADMINISTRATION.

(*h*)—*Miscellaneous.*

13. The *Vakil* (Amritsar), of the 29th October 1906, remarks that Indian famines are due solely to the export of grain from the country in immense quantities. If the congress wallas, who are in the habit of priding themselves on their patriotism, are not devoid of all sense of shame, they should consider it their duty to remedy the evil.

The exp ort of grain from India.

14. The *Hindustan* (Lahore), of the 26th October 1906, writing about the assessment of income-tax, makes remarks similar to those published by the *Akhbar-i-Am* (*vide* para. 9 of Selections No. 43). It adds that although four years back the King Emperor was pleased to raise the minimum assessable income to Rs. 1,000, there has been no falling-off in the receipts from the tax.

How income-tax is assessed.

Punjab Government Press, Lahore—9 11-06—63—82—C. D.

(c)

b).

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I.—POLITICS.

(a)—Foreign.

The Dinshawi affairs.

1. The following is from the *Panjabee* (Lahore), of the 7th November 1906 :—

"The intelligent reader who believes that there is such a thing as righteousness in the world and a Person called God in the universe will easily grant that transactions like the above (the Dinshawi affair) must sooner or later bring their dire and inevitable consequences. * * * It is said, and justly said, that the Empire of Britain stands on the basis of British character. There may be guns and there may be bayonets—there may be battleships and there may be torpedoes—there may be cotton factories and coal and iron-mines, but in the last resort the greatness of Britain stands on the greatness of the character of the English gentleman. * * * That in Egypt the Nemesis of Coercion has already overtaken the Englishman and his character is clear and patent from the following facts. Lord Cromer is a gentleman—every single officer in the Army of Occupation is a gentleman—the English Judges on all the Tribunals in Egypt are gentlemen. But under the noses and with the connivance or agency of all these exalted and high-souled English gentlemen the following nefarious transactions took place. Officers went out pigeon-shooting to shoot pigeons reared by poverty-stricken helpless villagers. An Egyptian who was tending an exhausted officer was promptly pursued and killed. The crime committed by the villagers in protesting against the shooting of their pigeons by officers *in sport* was put down as an offence against officers *in the execution* of their *duties*. The Special Tribunal which tried and condemned the villagers consisted of three Englishmen, one Egyptian Christian and only one Muhammadan, and was bound by no legal code and there was no appeal against its decrees. Three days before the trial began it was announced by a London newspaper that the natives would be dealt with severely and Cairo papers announced four days before the trial that a gallows had been sent to Dinshawi. Now we invite the reader and every self-respecting English gentleman to consider whether the Nemesis of Coercion has or has not overtaken Englishmen in Egypt when things like those detailed above can be perpetrated in the broad light of day under the supervision of an English *regime* capped by a Lord Cromer ?"

(b)—Home.

The "Panjabee" prosecution.

2. The *Sat Dharm Parcharak* (Jullundur), of the 2nd November 1906, is very much grieved to learn that the *Panjabee* has been prosecuted on a charge of promoting enmity between His Majesty's European and Indian

subjects. If Government, it adds, is desirous of maintaining peace in the land by punishing the publishers of articles calculated to beget racial enmity in the country, it should first of all prosecute the Editor of the Anglo-Indian daily, the *Civil and Military Gazette*, which has for some months past been publishing grossly inflammatory letters. It is Anglo-Indian papers alone which have created the existing estrangement between Hindus and Muhammadans. It is unbecoming a just Government to move its mighty machinery of law against a particular community alone. Does not the Indian Penal Code apply to the Anglo-India press ? and are there different laws for Englishmen and the children of the soil ?

The English in India.

3. The following is from the *Panjabee* (Lahore), of the 10th November 1906 :—

"The English Race possesses in its own history a vast store-house of the most precious political experiences, and English statesman at least have not the remotest need of turning to any other nation for political wisdom and political foresight. But how seldom, at least in their dealings with unfortunate and helpness India, do England's ordinary representatives show the slightest power of liberal and statesmanlike calculation and how often do they attempt to treat human beings, possessing keen and active intelligence, as if they were utterly devoid of that faculty ?" * * * If anyone wishes to see a race claiming many virtues allowing itself to drift into the 'Rapids' and that very fast, he must come to India. Here he will see wise folk, by a strange fatality, purposely divesting themselves of their wisdom and in the broad light of day and under the critical gaze of the entire civilized world, slowly but steadily taking a course which the enlightened members of their own race pronounce to be the reverse of sapient. * * * But even now it is not too late. We are within view of a meeting of the Congress, which promises to be perhaps the most enthusiastic and successful ever yet held. Would it hurt the Government much if some recognition or some expression of appreciation were afforded to an assembly which includes among its members the leaders of thought in the country? We, of course, know that the Congress is not dying for such recognition or appreciation--but is it healthy and wise on the part of a Government to set its face against those people whom it has educated and helped in the path of mental emancipation ?"

V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

3. The *Curzon Gazette* (Delhi), of the 1st November 1906, endeavours to show that a union between Hindus and Muhammadans is an utter impossibility. After remarking that modern education has had the result of greatly widening the gulf between the two communities, the paper says that union is unknown even in the ranks of Muhammadans.

Imported sugar.

4. The *Vakil* (Amritsar), of the 1st November 1906, says that imported sugar being cheaper and finer than its native rival, the agitation carried on against it has so far failed to affect its sale in India. It is alleged that Indian-made sugar cannot be sold cheap owing to Government collecting revenue for sugar-cane at a very high rate ; but why is not the article as good-looking as the imported one.

6. The *Paisa Akhbar* (Lahore), of the 7th November 1906, publishes a copy of a letter which a pilgrim, Ishaq Haji Suleman, has addressed to one Yusuf Ibrahim from Kamran. The communication enumerates the hardships to which Hajis are subjected at Kamran, and says that the quarantine regulations in force there are a thousand time more objectionable than those which used to be enforced at Bombay.

Ill-treatment of Mecca pilgrims at Kamran.

VI.—LEGISLATION.

7. The following is from *Light* (Lahore), of the 9th November 1906:—

The Punjab Alienation of Land Amendment Bill.

"It is to be feared that the measure is going to be made more arbitrary. When arbitrariness once begins there is no stopping midway; it must replace the law more and more. * * * Now, the difficulty with which Government has been confronted at the outset is to determine who are agriculturists and who are not. It is a most difficult question to settle. Nay, it cannot be settled but arbitrarily; which means that certain sections of the community must be subjected to *zulum*, by being arbitrarily excluded from the paternal protection vouchsafed to the agriculturists."

(*h*)—*Miscellaneous.*

8. The *Arya Gazette* (Lahore), of the 1st November 1906, writing about the prevailing famine in Eastern Bengal, says that people are being starved to death there, and that fathers and husbands are abandoning their children and wives. The public are doing their utmost to relieve suffering, but it is to be regretted that the Government seems indifferent to the calamity. The Editor then states how on the occasion of the last famine in Japan the Mikado enjoined on his officers to see that not a single life was lost through starvation.

The famine in East Bengal.

9. The following is from the *Tribune* (Lahore), of the 8th November 1906:—

Liquor shops in the Punjab.

"It is hardly necessary to observe that the inquiry into the location of liquor shops ordered some months back is being carefully watched by the more thoughtful and intelligent section of the public, and all friends of sobriety and temperance are looking forward to the result with considerable interest. Europeans and Indians, orthodox and advanced, men of all classes and persuasions who believe in the raising and uplifting of the Indian community, believe that a world of good will be done by a careful and practical effect being given to the principles laid down by the Excise Commissioner in his clear and matter-of-fact Circular. On the other hand, if in places the subordinate officials fail to carry out the orders communicated to them, they will be responsible not only for disregarding the benevolent intentions of Government to the detriment and ruin of the people, but they will also cause a genuine dissatisfaction and discontent, and thus offer room for the common people to talk as to the sheer uselessness to them of the present inquiry. The temperance party which by the way consists of a bulk of the educated community and vast masses of men who are interested in the work of reform—religious, moral, social and political—have not only welcomed the Excise Commissioner's Circular as an earnest of reform, but have in certain places where they have been rightly approached, or where means for expressing their views were ready at hand, endeavoured to give every help to the officials of the Department, and it is for the latter now to show that they are prepared to carry out loyally and faithfully the wishes of the Government and the people. Now that the Government has moved, the people have a right to expect that they will not be left once more to grumble on in sullen silence."

Punjab Government Press, Lahore—15-11-06—65—82—C. D.

[Confidential]

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I.—POLITICS.

(a)—Foreign.

Christendom and the Islamic world.

1. The *Watan* (Lahore), of the 9th November 1905, reprints from the *Aimunar*, an Egyptian newspaper, an article in which the writer says that Christian Europe seems determined to wipe Muhammadans and their kingdoms off the face of the earth. The world has never witnessed even a hundreth part of the bigotry the followers of Christ are displaying in connection with their efforts to bring about the above result. The powers thirst for the blood of Musalmans, and have been practising every oppression on the latter; while Christian missionaries do not hesitate to insult Islam even in Muhammadan countries.

The Hedjaz Railway.

2. The *Paisa Akhbar* (Lahore), of the 9th November 1906, publishes a communication from "A Muhammadan," who regrets that Lord Minto should have declined the request to become the patron of the Hedjaz Railway Fund, and remarks that the news will be received with feelings of disappointment by Indian Musalmans. The writer then deprecates the conduct of those short-sighted Political Agents who are said to be in the habit of preventing Muhammadan chiefs from giving money in aid of the Hedjaz Railway by representing to them that this will displease Government.

(b)—Home.

Our English rulers.

3. The following is from *Light* (Lahore), of the 14th November 1906:—

"Before Swadeshi and Boycott had made any headway, the Police was found furbishing its *bamboo lathis*. Before grown up men had seriously begun the boycott, the prosecution of school boys of tender years had begun. Before the new programme of agitation had advanced any length the country was flooded with circulars, prohibitions &c., &c. Before there was the slightest inkling of riots, respectable gentlemen had been forced to don the belt and the baton of the special constable. But we are informed the Briton is 'long-suffering,' &c., &c., and not easily affected by boycotting, terrorising, and intimidating methods. Strange that the said Briton should have danced and capered in excitement all these months for nothing!"

4. The *Swadesh Bandhu* (Lahore), of the 5th November 1906, remarks that since the partition of Bengal the authorities have been trampling on law and justice and governing the country in a most despotic way. The result is that injustice is the order of the day and any one daring to protest is prosecuted on a charge of sedition.

The same

5. The following is from the *Panjabee* (Lahore), of the 14th November 1906:—

"India's great need—Political Education."

"The city of Lahore contains about 2 lacs of human beings, all paying the same taxes. Of these not more than 3 or 4 thousand are whites and semi-whites. But even a casual visitor to Lahore will not fail to notice how excellently kept are the roads, &c., in the quarters occupied by the latter and how wretched are the quarters occupied by the former. It ought to be well known that roads, &c., are kept up at the expense of the Municipality, that is, out of the taxes paid by the inhabitants of a town. But it seems that the political iniquity of lavishing a good portion of the taxes paid by natives, on the up-keep of the European quarters, is tolerated in the capital of the Punjab without much in the way of a protest from the people of Lahore. *This is due to lack of Political Education.* Or, in other words, the dire straits to which the people have been reduced, so blinds them to their own real condition that they remain totally ignorant of the existence of problems that are of so paramount an importance to them. Taxes paid by them continue to be lavished not so much on the embellishment or improvement of the quarters of the city occupied by themselves, but on quarters occupied by others and yet it never enters their minds to raise a note of protest! Teach, therefore, the average Indian to ask how and where the taxes paid by him out of his dire poverty are spent and you have begun his political education. Teach him to ask persistently and loudly what good he gets out of the millions that he pays for the up-keep of such useful institutions as Chaplaincies, Bishoprics, Hill Sanitaria for Europeans, &c., and you have brought not only the Political education, but also the Political Salvation of India within measureable distance."

6. The *Arya Gazette* (Lahore), of the 8th November 1906, writing about the prosecution of the *Panjabee* under section 153 A. of the Indian Penal Code, says that the *Pioneer* and certain other Ango-Indian newspapers are a hundred times more to blame for the manner in which they continue wounding the feelings of helpless natives. These papers can do anything with impunity, while should a native journalist happen to publish, in the fervour of his patriotism, a few words (unpalatable to Government) the law hastens to throw a halter round his neck. It is the invidious distinction made by it between Anglo-Indian newspapers and their native contemporaries which is at the bottom of the sympathy of the public with the *Panjabee* in that paper's present trouble.

The "Panjabee" prosecution.

III.—Native States.

7. The *Paisa Akhbar* (Lahore), of the 13th November 1906, says that it having been rumoured at one time that Government wished to obtain Kashmir in exchange for a certain part of the Punjab, the visit to the Happy Valley of the Viceroy or some other highly-placed servant of the Crown produces a sort of restlessness in Native States and makes the public watch his movements with anxious eagerness.

Kashmir affairs.

VI.—Legislation.

The Land Alienation Act Amendment Bill.

8. The following is from *Light* (Lahore), of the 13th November 1906:—

"The sections of the population who will suffer the most from the working of the measure are those who have not been recognised as agriculturists by the Government, but who are nothing but agriculturists, and have no other means of livelihood but agriculture. It would certainly be hard lines on them if they are compelled to give up their hereditary occupation by the *fiat* of the rulers. * * *. They are not to be included among the agriculturists; they will but swell the ranks of the hand-to-mouth and drifting people, who have been ousted from their ancestral callings and win their scanty daily bread by whatever means Luck sends in their way. Caste titles have long ceased to signify the trade."

VII—General Administration.

(*a*)—*Judicial.*

Complaint against a European Magistrate at Meerut.

9. The *Panjabee* (Lahore), of the 17th November 1906, publishes the following comment on an order of Mr. Cobb, a Magistrate at Meerut, ordering one Pandit Basdeo *alias* Battu Lal of Hapur to furnish security for one year under section 110 of the Criminal Procedure Code:—

"* * * Of course we have no doubt that Pandit Basdeo would be able to get this preposterous judgment quashed by the High Court. We would, however, ask our readers to picture to themselves the position of an innocent but poor man whom the police and the executive had conspired to ruin, as they apparently did in the above case! And that is the picture of British Justice as she is in her shadiest Indian colouring"

(*h*)—*Miscellaneous.*

Export of grain from India.

10. The *Vakil* (Amritsar), of the 12th November 1906, remarks that scarcity and famine are ever present in the country, and that even now thousands of God's creatures are being starved to death in Eastern Bengal and elsewhere. It is, however, to be regretted that the export of grain from the country continues unchecked, no pity being taken on poor and miserable natives. The paper then expresses surprise that the people of a country where grain is produced in immense quantity should have to suffer the pangs of hunger. Free trade alone, however, is not to blame for this state of affairs. Were the cultivator and the capitalist to combine to stop the indiscriminate export of grain from the country, the evil could be remedied easily and promptly.

Punjab Government Press, Lahore—16-11-06—69—8a—C. D.

[Confidential.]

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I.—POLITICS.

(a)—Foreign.

Indians in South Africa.

1. The *Public Magazine* (Amritsar), of the 12th November 1906, refers to the ill-treatment of Indian immigrants in South Africa, and regrets that in spite of their repeated representations to the authorities concerned nothing should so far have been done to redress their grievances.

England and Egypt.

2. The *Watan* (Lahore), of the 16th November 1906, reprints without comment from the *Alliva* of Cairo a translation of an article of a very *anti*-British description which appeared in a recent issue of a French newspaper.

The Anglo-Russian agreement *re* Persia.

3. The *Vakil* (Amritsar), of the 15th November 1906, says that in reply to a question in the commons it was recently stated by Sir Edward Grey that the liberty and integrity of Persia had not been interfered with in the agreement which has been arrived at about that country between England and Russia. It is, however, perfectly certain that the understanding relates to the respective trade rights and spheres of influence in Persia of the contracting parties, and that this is to prove the undoing of the Persians in the long run.

Europe and the Islamic Kingdoms.

4. The *Curzon Gazette* (Delhi), of the 15th November 1906, remarks that Western civilisation is about to swallow up the few Muhammadan Kingdoms which still remain. The method followed by Westerners to bring about the ruin of an Islamic Kingdom is to speak ill of it for some years and then send some mischievous persons to foment quarrels among its subjects. The champions of peace and humanity in question next step in and realise the wishes of their heart in the name of spreading civilisation in the country concerned.

(*b*)—*Home.*

Seditious writings in the Hindu press.

5. The *Curzon Gazette* (Delhi), of the 15th November 1906, says that the articles which are being published against Government and the commotion raised in the country by the *Swadeshi* movement bode ill to India. "Bande Matram" has sown the seed of disaffection in the minds of the people, and the writings aforesaid are helping in the germination of that seed. Government should nip the evil in the bud, for from ten to fifty years hence it will have assumed such enormous proportions that it will be well nigh impossible for the authorities to cope with it.

Inflammatory writings.

6. The *Hindustan* (Lahore), of the 16th November 1906, remarks that two different opinions are held about the strongly-worded articles which are published in the vernacular newspapers from time to time, and which some officers regard as being of a seditious character. One party says that inflammatory writings prejudice the general public against Government and thereby shake the foundations of British rule in India, and that offending newspapers ought consequently to be punished. The other party is of opinion that by publishing the articles in question the vernacular papers reveal to Government the trend of the feelings of the public regarding it, and that as Government cannot obtain this information by any other means, including the secret police, the journals named are rendering a valuable service to the powers that be, and that without being paid for it.

Muhammadans and political agitation.

7. The *Paisa Akhbar* (Lahore), of the 17th November 1906, publishes a communication from one Muhammad Asghar Khan of Delhi, who finds fault with Muhammadans for not exerting themselves to safeguard their rights through fear of being considered disloyal. Their present attitude in the matter is likely to mislead the authorities into the belief that they have no grievances to be redressed, which is calculated to prove detrimental to their interests. They should, therefore, agitate and form a Muhammadan political Association.

Sir B. Fuller's resignation.

8. The *Paisa Akhbar* (Lahore), of the 19th November 1906, supports Sir B. Fuller's action in recommending the disaffiliation of the Serajgunj Schools. It is to be regretted that a mountain should have been made of this mole-hill, compelling Sir Bamfylde to tender his resignation, the regrettable character of which incident, however, certain of his rigorous measures, help to soften down.

The same.

9. The following is from the *Panjabee* (Lahore), of the 24th November 1906 :—

"Here was a Lieutenant-Governor of a Province trying to inflict a 'collective punishment.' * * * And who thwarted him ? The answer is that *it was the dislike of displeasing and alienating an intelligent and united public* that finally enabled Lord Minto to go against the wishes of the beloved Lieutenant of Lord Curzon. Here then is comfort for the fallen Indian public and also a hint for the future. We are fallen, no doubt, and our pleasure or displeasure no one seems to heed very much. But *Combination* still has some magic left in it. It is by virtue of this power that Japan succeeded in the mightest and the most Titanic war ever waged in recent history."

10. The following is from *Light* (Lahore), of the 21st November 1906 :—

The same.

"Last week closed with an important event for Indian newspaper readers, namely the simultaneous publication of the Fuller papers in India and in England. These papers reveal nothing new with regard to the facts of Sir B. Fuller's resignation of his Lieutenant-Governorship of East Bengal, but they help to confirm the popular appreciation of the respective characters of the departed Proconsul and the present Viceroy. They lay bare the former as an impulsive, exciteable and precipitate autocrat, while showing in strong relief the latter as a cool-headed and far-seeing statesman."

11. The following is from the *Punjab Times* (Rawalpindi), of the 21st November 1906 :—

Unrest in Bengal.

"'Will it never end'—is the cry going out of every heart in India. This unrest in Bengal, the shameful prosecutions of school boys, the insulting treatments accorded to elderly men, the scheming, the intriguing, the disgraceful attempt on the part of certain officials at fanning up the religious prejudices of the Muhammadans, all these things which have converted Bengal, and especially the New Provinced into a veritable Inferno? No one knows in the New Province when he would be called upon to act as a special constable, no one can attend a meeting without an inward trembling, no one can buy things of his own choice without the fear of offending the authorities. Even the Government pleaders are in constant dread of having to show cause why they should not be dismissed. Perhaps a Government pleader does not or cannot present himself at the Lieutenant-Governor's reception, and forthwith he would have to furnish an explanation for his 'seditious' conduct. Perhaps a grocer does not like to sell Foreign sugar or Liverpool salt,—he does not know when the Police will be at him. Perhaps a few gentlemen are going to attend a meeting,—they are not sure whether they will return home with a whole skin. Boys are going to school singing national songs,—they may, perhaps, a few minutes later, find themselves safely locked up in gaol. Things are at present in such a state in Bengal. No one can tell what is in store for her in future."

12. The following is from the *Khalsa Advocate* (Amritsar), of the 24th November 1906 :—

The Muhammadan deputation to the Viceroy.

"As regards the reply of His Excellency generally we are glad to find that it does not hold out any hope of the Government ever becoming partial to any particular sect, class or creed. Certainly no sensible Government in this century could do so. It might help a community in its legitimate endeavours to get strong, but it has no business to weaken one that is already strong."

II.—Afghanistan and Trans-Frontier.

13. The *Vakil* (Amritsar), of the 15th November 1906, alleges that an unusual scarcity prevails at Delhi, and that the poor and middle classes in the city are having a very bad time of it in consequence. And as the evil owes its existence to the Amir's forthcoming visit to Delhi, Government should consider it a duty to relieve the sufferings of the lakhs of creatures involved in it. In case Lord Minto does nothing in the matter a great outcry will undoubtedly be the result.

The Amir's visit.

III.—Native States.

14. The following is from the *Panjabee* (Lahore), of the 24th November 1906:—

Kashmir affairs.

"We hear that with the sanction of the Government of India the Maharaja of Kashmir last Saturday adopted an infant son of his cousin, the Raja of Poonch." * * * If the adoption is really a personal and private arrangement for religious purposes only and is not to affect the ordinary succession of the Jammu and Kashmir States, where was the need at all of the sanction of the Government of India? Have the Indian ruling chiefs then sunk so low that in addition to the loss of the political freedom which took place long ago they are now required to surrender their individual liberty and discretion as regards the regulation of their personal and private household affairs? And if the above-quoted paragraph be really true in all its sinister significance, then what a mockery it is for Mr. Morley to proclaim in the House of Commons, as he did the other day, the inability of the Government of India to interfere in the internal management of an Indian principality. The whole thing is an inscrutable puzzle to us, and we are tempted to ask if the Indian Chiefs are the real rulers of their principalities or simply bond-slaves of their task-masters, the politicals?"

VII—General Administration.

(*a*)—*Judicial.*

15. The following is from the *Panjabee* (Lahore), of the 21st November 1906:—

Lenient treatment of European offenders.

"It is well-known in India that it is almost impossible to get European offenders convicted and punished. When, however, the facts are too strong to evade conviction, the Magistrate, be he European or Indian, in nearly every case lets off the offender with a light punishment. This tendency of the judiciary we have no hesitation in stigmatising as mischievous leniency. It was a veritable exception, therefore, when the other day Mr. Lyall, the District Magistrate of Bhagalpore, convicted a European Railway Guard named Ramage of criminal breach of trust and sentenced him to undergo rigorous imprisonment for four months. Compared with the sentences generally passed on Indian offenders of the same degree of culpability, the punishment meted out to Guard Ramage is undoubtedly light and lenient! But considering all the circumstances we cannot help commending the judicial attitude maintained by Mr. Lyall in the case, all the more so because it is so very rare."

(*d*)—*Education.*

16. Writing on the industrial condition of India and the necessity for a re-arrangement of that condition as it at present stands, the *Panjabee* (Lahore), of the 21st November 1906, says:—

Government and education.

"In Europe the business of educating the masses has got beyond the stage of voluntary benevolence, and it is supposed to be among the very first and elementary duties of a Government to undertake the education of the subject. But in India, of course, we cannot expect the foreign Government to do any thing of the kind. The first and foremost object being the holding of the country, the army is the first charge and on it are lavished the millions that we pay in taxes. Are we, then, to rest in hopelessness and despondency? Are we to pass away leaving our descendants sinking deeper and deeper into the mire of slavery and ignorance? Such an attitude is not worthy of awakened and patriotic men. We are poor, but still we have some scanty resources. Let these resources be devoted to the establishment of educational institutions. Let our ideas of benevolence be reconstituted and recast on a modern plan and let the millions of our land who are hungering and thirsting for mere elementary knowledge be fed on the food which even the cooly in the West obtains at State expense but the poor benighted Indian sighs for in vain!"

Punjab Government Press, Lahore—30·11·06—71—82—C. D.

[Confidential.]

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I.—POLITICS.

(*a*)—*Foreign.*

Indians in South Africa.

1. The *Paisa Akhbar* (Lahore), of the 24th November 1906, remarks that it is to be regretted that Indians should prefer starvation at home to prosperity abroad, and that those of them who have emigrated to foreign lands should be ill-treated by the whites. Let alone other Powers' possessions, Indian emigrants are allowed to know no peace even in the British colonies; and as long as the Imperial Government does not rise superior to racial partiality and look upon their good as its own their presence will not be tolerated abroad.

(*b*)—*Home.*

Natives and commissions in the Army.

2. The *Paisa Akhbar* (Lahore), of the 23rd November 1906, writing about Lord Kitchener's recent visit to the Aligarh College, says that His Excellency should get the King-Emperor to sanction the granting to well-connected native young-men of direct commissions into the Indian Army. The first step towards the attainment of the object would be to allow the important denominational educational institutions having dealings with the warlike among the native races to enrol their students as volunteers, the most promising of the young men being in course of time taken on into the Indian Staff College. The paper concludes by requesting the Commander-in-Chief to give practical proof of his interest in the Aligarh College by recommending the students of the institution for grant of commissions into the Army.

The same.

3. The *Vakil* (Amritsar), of the 26th November 1906, also publishes similar remarks.

Sir B. Fuller's resignation.

4. The *Sat Dharam Parcharak* (Jullundur), of the 23rd November 1906, remarks it was but once that Sir B. Fuller offered to resign his office, and that Lord Minto, who had probably been waiting for such a communication, lost no time in accepting the resignation. The paper then wishes that the fall of Sir Bamfylde would lead to the members of the Indian Civil Service never forgetting that the British Government's motto in India is

"justice and liberty"; that it can never approve of the ways of the Moghul rulers of the country; and that it cannot tolerate lieutenants incapable of working in the spirit which animates the British nation.

5. The following is from the *Punjab Times* (Rawalpindi), of the 1st December 1906:—

Government and the people.

"The Government wants us to be loyal. No efforts are lacking on the part of the Government to make us the most loyal and the most contended body of all the subject races. At least the Government believes so. * * * But the people think otherwise. The Indian people are not loyal as a body. They have their reasons, of course. It is a bold saying. Nevertheless it is true. However unpalatable the truth may be, it is sometimes necessary to repeat it. The Government in its heart of hearts knows full well that it has failed in its attempt to conciliate the people. Hence its impatience and irritation over any national movement. The educated public think that the Government wants the people to remain in ignorance; the Government declares that it wants the people to get all the benefits of English education, so that they may better appreciate the efforts of the English Government towards the direction of rousing the activity of the people, thereby making them good citizens of the British Empire. But Lord Curzon's University Act gave the lie direct to this assertion. No Government on earth is infallible; therefore the Indian Government invites criticism, which is given in a too liberal manner in spite of the bogies of the Sedition and the Secrets Acts. The Government gets irritated. The result is mutual distrust and suspicion. The Government is conscious of its defects and weaknesses, but it seldom, if ever, tries to remedy them. The Indian people on their part know their shortcomings pretty well, but they try to conceal them. Each party tries to hypnotize itself and the other. The result is weakness on the part of both. * * * The clamours of the people when an injustice is done are appreciated by the Government, which generally tries to remedy it. But it cannot help it always. It cannot always punish those who irritate the people by their unjust behaviour towards them. They are Government servants—to the people they are the mighty British Government. * * * The white man, like Cæsar's wife, must be above suspicion. He cannot commit a crime. He has never been hanged in India. The prestige would suffer. Every white man is a ruler of India, from the Viceroy down to Mr. Thomas Atkins. The people do not like it. The Government cannot help it. Hence disloyalty on the part of the one and the tightening of the rein on the part of the other. The result cannot be satisfactory. * * * The remedy is in the hands of the Government. The cause of this mutual distrust and hatred is ignorance on the part of both. The Government should concede to the demands of the people. The people in their turn must not scent suspicious motives in any and every act of the Government. The people believe that there is one law for the white and the semi-white men and another for themselves. Let the Government try to remedy this evil, if it really exists."

II.—Afghanistan and Trans-Frontier.

6. The *Vakil* (Amritsar), of the 22nd November 1906, writing on the Amir's coming visit to India, says that His Majesty could not have gone to Hyderabad uninvited. Apparently the Nizam does not care to invite the ruler of Kabul to visit the State. It is not, however, monetary consideration which prevents the former from doing so, seeing that Hyderabad spends lakhs of rupees on *Urses* (anniversaries of the ascension day (death) of Muhammadan saints), &c., every year.

The Amir's visit.

7. The *Paisa Akhbar* (Lahore), of the 24th November 1906, says that the immense quantity of provisions required at Agra on the occasion of the Amir's visit to that place is being collected apace. One unpleasant result of this for the poor at Agra and Delhi has been that the articles of daily use have been rendered extremely dear in those cities. As a Delhi newspaper has suggested, the supplies should be obtained, not from one single city, but from all parts of the country.

The same.

8. The *Sat Dharam Parcharak* (Jullundur), of the 23rd November 1906, remarks that Government is very anxious to please the Amir. It has rented for Rs. 28,000 a very splendid house at Delhi for His Majesty's accommodation during his week's stay there. When such a large sum of money is to be spent in house-rent alone in only one of the cities to be visited by him it is difficult to say how many lakhs his tour to India will cost the country. The country may be in the grip of a famine and crores of natives may not profit themselves by education for want of funds in the budget, but Government does not hesitate to spend lakhs of rupees in pursuing its policy. Is such extravagance possible in countries where budgets are sanctioned by Parliaments elected by the people?

The same.

VII.—General Administration.

(*c*)—*Municipal and Cantonment affairs.*

9. The *Zamindar* (Karmabad), of the 24th November 1906, publishes a communication in which the writer suggests that during the prevalence of fever quinine should be distributed freely in all villages, and that Government should entertain the services of travelling Hospital Assistants in every tahsil and also of Yunani Hakims.

District Boards and medical aid to the rural population.

(*d*)—*Education.*

10. The following is from the *Panjabee* (Lahore), of the 1st December 1906:—

The Indian system of education.

"Hitherto the end of what has been misnamed 'Education' has been the production and propagation of the breed of clerks. And the country, strangely enough, has been content with the process and the product. But the time that is on us and is rapidly overtaking us requires a modification of both. The need of the hour is that we should begin to take a deeper view of what education means. * * * The manufacture, therefore, of patriots and not of clerks, who would be content to receive a few rupees plus perhaps a good many insults from the Government, is to be the end of education in future. But in the schools maintained by the State we cannot expect the manufacture of such patriots seriously taken in hand. The teaching of a book like 'The Citizen of India' is all that the State can undertake. The State can also teach our children to read with pleasure the history of the ravages committed on Hindus by Mahmud of Ghaznee; it can encourage them to think more highly of Wellington than of Scindhia and Holkar when he fought and to sing 'Rule Brittania' in preference to 'Bande Mataram.' But this, every noble-hearted Englishman will acknowledge, is scarcely enough education for the children of Hindus! We want Indian history to be taught *patriotically* by *patriotic teachers*. We want our children to love their race and to glory in its past and thus bring a richer national heritage into the Empire of our Sovereign Lord the King."

(*h*)—*Miscellaneous.*

11. The following is from the *Observer* (Lahore), of the 1st December 1906:—

Muhammadans and Government service.

"This constant dinning of the question (the adequate representation of Muhammadans in Government service) into the ears of all has not been barren of some gratifying results. But it has done immense harm as well, and we are concerned to-day with this side of the question. It has led our young men to believe that entry into Government service is the noblest ideal of their lives, the chief goal which they ought to endeavour to reach. They have come to attach an exaggerated importance to service out of all proportion to its intrinsic value. The race for public posts is hard, the competition for them keen, and every one is scrambling after them. Other things are forgotten in the mad craze for Government service, and no thought is given to the wider aspects of the question. We hold that such a tendency cannot but prove ruinous to the best interests of the community, and we are anxious to warn the Muhammadans against its consequences. We do not ask the Musalmans to avoid service altogether, but to look upon it as the panacea of all the evils that beset us, and to make it the sole criterion of wordly progress, is a low ideal indeed. * * * * * * * For the Muslims the love of employment implies the greatest degradation to which they can fall. It is one of the recognised maxims in the East that agriculture is the best calling; then comes commerce; this is followed by beggary, and last of all is employment, for even a mendicant is at liberty to beg whenever he likes, while a servant cannot but conform to the orders of his employer. * * * * * The ridiculous desire (the desire that one's death should be mourned as the demise of the 'Deputy Sahib') which is impossible of realisation in the majority of cases has ruined the careers of hundreds and diverted them from the callings and professions for which Nature had pre-eminently fitted them. Surely other avenues of earning one's livelihood are not closed. A vast number of the Indian Musalmans are agriculturists or sons of agriculturists. Why can they not turn their attention to the improvement of their hereditary profession? There is the Government ever ready to help them. Why do they not avail themselves of the assistance so generously held out to them."

12. The *Wafadar* (Lahore), of the 21st November 1906, after referring to the report that the next, the fiftieth, anniversay of the Sepoy Mutiny will be celebrated in London with unusual *eclat*, suggests that those of the native military officers who took part in quelling the rising and are still alive should have the honour of being presented to His Excellency the Viceroy every year. This will have the effect of raising the spirits of His Majesty's native forces.

Mutiny veterans.

Punjab Government Press, Lahore—7-12-06—73—82—J. B.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Received up to 8th December 1906.

I.—POLITICS.

(a)—*Foreign.*

The Khedive and the British occupation of Egypt.

1. The *Civil and Military News* (Ludhiana), of the 3rd December 1906, says that the *Liva*, of Cairo, which is edited by Mustafa Kamil, a learned and patriotic Egyptian, is noted for its independence of opinion. It is opposed to the British occupation of Egypt and is in the habit of publishing articles calculated to egg on the Egyptians to drive the English out of the country. The London *Times* now learns that Mustafa Kamil is again in the good books of the Khedive, and has been receiving pecuniary help from the latter in carrying on his *anti*-British propaganda. There can be no doubt that the Khedive does not view with favour the British occupation of his dominions; and if it is proved that conspiracies (against England) are hatched in his palace it will go very hard with him. Egypt having greatly to do with the safety of the sea route between England and India, the British Government cannot relax its hold on the country, and if it ever feels compelled to depose the Khedive. It will do so with feelings of regret. And whenever, if at all, the necessity arises, His Majesty will have to thank himself alone for it.

Indians in the Transvaal.

2. The *Paisa Akhbar* (Lahore), of the 1st December 1906, refers to the services rendered by Indian immigrants in the Transvaal in connection with the Boer War, and says that in return the said immigrants have been deprived even of the privileges enjoyed by them under the Kruger *régime*. They are a law-abiding community, earn their own bread, pay municipal and other taxes, and never shrink from doing what they can in the matter of the advancement and defence of the country. Why should they, therefore, be ill-treated by their white neighbours? After asking the Imperial Government to make the colonists mend their ways, the paper states how an Indian boy aged only 11 was recently sentenced to pay a fine of Rs. 750 or undergo imprisonment for three months on a charge of entering the Transvaal without obtaining a formal permit for the purpose.

3. The *Observer* (Lahore), of the 8th December 1906, in criticising "The Asiatic Law Amendment Ordinance," remarks :—

The same.

"It is most surprising that after the advent of British rule the Indians were treated in a much worse manner than before. The law passed by the Boers, regarding immigration, which had been a dead letter, was rigorously enforced. The Indian residents were compelled to have themselves re-registered although they had been registered before under the Boer *régime* and obtained certificates containing names of holders, their wives, number of children, the age of the holders, their distinctive marks and thumb prints. * * * All this was sufficiently distressing. But on the top of these disabilities came, like a thunderbolt upon the Indian community, the Amending Ordinance. It sets up a humiliating system of passes to be carried by every Indian resident in the Transvaal. It establishes a system of identification which may vary from time to time. * * * The Ordinance, in fact, is not one for registration but for identification of a type applied to the worst criminals. It condemns every permit unless the holder of it can prove it to be not tainted with fraud. It leaves the children of parents, though the latter may be in possession of *bonâ fide* permits, to the tender mercy of the officer in charge of its administration. It is class legislation of the worst type. While it is calculated to submit the Indians to intense irritation and humiliation, it gives absolutely nothing. The Boer law required the traders only to take out receipts, but under the proposed Ordinance all male Indians will have to do so. Under the Boer *régime* no particulars of identification had to be furnished, nor was registration resorted to for the purpose of restricting immigration. Under the new Ordinance, most humiliating particulars of identification are to be furnished and the registration is essentially for restricting immigration. Children of registered parents were at first not required to register. Children of registered parents must all be registered now. Failure to register formerly never carried with it expulsion ; but now it does, although the Asiatic in question be in possession of permit and registration and therefore doubly a lawful resident of the Transvaal, even according to the Amending Ordinance. Thus by a stroke of the pen the present title to residence is to be rendered of no effect and value. In other words, vested interests hitherto considered so sacred are to be taken away to satisfy a caprice."

4. The following is from the *Punjab Times* and *Frontier News* (Rawalpindi), of the 8th December 1906 :—

The same.

"The King has postponed sanctioning the Asiatic Ordinance Bill. But he has only postponed giving his consent. His Majesty could have refused the Bill altogether. But instead of doing that he has only postponed giving his consent to the passing of that Act. The *Times* approves the decision of the King regarding the Asiatic Ordinance of the Transvaal as right and just. But we think the decision is more diplomatic than right and just. Within a few weeks Transvaal will get self-government and then they could pass the Bill without the fear of any interference on the part of the Home Government. And until that time the sanction is postponed. * * * The step which has been taken by the King and his Parliament is certainly diplomatic. But is it wise? A belief is gaining ground in the minds of the Indians that the British Government cannot protect its own subjects either in foreign lands or even in its colonial dependencies. And this belief is sure if not removed from the minds of the people to bring about an undesirable state of things in the long run not only in India but also in the foreign countries."

5. The *Hindustan* (Lahore), of the 7th December 1906, remarks that not only the Transvaal but other British colonies also are trying to prevent the immigration of Indians. Nor is this all. They are thinking of passing laws for the expulsion of Indian immigrants who are already settled in the colonies. This unpleasant state of affairs is ascribable to the fact that India is under foreign rule. Had there been a national Government in the country it would never have let its subjects be disgraced in this manner, but in retaliation for the savage treatment accorded to them would have prohibited the entry of foreigners into India.

Indians in the British Colonies.

6. The following is from *Light* (Lahore), of the 5th December 1906:—

The same.

"We should not be surprised that the average Englishman does not see anything wrong in the doors of the British Colonies being shut to the natives of India, while in India Britishers regard it as a matter of right to 'enjoy the fat berths' in the country. We are weak and they are strong, and herein lies all the difference. Might is right, might has always been right, and might will always be right. In Mrs. Steel's fine novel, 'The Hosts of the Lord' a huge cannon, which plays a prominent part in the story, is called the 'Teacher of Religion.' No truer name has ever been given to a piece of ordnance. The gun is not only the teacher of religion, but any idea or policy that can be backed by the gun, and promptly carried out with the aid of the gun, is in accord with morality and religion."

7. The same paper publishes a communication from one Lala Durga Charan, at present residing in the Trinidad Islands, who bewails the lot of Indian indentured coolies in that part of the world. The poor fellows are put to degrading works, which include removing night soil, and any one refusing to do the same runs the risk of losing his life. Some Indian women also have gone to the islands, and the hardships to which they are subjected are simply indescribable.

Indians in the Trinidad Islands.

8. The *Paisa Akhbar* (Lahore), of the 3rd December 1906, states that a Mr. D. D. Waller has come to India to take out a very large number of native cultivators and their families to settle in British East Africa, and that the Government of India is reported to have signified its assent to the project. It, however, advises intending emigrants before leaving their homes to thoroughly satisfy themselves that they will not be ill-treated by the white population residing in the country, and concludes by making a number of suggestions whereby the comfort and liberty of emigrants may be secured in East Africa.

Indian cultivators for British East Africa.

(*b*)—*Home.*

9. The *Sialkot Paper* (Sialkot), of the 1st December 1906, writing about the proposed establishment of a Council of Indian Princes, says that the council will undoubtedly prove of very great help in the solution of the political problems agitating the country. It will also lead to the establishment of better relations between Government and the rulers of Native States.

The proposed Council of Indian Princes.

The Muhammadan deputation to the Viceroy.

10. One Abdulla Ahmad writing to the *Faisa Akhbar* (Lahore), of the 6th December 1906, remarks that the recent Mahammadan deputation to the Viceroy was undoubtedly an unqualified success. Some persons are of opinion that Lord Minto's reply to the address presented to him by the deputation was intended merely to please Musalmans, and that nothing is likely to come of it. The writer thinks otherwise, and can discern nothing equivocal about the Viceroy's words. His Excellency could not of course have translated his promises into deeds on the spot. The correspondent then goes on to say that by organising the deputation Muhammadans have proved that they have thrown off their idleness and indifference. They have also shown their fellow-countrymen what tone should be adopted in demanding rights of Government. The writer also approves of the proposed establishment of an all-India Muhammadan Political Association, remarking that not being omniscient Government cannot know all the wants of the Prophet's followers without the same being laid before it.

National Congress.

11. The following is from the *Punjab Times* and *Frontier News* (Rawalpindi), of the 5th December 1906:—

"That this year's Congress is going to be a great success we may be quite sure. It has always been the aim of the Congress to make its voice recognised as the voice of the Indian people. And this year it has succeeded in this direction beyond the dreams of the most optimistic of Congressists. Lord Minto's Government has already come forward with an offer to provide for the accommodation of the Congress delegates. And it is no longer a secret that Lord Minto has accepted the invitation of the Bengal Government to open the industrial Exhibition in person. * * * Of course we cannot deny that the Government has its own motives in patronizing the Exhibition. This is nothing but its own way of ignoring the Congress. The Government has, for the last twenty-two years, been throwing cold water on the hopes and aspirations of the Indian people. So when it suddenly developed a love for the Exhibition, it was commonly believed that the Government was going to use it as an instrument in directing the course of energy and enthusiasm of the people to flow through channels other than political. But the Government, it is needless to say, has reckoned without its host. * * * The Extremist party has done a great deal towards making this year's Congress a success. But for the opposition—or shall we say, help—of the other party, the Congressists could never have dreamed to have so soon been recognised as the representatives of the people by the Indian bureaucracy. The Extremists have thus wrought a psychological wonder. The birth of a party with views not very friendly towards the Government determined the Indian Government to recognize the Congress as the only body which really represents the interests of the Indian people. * * * When the choice lies between the two parties, it does not need much intelligence to decide which is preferable, the Moderate or the Extremist party. The Government imagines that it has acted very diplomatically in taking the former under its wings. But let us see whether there is any real difference between these two parties.

"The Moderate wants self-government,—just the sort the Canadians and the Australians enjoy. The Extremist wants to have the internal administration of the country under their control. The Moderate does not object to leave the sovereign power in the hands of the British Government at Home. The Extremist wants that Indian administration should be 'absolutely free from British control.' To put it more clearly, both parties will be satisfied with nothing less than self-

Government for India, leaving the sovereign power in the hands of the British just as is the case with Canada or Australia. So the aims and aspirations of both the parties are identical with each other. * * * So the peculiar characteristics of this year's Congress are that it has not only gained the good *Nazar* of the Government, but also promises to bring about a reconciliation between the two parties, the interests of which are really identical with each other and which are really trying to achieve the same end, which is nothing but and no less than self-Government for India."

The Industrial Exhibition.

12. The following is from the same paper of the 8th December 1906:—

"A long time ago, just after the birth of the Exhibition, it was whispered in certain circles that the Government was trying to get a control over the Congress affairs through the Exhibition. From the very first the Government has been extending its patronage towards the exhibition. The motive of the Government in thus patronizing the exhibition was nothing but to tell the people in no unmistakable language that the path of India's salvation lies only through the development of her indigenous industries. The veteran Congressists of Calcutta and Bombay first suspected it and a whisper went round the Calcutta press to the effect that the Congress leaders were preparing to refuse the Government patronage. But as a matter of fact they did no such thing. Perhaps it would have been better if they actually refused to have anything to do with the Government in regard to the Industrial Exhibition which was nothing but a Congress affair. They did not, however, chocset this course and the result is that there is already a schism in the Congress Camp. * * * * The Exhibition has already thoroughly been officialized. And we shall not wonder if the Congress one day finds itself governed by the official class and its internal affairs controlled by the Government itself. Only a little more pushing on the part of the Government and the thing is done.

II.—Afghanistan and Trans-Frontier.

The Amir's visit.

13. The *Vakil* (Amritsar), of the 29th November 1906, says that the *Curzon Gazette* and the *Paisa Akhbar* endorse its complaint regarding the prevalence of scarcity in Delhi as a consequence of the Amir's coming visit to that city (paragraph 13, Selections No. 47). Other well-wishers of the country should also invite Government's attention to the matter.

III.—Native States.

Kashmir affairs.

14. The *Sialkot Paper* (Sialkot), of the 1st December 1906, reports that the Maharaja of Kashmir has, with the sanction of the Government of India, adopted the infant son of his cousin, Raja Baldeo Singh of Poonch. The adoption is for religious purposes alone and will in no way affect the ordinary course of succession to the *gaddi* of the State. After remarking that the political horizon of Kashmir has again become overcast, the paper says that the rulers of the State were granted the right of adoption in 1860. The present Maharaja was desirous of adopting a son, not for religious purposes, but to succeed His Highness on the *gaddi*. There was no necessity for him to obtain the Government of India's sanction for an adoption of a private character, and there can be no doubt that the disregard of his wishes in the matter must have injured his feelings. If Government considered it inadvisable for him to adopt the son of the Raja of Poonch, they should have

advised him to give up the idea. And in case His Highness could not support his proposal with strong reasons, orders consistent with the treaty concluded between Government and the State should have been passed in the case. As it is, the adoption in question and the sanctioning thereof by Government subject to certain conditions constitute an altogether new departure.

IV.—KINE-KILLING.

Kine-slaughter in India.

15. The *Paisa Akhbar* (Lahore), of the 7th December 1906, publishes a communication from one Pandit Ram Rachhpal, a retired Sub-Overseer at Najafgarh, Delhi district, who says that according to official statistics 18,800,000 bullocks and cows are killed annually in India, and that if this work of destruction continues unchecked plough cattle will become extinct in the country in seventy years. And India being an agricultural country the problem should be considered a very serious one. Both Hindus and Muhammadans are equally interested in its solution, and as Islam does not insist on kine-slaughter the leaders of the two communities should devise means to remedy the evil.

VI.—LEGISLATION.

The Land Alienation Act Amendment Bill.

16. The *Akhbar-i 'Am* (Lahore), of the 1st December 1906, publishes a communication from one Beli Ram Kholi of Hoshiarpur, who, writing about the Land Alienation Act Amendment Bill, says that one of the proposed amendments is to the effect that an occupancy tenant wishing to permanently alienate his rights even to his landlord must, in the event of the latter not being a notified agriculturist, obtain the Deputy Commissioner's permission for the purpose, but that such alienations will usually be sanctioned by the officer named. When, however, the granting of the permission has been made compulsory it can serve no useful purpose to require the tenant and the landlord to waste several days in obtaining the same, not to speak of the incidental expenses they will have to undergo. In case it is considered necessary that such alienations should be brought to the notice of Deputy Commissioners it should be made the duty of revenue officers effecting mutations to submit the necessary reports to the former. It is to be regretted that an occupancy tenant should be free to alienate his rights to a member of an agricultural tribe, but that it should be made necessary for him to obtain the Deputy Commissioner's permission in making the alienation in favour of his landlord (when the last named does not happen to be an agriculturist).

VII.—GENERAL ADMINISTRATION.

(*f*)—*Railways and Communications.*

A complaint against the Railway.

17. The *Sialkot Paper* (Sialkot), of the 1st December 1906, publishes a communication in which the writer alleges that third class passengers experience great difficulty in buying tickets at the Gujar Khan Railway Station,

passenger traffic at which is always very heavy, and are not infrequently left behind. There is only one booking clerk at the station, and he can barely sell tickets to first, second and intermediate class passengers and make out passes for soldiers taking the train at Gujar Khan. Another clerk is surely needed there for third class passengers, or arrangements should be made to enable these passengers to buy their tickets at all hours or at the post office in the town. The correspondent adds that at present no Police Constable is posted near the ticket-window to prevent fights among passengers. He further suggests that platform tickets should also be sold at the station. He then goes on to complain that there being only one gate for the entrance and exit of third class passengers at Rawalpindi Station, the passengers concerned are subjected to great inconvenience there, especially during the cold weather. To make matters worse, women also have to use the same gate and are jostled about by men, which is open to serious objection. There should be a separate gate for them, and not less than two for male passengers.

(*h*)—*Miscellaneous.*

The Indian Civil Service.

18. The *Paisa Akhbar* (Lahore), of the 1st December 1906, says that no native member of the Indian Civil Service has so far been appointed a Lieutenant-Governor or given a seat on the Viceroy's or the Secretary of State' Executive Council. Of the European civilians also hardly one in a thousand is fortunate enough to fill any of the exalted positions named. Energy and high ability are generally considered the means of getting on in the world. An *ex*-Bengal civilian, however, who has recently published a book on the Civil Service of the province in which he once served, gives a strange definition of "ability." According to him, in order to be considered "able" one must, among other things, possess a beautiful wife, and be a perfect courtier, especially if the wife of one's patron is beautiful and loves flattery. This would show that even the present administration of India is not free from that secret but strong influence of woman which is considered to have been a source of reproach to the old Asiatic Kingdom.

Punjab Government Press, Lahore—13-12-06—75—82—C. D.

[Confidential.]

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I.—POLITICS.

(a)—*Foreign.*

The apprehended Russian invasion of India.

1. The *Sat Dharm Parcharak* (Jullundur), of the 7th December 1906, remarks that Afghanistan has undergone a complete transformation of late, and that the Amir's coming visit to India is likely to result in some change in the relations between the two countries. Seemingly Russia is in a helpless condition, but the fact of the British Government having concluded an alliance with Japan and of having specially invited Habibulla Khan to visit India has a significance of its own and would show that England is still afraid of the Muscovites. Again, Lord Kitchener's recent visit to Nepal, his conferring on the Prime Minister of the Gurkha kingdom the rank of an honorary major-general of British Forces, and the acceptance by himself of the position of honorary general of the Nepal army, are events which go to show that Government is desirous of securing outside help also in protecting the British Empire in India.

Ordinance regarding Asiatic immigration in the Transvaal.

2. The following is from *Light* (Lahore), of the 12th December 1906:—

"The Ordinance prohibits the residence within civilised precincts of British Indians except as domestic servants! It creates a fresh disability against British Indians, and inflicts serious pecuniary loss on Indians already having shops and stands within the area affected. It ruins the fortunes of many flourishing Indian merchants and snatches away most ruthlessly the vested rights acquired by them by years of patient toil and enterprise.

"In order to bring the above unrighteous transactions within the comprehension of the average Indian reader, we take some examples from ordinary Indian life. Suppose a law were made by the Punjab Government that no Indian could either own or lease land within the Civil Station or reside on such land or erect business quarters thereon or any part of it. Suppose also that it was enacted that such ownership or lease was in the eyes of the law *ipso facto* null and void. We have chosen a very inadequate example, because in the Transvaal it is not intended to exclude Indians from 'Civil Stations' only but from *civilised habitations* altogether. What hardship and injustice would thus be

inflicted upon the present owners or lessee of such lands in particular and upon the native commercial community in general! A white man would be allowed to have business quarters and make money anywhere, but a black man would be forced to deal with his own countrymen alone. One community would thus be handicapped in the race of life and another fostered and encouraged at the expense of the former."

The same.

3. The *Vakil* (Amritsar), of the 10th December 1906, writing about the ill-treatment of Indians in the Transvaal, says that no native, who is not dead to all sense of patriotism, can help strongly condemning the Asiatic Law Amendment Ordinance. What pains an Indian most is that since the establishment of British rule in the Transvaal the lot of his fellow-countrymen in that part of South Africa should have gone from bad to worse. The paper then states that the few Punjabi labourers in Canada are being oppressed, not because they are an idle or dishonest lot, but because they come from the Punjab and are more industrious than their white *confréres*. The easiest way, it adds, to put an end to the ill-treatment of Indians abroad is that the British Government should pass a law prohibiting the entry into India of the inhabitants of those countries which practise oppression on His Majesty's native subjects.

(*b*)—*Home.*

Wanted sympathy between the rulers and the ruled.

4. The *Tribune* (Lahore), of the 11th December 1906, in writing on the necessity of sympathy in the administration of India, remarks :—

"We are bound to say that there has been some indication of a desire among the ruling community to foster a more healthy social feeling between the two communities. From the pulpit, platform and the Press have been put forward pleas within the last few months for cultivating social amenities and relaxing to some extent the water-tight compartments in which the two communities live at present. This is, of course, a hopeful and significant sign, although some heroic measures are needed to relieve the present tension.

"But there are sympathies and sympathies. Of mere sympathetic assurances we had enough and more than enough in the régime of Lord Curzon. He began his administration with sympathy and courage, and even in his farewell speech at Bombay he called upon India to be his judge whether he had not kept these to be his watch-words. And yet what a sympathy and courage the country received—just witness the profound discontent in Bengal. What is wanted is the 'infusion' of a wider element of sympathy in the administration—in other words, a sympathetic policy of administration. People will now no more be content with mere protestations and professions. The Indians do not want now a bitter pill to be coated with a varnish of sympathy. Things have been moving fast in dreamy and contemplative India and we no longer want to be tied to the apron-strings of our Anglo-Indian rulers.

"Now this wider element of sympathy cannot be infused into the administration by sweet promises or half-hearted performances. In order to infuse this wider element of sympathy, the Government of India, as an able writer put it, has got to be humanised. In a sympathetic administration the rule should be carried on, as Lord Lamington put it, in accordance with the natural and proper wishes of the land. The people should be taken into the confidence of the rulers in all matters concerning their welfare. Bureaucratic and autocratic rule should be abolished by degrees and in its place a system of self government should be instituted which will broaden down into vesting responsible

authority in the hands of the representatives of the people. The underlying basis of such a sympathetic policy is the recognition of the fundamental fact that the fortunes of the two countries are so intimately bound together that without the mutual co-operation of the two elements the administration can never be successful. And thus it is essential that the aspirations of the educated Indians should be frankly recognised and the position of the masses should be raised from that of mere hewers of wood and drawers of water."

Differences in the Congress camp.

5. The following is from the same paper of the 9th December 1906:—

"There has of late been considerable trouble over the so-called parties in India, and certain minor differences were made so much of as to give them most ridiculous proportions. And although these differences threaten every now and again to break out into fresh recrudescence, we may take it that the critical stage has already been passed. Indeed it is not the difference of views on this or that point or this or that detail that affects the stability and success of the Congress movement. Parties there might be, views might be divergent, but the real question is whether one and all are equally ready to own allegiance to the Congress cause and to sacrifice their own whims and personal idiosyncracies when the best interests of the movement are concerned. Such is, we are glad to note, the view of our contemporary of the *Mahratta* also, which has recently been devoting its columns to a series of leaders on the subject. So long as the spirit of faction does not enter the ranks of the Congress, so long as cliquism does not run rampant in our midst, a healthy diversity of views is a sign of mental activity and must be welcomed. We find our contemporary indulging in a bit of philosophical analysis of the various groups and an effort at their classification, but the main conclusion at which our contemporary lands is that when all the groups in the Indian political party are found to yield common allegiance to the Congress, the inference is that 'the difference between them is due only to *difference in their temperament and tactics* and not to any radical difference in principles.' "

The Industrial Exhibition.

6. The same paper of the 12th December 1906 writes regarding the Industrial Exhibition—

"There are two points that strike us in the present quarrel over the Exhibition. One is the childish silliness of the threat to boycott the Exhibition, and we must say that whatever younger and less responsible men might have done, surely a man of Mr. Bepin Chandra Pal's ambition for leadership and impulse of patriotism should have felt above such a thing. Whatever the mistakes and errors by individuals, where is the patriotism that would not stand by an undertaking of the nation? And surely no patriot worth the name should have the heart and the hardihood of offering much less attempting to wreck what has been arranged with so much trouble and sacrifice by Indians themselves, may be with more or less different opinions, but certainly not less honest or less patriotic than those who criticise them, not excluding Mr. Bepin Pal himself. That is one aspect of the matter. Another and a connected point is whether it is proper or dignified to be offended at every step and give out that you will have nothing to do with such and such a thing or movement. Next as to the merits of the case. Is the complaint justified that the Exhibition has been turned into a foreign one by the Viceroy being invited to open it, by the acceptance of Government co-operation, or by the inclusion in the Committee of the European Chairman of the Corporation, and finally by Reuter's Agency having been given the contract for advertisements. This is a view that demands serious consideration. If Government is willing to extend its co-operation for the benefit of our people, it shows a lack of sense to spurn or refuse it. We dare to say that the presence or inclusion of a European can hardly be construed as affecting the independence of the Exhibition Committtee, and supposing a single European, and that the Chairman of the Corporation, can so adversely affect the best and noblest of Indians, then it would be little

short of mere claptrap to talk of independence and the like. But we have a higher opinion of our countrymen. As regards Reuter's Agency it would have been better had the contract not been given to them, but it is apparently too late to cry over spilt milk. And after all do not our people avail themselves of English advertisements for their gain while they refuse to be tempted by them ?"

The same.

7. The following is from the same paper of the 9th December 1906 :—

"The Indian Industrial Exhibition which will be shortly held in Calcutta in connection with the Indian National Congress promises to be a grand affair * * * * * But the distance from one part to another part in this vast country is very great, the people are very poor, and the Railway fares are prohibitive. Very few in fact can afford the expense of a long trip to Calcutta to visit the Exhibition. It is true that the Railway Companies will allow the ordinary Xmas concessions to all visitors to the Exhibition. But the Xmas concessions are available to first and second class passengers mainly. The bulk of the intending visitors to the Exhibition, and they comprise those who are expected to derive most benefit from it, is necessarily drawn from the third class passengers. We therefore suggest to the earnest attention of the members of the Exhibition Committee that they shonld forthwith apply to all Railway Administrations to allow the same concessions to all intermediate and third class passengers bound for the Exhibition as they do to the first and second class passengers, that is to say, the former should be allowed to perform the double journey by paying single intermediate or third class fares."

The *Swadeshi* movement.

8. The *Swadesh Bandhu* (Lahore), of the 10th December 1906 remarks that indigenous industries having been destroyed by foreign competition natives should turn *Swadeshists*. It is a sin to patronise foreign-made goods when native artizans are starving for want of employment. The country's poverty is due mainly to foreign trade, and those possessing feeling hearts should preach Swadeshism to the rising generation.

The same.

9. The following is from *Light* (Lahore), of the 14th December 1906 :—

"In the absence of a policy of Protection we must create a spirit in our people to prefer Swadeshi things even at some sacrifice. Business is one thing and sentiment another, and we cannot expect our countrymen to go on buying for ever coarser country stuff at a higher rate when they can get finer *mal* at a cheaper price. But for a time to give a good start to Swadeshi enterprise we must be prepared to suffer some loss and inconvenience. That the great majority of our countrymen are hardly prepared to lose even a few pice, or in other words can hardly afford to lose a few pice, is evident from our experience with regard to sugar. No orthodox Hindu can use foreign refined sugar under any conditions owing to its being prepared in a manner which should make him shun it as a forbidden thing. But foreign refined sugar is whiter and *cheaper* than country sugar—cheaper to the extent of only making a difference of two or three annas in the rupee. But two or three annas are so much to the poor orthodox Hindu that to save it he (according to his belief) imperils his soul!

"Even offerings are made to gods of sweets made of foreign refined sugar! This one instance will show what a great demand we make on our countrymen when we ask them to make some sacrifice for the sake of Swadeshi. But the sacrifice must be made, otherwise we would be more and more dependent on foreign manufactures, to the growing impoverishment of our country. * * * As regards the all-important ques-

tion of imports of cotton goods, and the effect of Swadeshism on it, we quote the following:—

"'On the import side it is gratifying to see a distinct revival in the imports of cotton piece-goods, the improvement for the month in all sorts being Rs. 33 lakhs, white goods alone being in defect. The shortage for the seven months, however, is still set down at Rs. 6½ lakhs. Woollen goods, which one would look for at this season, are less by nearly Rs. 36 lakhs and clothing generally by Rs. 8 lakhs—(*Pioneer*).'

"So there is admittedly a decline, a considerable decline, in the import of white goods, the woollens being less by as much as 36 lakhs! So the Swadeshi agitation has not been quite fruitless."

II.—Afghanistan and Trans-Frontier.

Government and the Amir.

10. The following is from the *Tribune* (Lahore), of the 15th December 1906:—

"The Government of India has, from time to time, helped His Highness with arms and ammunition. But notwithstanding all these substantial tokens of a genuine desire to be on terms of amity with Afghanistan, the ruler of that country has always resisted the proposal of a European Resident in the Court. * * * * The Indian Government pays eighteen lakhs of rupees a year to the Amir; and what does it get in return? The Amir will not introduce Railways or admit British officers into his country. He scarcely trusts those who pay him the money. He will make a convenience of them, but he will not submit to their wishes, except in so far as they tally with his interests. We ask, therefore, is the payment of this yearly subsidy necessary now-a-days? Russia has ceased to be a menace, and that for more reasons than one. Her power in the East has been crippled. Her prestige has received a terrible blow. She is no longer the dreaded Colossus of the North. Further, an understanding has been arrived at between Britain and Russia, both in Persia and Central Asia. Causes of future misunderstanding, followed by complications, have thus been partly removed. Under the circumstances the financial interests of India demand a revision of the treaties with Afghanistan with a view to the reduction of the subsidy now paid."

The Amir's visit.

11. "A Politician" writing to the *Paisa Akhbar* (Lahore), of the 11th December 1906, says that it is being rumoured throughout the North-West Frontier Province that an Afghan prince, who is very nearly related to the present ruler of Kabul, is about to be sent to jail. If the rumour is well-founded the correspondent is afraid lest in the event of its reaching the ears of the Amir His Majesty should even now decline the Government of India's invitation to visit this country. The aforesaid prince is to be imprisoned for doing what constitutes no offence in independent countries in Asia, and this will be certain to lead Habibulla Khan to think that while Government is extending one hand to welcome His Majesty to India with the other it is taking away the honour of the royal family of Afghanistan.

III.—Native States.

Kashmir affairs.

12. The *Sialkot Paper* (Sialkot), of the 8th December 1906, in continuation of its previous remarks (*vide* paragraph 14 of Selections No. 49), says that according to law an adopted son forfeits all claim to the property

of his real father. The Editor, therefore, enquires whether the infant son of the Raja of Poonch, who has been adopted by the Maharaja of Kashmir, but who is not to succeed his adoptive father on the *gaddi*, will also have no right to inherit his real father's patrimony.

Employment of Europeans in Native States.

13. The following is from *Light* (Lahore), of the 9th December 1906 :—

"While the signs of progress and prosperity seen on every side (in Patiala) are so pleasing to the eye and heart of every Indian, he cannot help feeling depressed at noticing that the most important departments of State are passing from under the immediate control of natives of India to that of Europeans. Practically speaking only the Education and Public Works Department are under native heads, and we have shown above how admirable has been their working. We hold that there is no lack of able and experienced Indians to-day who would be as good and efficient Settlement Commissioners, Chief Irrigation Officers, Inspectors-General of Police, Prisons, Principal Medical Officers, &c., as there are Europeans. If Baroda, Gwalior, Mysore, Jeypore have become model States with the help of Indian chiefs of departments, why should it be indispensable for Patiala to borrow European officers from the Government of India? All that is needed is a little hint from the Paramount Power to make those at the helm of the State abandon the *unnatural* policy of giving preference to foreigners over the sons of the soil in the matter of appointments to the best paid and most important posts in the State * * * * * * There can be no gainsaying the fact that there is a good deal of discontent prevailing in the educated community. No one realises more than they the blessings of British rule and is more grateful for them. But he feels that the best and ablest of Indians, who are fit to hold their own against the best and ablest of Europeans, have hardly any scope for their talents and energies under the system of rigorous exclusion of natives from the higher ranks of service * * * * * As the eyes of Indians are opened more and more, as they see more and more that morally and intellectually (and a great many of them physically, too) they are not naturally so inferior as to justify their being always happy and contented, though they cannot as a rule rise higher than Subs, Deputies, Extras and Assistants in the service of their own country, discontent and dissatisfaction will increase more and more in the country. And though the educated community constitutes a microscopic minority the whole population comes to think and feel as they think and feel. The whole world is open to the Englishman, while to the Indian not only the world is closed but *in his own country* he has few openings if any! Let him be given at least as good a chance in the Native States as the Englishman has.

V.—Native Societies and Religious Matters.

The Hindus and Muhammadans of Kahror, Multan district.

14. The *Paisa Akhbar* (Lahore), weekly edition, of the 8th December 1906, says that it has received a communication from one Muhammad Abdul Latif, of Kharor, Multan district, who complains that his Muhammadan fellow-townsmen are having a very bad time of it at the hands of their Hindu neighbours. He says that some 10 or 12 years back, on the occasion of the 'Id-ul-Fitar, the Hindus pasted on the walls of all the local mosques notices to the effect that if the Muhammadans did not leave off killing cows, *Jhatka* meat and pigs' flesh would openly be sold in the bazars on the day of the next 'Id-ul-Zuha. All the local officials at the time were Hindus, and the same has come to be the case in these days also. Consequently on the occasion of the last 'Id the Hindus brought undue pressure to bear on the

Musalmans and prevented them from performing the religious ceremonies peculiar to the occasion. They are desecrating the mosques. They ease themselves at burial grounds, make encroachments on the same, level graves to the ground, and do other things calculated to wound the feelings of the Prophet's followers. The correspondent urges the Government to look into the matter.

The same.

15. The *Vakil* (Amritsar), of the 6th December 1906, reprints the above.

VII.—General Administration.

(*a*)—*Judicial.*

Mr. Shah Din's appointment to the Chief Court.

16. The *Paisa Akhbar* (Lahore), of the 10th December 1906, expresses satisfaction at Mr. Shah Din's election to the bench of the Punjab Chief Court, praises Lord Minto's Government for making the appointment, and ask Muhammadans to hold meetings to render thanks to His Excellency.

The same.

17. The *Civil and Military News* (Ludhiana), of the 10th, the *Vakil* (Amritsar), of the same date, the *Sada-i-Hind* (Lahore), of the 12th, and the *Watan* (Lahore), of the 14th December 1906, publish similar remarks.

The same.

18. The *Akhbar-i-'Am* (Lahore), of the 10th December 1906, also welcomes the appointment.

(*d*)—*Education.*

The proposed Zenana High School for Lahore.

19. The *Sada-i-Hind* (Lahore), of the 12th December 1906, writing about the Zenana High School proposed to be established at Lahore, says that it has been decided to locate the institution near the European cemetery. Respectable people will, however, demur to sending their female relations to a place adjoining roads frequented by college students. The school will, therefore, benefit only the daughters of the few native gentlemen who reside in bungalows outside the city. It ought to have been located inside the city in a building meeting all the requirements of *purdah*.

(*e*)—*Agriculture and questions affecting the land.*

Destruction of crops by troops.

20. The *Dost-i-Hind* (Bhera), of the 7th December 1906, learns that on their way back from the Military manœuvres recently held at Bokat Khanwala, a village about 3 miles distant from the Ferozepore cantonment, the troops concerned passed through the fields of Imam Din, Nizam Din and certain other local zamindars, completely destroying the standing *rabi* crops. The agriculturists shouted to the soldiers to avoid the fields, but theirs proved a veritable cry in the wilderness. It is to be regretted that the crops should have been wantonly destroyed and the expectations of the cultivators dashed to the ground.

21. The following is from the *Panjabee* (Lahore), of the 12th December 1906:—

Government's income from Canal Colonies.

"The Indian landlords and capitalists are often dubbed as rack-renters and usurers by our foreign rulers. Frequent sermons are read to our landlords and capitalists to be moderate in their demands from their tenants and debtors. How far the Government itself is moderate in their demands is probably not sufficiently well known even to our own people, much less to foreigners. We, therefore, propose to give our special attention to the profits which the Government makes on its investments and to the demand which the said Government makes on its tenants, &c. As a sample we quote the following from the speech of the Hon'ble Mr. Douie when introducing the 'Colonization of the Lands Bill':—

"'The State has spent on the Lower Chenab Canal two million pounds, *and in eighteen or nineteen years the interest charges and the capital expenditure have been wiped out. The profit earned in 1904-05 was 24½ per cent. and it is likely to be still higher in the future*'".

Water rate for the sugarcane crop.

22. The same paper has the following:—

"We have received rumours of a proposed increase in the canal water rates levied for the cultivation of sugarcane. The sugar industry in this province once used to be very prosperous. There were hundreds and thousands of sugar factories in the *Doabs*. They were gradually killed by the import of cheap foreign sugar with which it could not compete on equal terms. The Swadeshi is supposed to have given a fresh impetus to the manufacture of sugar in India. It is, therefore, extremely unfortunate that instead of encouraging the cultivation of sugarcane the Government should do anything to hamper the same."

(*h*)—*Miscellaneous.*

23. The following is from the *Tribune* (Lahore), of the 8th December 1905:—

Excise administration in the Punjab.

"The year 1905-06 has been a year of experiments in various directions as the report on the working of the department before us shows. We find from His Honour's review on the same that judging from the returns there has been an increase of over 4 lakhs in the total receipts. * * * Three important factors contributed to this increase. The enhancement of duty on *charas* brought an increase of Rs. 73,351; the increase in the receipts under opium is responsible for Rs. 43,427, but the bulk of the increase is made up of Rs. 2,57,158 additional still-head duty paid on country spirit—the total of the three coming to 3¾ lakhs out of the total increase of 4 lakhs.

"The frightful increase in the receipts under country liquor requires to be explained and we may take it first of all. It is due to 'the introduction of an experiment as an alternative to the repressive measures which had signally failed to cope with the problem of illicit distillation in the Sikh Districts.' Here is a strange, though candid, confession on the part of the mighty Sirkar. Repressive measures failed to check illicit distillation. Why so? Is the law imperfect or is it not carried into actual practice, or are the agents of the Excise Department helpless against the doings of those that snap their fingers at the provisions of the law? In other words, who is responsible for the failure and what steps has the Government taken in that direction. We cannot say what view the Excise Committee will take of the confession, but we remember it was pointed out to that Committee by the representatives of Temperance Societies in the Punjab that while on the one hand the Excise Act fell far short of the requirements of

the case, on the other hand it was absolutely necessary to associate men of high position and attainments enjoying confidence of both the Government and the people as Honorary Excise Officers. Whether Government will accept such a necessary suggestion or not rests with it, but it is a point worthy of consideration whether its failure is not due to the fact that men interested in the moral and physical amelioration of their countrymen are not associated with the work. Were facilities given to such voluntary workers we have no doubt that many a complaint against the working of the department would be removed in no time. We may point out as an instance in point the location of shops in the close vicinity of mosques and temples against the principles recognized by the highest authorities in England and in India."

24. The following communication appears in the *Tribune* (Lahore), of the 15th December 1906 :—

P. W. D. Examiner's Office.

"Sir,—I beg to bring to special notice of the higher authorities through your esteemed paper the following facts, and hope you and your contemporaries will certainly, after giving them place in their papers, comment upon them :—

"Since the new change nearly in the whole official staff of the Examiner's Office, Public Works Department, Punjab, claims of the deserving clerks are being brushed aside, promotions are merely given to favourites, and vacancies filled with outsiders. Leave even on emergent occasions is refused. Gazetted holidays are refused. Notwithstanding the so much stress laid down in Government of India's circular regarding gazetted holidays no one cares a bit for it. Under this category Public Works Accounts Office should not be considered as a Government office. Nor this is all. Some of the clerks who in spite of drawing handsome salaries have very light unresponsible work while others are loaded with work, and no one cares to take the least notice of all such irregularities."

Punjab Government Press, Lahore—21-12-06—8a—J. B.

[Confidential.]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*b*)—*Home.*

The rulers and the ruled in India.

1. The *Civil and Military News* (Ludhiana), of the 17th December 1906, advocates a policy of greater sympathy between the rulers and the ruled. Despotic rule should be done away with in India by degrees and the people should, like the residents of the British Colonies, be allowed to govern themselves.

Self-government for India.

2. The *Paisa Akhbar* (Lahore), of the 15th December 1906, publishes a translation of an article headed "Self-government and the Congress" which appeared in a recent issue of the *Bengalee* (Calcutta). The writer finds fault with Government for having so far done nothing to fit natives for self-government, and regrets that there should not be a single representative of the people on the Viceroy's and the Secretary of State's executive Councils.

Government and Muhammadans.

3. The same paper of the 20th December 1906, writing about the elevation of two Muhammadans to the benches of the Punjab Chief Court and the Calcutta High Court, says that one can get nothing without asking and struggling for it. Formerly Mussalmans contented themselves with following a policy of flattery and silence. Now, however, that they have begun to agitate for their rights and have expressed an intention to keep up the agitation, Government has hastened to think of them also.

Anglo-Indians and the political aspirations of educated natives.

4. The *Tribune* (Lahore), of the 20th December 1906, publishes the following:—

"The Anglo-Indian newspapers in this country have been for some months past busy doing all that lies in their power to thwart the political aspirations of the educated classes. * * * The writers in Anglo-Indian journals and those Europeans

in the services, both civil and military, whose views they endeavour to voice are afraid that the Liberal party might do something to improve the political status of the people of this country. They know, at the same time, that this improvement will be carried out in two ways. The first is the expansion of the Legislative Councils and the minor provincial and other bodies in such a way as to give the people of the country more voice than they at present possess in the management of their own affairs. The second is the extension of the sphere of employment open to Indians in the various branches of the public service. The appointment of Mr. John Morley as Secretary of State for India made many shrewd and far-seeing Anglo-Indians think that it would not be at all improbable that some concessions would be granted to Indians in both these matters. Now the average Anglo-Indian in this country has convinced himself that the people of India should not be granted any political status whatever. He does not at all look upon local and municipal self-government with favour and is opposed to any steps being taken to put it on a sound footing. As regards the employment of Indians in positions of trust and responsibility, he is not disposed to give them anything except the most subordinate posts which Europeans would not care to accept. In his opinion the natives of India deserve to be nothing more than hewers of wood and drawers of water.

"The tactics adopted by the writers in the Anglo-Indian Press to discredit our countrymen do not, to say the least, reflect any credit on them. They have tried to prove to the British public that educated Indians to whom it is proposed to grant political concessions are hostile to British rule. * * * Now it is as well-known to Europeans living in this country as to our own countrymen that among educated Indians there is no hostility whatever to British rule. To charge the educated classes with disloyalty to the British Government and to credit any among them with a desire to subvert British supremacy in India is to be guilty of an outrage on truth. The educated classes in this country are aware that British rule is essential for their very existence. Can it be denied that if the British were to leave India to-day the educated classes would fare the worst? The position and power they possess because of their educational qualifications would be gone in a moment and their very lives would be in great danger. The educated classes know this very well, and can never think of the subversion of British supremacy."

The *Swadeshi* movement.

5. The following is from the *Punjabi* (Lahore), of the 15th December 1906:—

"So far as the Punjab is concerned the idea of the Swadeshi is not new in this province. It was first started some 30 years ago when it gave birth to what has since then been known as the Ludhiana cloth. * * * At the present day the Punjab carries on a roaring trade in Indian hand-made cloth of all descriptions, coarse and fine. * * * The Indian Mills have also added to our stock so considerably that in the Punjab at least there can be no justification for any educated Indian to use foreign-made fabrics, unless his tastes are so overfine as to make him miserable without foreign-made articles of dress. To these latter we have, of course, nothing to say, but upon the former we must urge the taking of an out-and-out pledge not to use any foreign-made cloth under any circumstances. There were times when we could not honestly go beyond 'as far as possible.' But to stick to 'as far as possible' now, under the conditions stated above, is nothing short of keeping a deliberate and convenient loophole to evade the pledge * * * In our opinion no one is entitled to be called a believer in the Swadeshi cult, unless he is prepared to omit this diluting qualification of 'as far as possible' from his pledge. If the leaders of the Swadeshi in this province do not feel sufficiently strong in faith to strike straight for this goal, the youth of the Punjab ought to hold the candle to the former and lead the way. The same can, we think, be easily done in the matter of sugar. Every student in Lahore ought to take a pledge not to use foreign-made cloth and foreign sugar. In order to enforce the latter, the Lahore Halwais ought to be boycotted in a body until there are some shops which guarantee the use of Indian sugar."

VI—LEGISLATION.

The Colonization of Government Lands Bill.

6. The *Zamindar* (Karmabad), of the 16th December 1906, in criticising the "Bill to make better provision for the Colonization and Administration of Government Lands in the Punjab," remarks that Government wishes to cancel all the agreements made by it with zamindars at the time of granting the latter lands on the Chenab and Jhelum Canals. The proposed law is of an extremely stringent character and bodes ill not only to the colonists, but also to Government, for the reason that its enforcement is calculated to lead to the people losing all faith in the promises of their rulers, and create in their minds the impression that when Government wants to colonise a tract it treats the colonists in a considerate manner, but that after gaining its object it begins to subject them to diverse hardships. The paper concludes by recommending agriculturists to agitate and hold meetings to protest against the contemplated changes. It also calls upon the Hon'ble Malik Umar Hayat Khan to prevent the Bill becoming an Act, or at least to see that the law does not affect grants made before its passing.

The *Zamindar* next publishes the substance of a criticism of the Bill by a friend of the Editor's, in which objection is taken to sections 18, 24 (*b*), and the part of section 15 forbidding a tenant to transfer his rights except with the Financial Commissioner's consent. Another critic requests Government not to rush the measure through the Council, but give the public time to express their opinion on the Bill. In case the Local and Supreme Governments persist in breaking their promises to the colonists, the matter should be taken up to His Majesty's Privy Council, the collection of the funds required for the purpose being taken in hand without delay.

A suggestion to pass a law to put down mendicancy.

7. A correspondent writing to the *Sadiq-ul-Akhbar* (Rewari), of the 17th December 1906, refers to the evils of mendicancy, and asks Government to pass a law penalising begging by able-bodied persons. Government or the people should also open a few industrial schools, to which persons punished under the law could be sent to learn some handicraft.

VII.—GENERAL ADMINISTRATION.

(*c*)—*Municipal and Cantonment affairs.*

District Boards in the Panjab.

8. The following is from the *Tribune* (Lahore), of the 18th December 1906:—

"* * * When Lord Ripon introduced the elective principle into the constitution of Local, District and Municipal Boards he did so with the intention of giving the people some training in local self-government. His idea was that these Boards would educate the people in order to fit them, to some extent, to manage their own affairs. But the hopes he entertained regarding the result have not been realized. It is certainly worth an enquiry why the people at large are apathetic in the matter of election to these Boards. The Commissioner of Lahore is disposed to ascribe the apathy in question 'to the fact that members feel that they individually, and the Boards as a whole, have no power.' His suggestion, therefore, is that 'the Boards should be composed mainly of Zaildars, and that a seat on the Board should be combined with a definite local authority.' There may be other causes also to which the unpopularity of the Boards is due, but it cannot, in our opinion, be denied that the people do not care for a seat on any of these Boards largely

because it carries no authority, and also because it does not raise them in any way in the estimation of their fellows. Another reason, we think, lies in the fact that the officials in any way connected with these Bodies are reluctant to give up any part of their power and authority, and the members who are mostly non-officials are naturally anxious not to incur their displeasure in any way. A member of Local and Municipal Boards dare not go against his Deputy Commissioner or Tahsildar, for he knows that it is in the power of these officers to make or mar him. In this country officials of Government are very powerful, and very few people can really afford to be independent of them. It is, we thinks in the power of district officers to make these Boards a real power in the land. But as a rule they do not like them to be anything more than tools in their hands. When members of the Local Bodies find that the district officer has made up his mind that a particular thing should be done in a particular way they know that it is to their interest to say ditto to him. The Tahsildar and other minor executive officials in their tahsils take their cue from the Deputy Commissioners."

(*d*)—*Education.*

9. The following is from the *Panjabee* (Lahore), of the 15th December 1906:—

Free Primary education.

"The leading Russian statesmen of the day—the man to whom the entire Russian population is looking up as to a veritable Saviour—has said that in his country *all Constitutional Reforms must begin from below.* * * * Now all intelligent students of political affairs must know that between things Russian and things Indian there subsists a remarkable analogy. In Russia there is a strong centralised bureaucracy on the top of a mighty but ignorant and poor population and in India things are precisely the same. And gradually India will be as much in need of *Constitutional Reform* (if she is not already) as Russia is. And just as the Russian Bureaucracy is unable to prevent the advent of reforms, the Indian Bureaucracy will find itself forced by the inevitable march of circumstances and ideas to change the state of things in India. But all healthy and wholesome reforms must begin from below. It is the duty of wise rulers who want to steer a nation's ship to the haven of happiness, through the channel of peace *and not that of storm*, to prepare the lower ranks of the nation for the coming change by FREE EDUCATION. Changes are bound to come—for men will not rest content with the old order of things. The problem is to make the average man intelligent enough *to progress smoothly and steadily* and not through the painful process of violence, revolution and storm. Ignorant masses are bound to take the latter road, not understanding anything else except *physical force.* But educated masses, who are capable of thinking clearly, can see the dangers of such a course and adopt the safer one.

"*Free Primary Education*, then, is the panacea in India as elsewhere. And if our Government is wise in time it will give the masses of our country such an education."

10. The *Paisa Akhbar* (Lahore), of the 20th December 1906, reprints a paragraph from *India* (? Gujranwala), which says that the resulting loss in the income of the Education Department will be made up by enhancing the rates of tuition fee for the High classes. This makes it thoroughly clear that what Government really wishes to accomplish is to deprive natives of higher education, in order to prevent them from realising and demanding their rights.

The same.

(*h*)—*Miscellaneous.*

11. The following is from *Light* (Lahore), of the 15th December 1906:—

Commercial failures in Amritsar.

"Wild panic prevails in commercial circles in the Golden City owing to the large number (nearly 30) of failures that have taken place within the last few weeks. * * * What adds greatly to the prevailing anxiety and unrest is the belief that 'it has become

the fashion, so to say, to baulk the creditors by taking shelter under the Bankruptcy law.' * * * * Under the present circumstances it is a very easy thing for dishonest debtors to declare themselves insolvent and thus cheat the creditors. In this connection we desire to bring the following points to the notice of the authorities:—

"(*a*) As a rule the assets and liabilities cannot be ascertained. 'The assets and liabilities of the firms that have failed have not been exactly known,' writes a friend, 'and cannot possibly be known, as none of them has applied to the Court of Insolvency, and the creditors who have applied to the Court to declare some of the firms insolvent are so very few that it would be a mistake to form an idea of the liabilities from their dues. The creditors apparently do not wish to throw good money after bad by going to Court. It is high time the local authorities stepped in and prevented further failures by bringing to book dishonest Bankrupts."

"(*b*) Most of the bankruptcies have taken place on holidays, when the Courts closed.

"(*c*) In the failure of Shumbhoo Nath Raghunath Dass (liabilities over a lakh, assets Rs. 10,000) a Receiver was appointed on a salary of Rs. 70 without any security having been taken from him.

"We have been asked to suggest that to reassure the mercantile community of Amritsar the Divisional Judge and the Deputy Commissioner should visit the bazars and personally assure the business people that every precaution would be taken against their being cheated of their dues by dishonest means."

Punjab Government Press, Lahore—7-1-07—82—C. D.